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THE
MONTHLY REVIEW;
OR,
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ENLARGED:

From MAY to AUGUST, *incluſive*,

M,DCC,XCV.

With an APPENDIX.

Cuncti adſint, meritæque expectent præmia palmæ.
Virg. Æn. v. 70.

Be preſent all, and wait the juſt reward.

VOLUME XVII.

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ERRATA in Vol. XVII.

Page 62. l. penult. for '*viterous*,' read *vitreous*.
218. l. 4. join συγ to καλαβαινομεν, and for ευ read τυ.
243. l. 15 from bottom, for '*Denmark*,' read *Sweden*.
324. l. 9 from bottom, read *emendationes*.
326. l. penult. after 'p. 3. l. 5.' add, οἱ τῶν ορχηςῶν.
327. l. 1. for η, read ῃ.
— l. 20, 1, and 2. read thus: in contradiſtinction to the other ſpecies of poetry enumerated at the end of the ſection, which employed all the means of imitation,—muſic, rhythm, and metre.
329. l. 18, for 'ἔςιν ὃ,' read ἔςιν ὃν.
330. l. 10 from bottom, for 'μηλη,' read μελη.
371. l. 8 from bottom, for 'γλατταις,' read γλωτταις.
374. l. 17. *after* 'this note,' *add*, which is the laſt.

THE

MONTHLY REVIEW,

For MAY, 1795.

Art. I. *An Enquiry into the Duties of Men in the higher and middle Claſſes of Society in Great Britain*, reſulting from their reſpective Stations, Profeſſions, and Employments. By Thomas Giſborne, M. A. 4to. pp. 846. 1l. 1s. Boards. White. 1794.

It is related that Pythagoras, in the public ſchools which he opened at *Crotona* in *Magna Grecia*, delivered popular diſcourſes on moral conduct, not to promiſcuous auditories, but to different claſſes of hearers,—huſbands or wives, parents or children, the young or the aged, the poor or the rich,—adapting his addreſs to the different circumſtances and obligations of each; and that by theſe means he produced a wonderful change in the manners of the people. This anecdote ſuggeſts a hint which might be uſeful to modern inſtructors; who, if they could not call together diſtinct claſſes of hearers, might render their diſcourſes more intereſting, by ſubſtituting, in the room of general harangues on virtues and vices, peculiar addreſſes to the different claſſes of mankind on their reſpective duties;—at leaſt this might be done with great advantage in written diſcourſes, communicated to the public by means of the preſs.

Whether Mr. Giſborne borrowed the firſt hints of his preſent work from Pythagoras, or from ſome modern example of this kind,—ſuch as Dr. Gregory's excellent lectures on the office and duties of a phyſician;—or whether the plan was ſuggeſted by the author's own good ſenſe; is a circumſtance with which the public has no concern. The deſign, whenceſoever it originated, is an excellent one; and the manner in which it is executed is ſuch as, in our opinion, entitles the author to the approbation and thanks of his fellow citizens of the higher and middle claſſes, for whom he has provided a very judicious courſe of moral inſtruction; not general, which would be trite and unintereſting,—but particularly ſuited to the relations and habits, the intereſts and obligations, of men in various ſituations and capacities, and thus adapted "to bring home the duties of men to their underſtandings and boſoms." The ſovereign, the peer of the realm, the delegated repreſentative of the people, the executive officer of government, the naval or military officer, the lawyer, the magiſtrate, the clergyman, the phyſician, the merchant, the manufacturer, and laſtly, the private gentleman, may in this uſeful volume receive each his "portion of inſtruction in due ſeaſon."

The author has already given proof of his acquaintance with the theory of morals, in his "Principles of Moral Philoſophy inveſtigated *;" and, from the great variety of minute details into which he enters in this work, he appears to have taken much pains to furniſh himſelf with an accurate knowlege of the preſent ſtate of ſociety, in thoſe ranks of life in reference to which he writes. He informs his readers that, in order to gain 'ſuch a degree of knowlege of the habits, purſuits, and occupations of the different ranks and profeſſions, into which the higher and middle claſſes of ſociety in this country are diſtributed, as to delineate their reſpective duties with tolerable accuracy;' he has not only employed himſelf in the diligent obſervation of men and manners, but has ſtudiouſly endeavoured to derive intelligence from various quarters, reſpecting the ſeveral topics which he had to diſcuſs. He adds that, 'in executing moſt of the chapters appropriated to particular deſcriptions of men, and eſpecially ſome of thoſe with which he was the leaſt acquainted, he has received the unreſerved ſuggeſtions, advice, and animadverſions of perſons, ſeverally occupying the ſtation, or belonging to the profeſſion, in queſtion, and accuſtomed ſtrictly to conſider its duties in a conſcientious light.'

From an enlightened attachment to the Britiſh Conſtitution, Mr. G. begins by ſtating its leading principles, and pointing out the foundation which they afford for political duties. What he offers on this head, as well as on the general duties of citizens, is exceedingly judicious, and perfectly conſonant to the moſt liberal principles of policy.

On the delicate ſubject of the duties of ſovereigns, the author expreſſes himſelf with the dignified freedom of a moral preceptor; without, on the one hand, ſtooping to the meanneſs of indirect adulation, or, on the other, ſeizing an occaſion of oblique cenſure. The ſame remark may be made concerning the chapters on the duties of peers, commoners, and executive officers of government.

In ſtating the duties of members of the Houſe of Commons, Mr. G. expoſes at full length the various violations of public and private virtue, which attend the preſent mode of conducting popular elections, and diſcuſſes ſeveral points of political

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* See M. Rev. vol. ii. N. S. 1790, p. 85.

and moral caſuiſtry, equally intereſting to individuals and to the community. The duties of a miniſter of ſtate are very accurately and fully deſcribed, under the ſeveral heads of general morality and prudence, the exerciſe of patronage, the tranſaction of official buſineſs, the choice of public meaſures to be brought forwards, and the conduct to be obſerved towards the crown, the parliament, and foreign powers.

In like manner, under all the ſubſequent heads, the author has exhibited, with equal diligence and judgment, in the preceptive form, cautions againſt thoſe violations of integrity, juſtice, benevolence, or prudence, which occur in real life; thus furniſhing each claſs with a practical code of morals, to guide the judgment of individuals with reſpect to their paſt or their future conduct.—The method purſued under each head is ſo nearly the ſame, that we ſhall give our readers ſufficient information concerning the nature and merit of the work, by laying before them a conciſe analyſis of one chapter, with a ſhort extract. We ſelect the ſection on the duties of the legal profeſſion.

The profeſſion itſelf is, in the firſt place, very ingeniouſly and ſatisfactorily cleared from the imputation of inherent criminality. The general qualifications towards which a barriſter is to direct his aim, the manner in which he is to purſue profeſſional knowlege, the diſcipline by which he may acquire the kind of eloquence ſuited to his profeſſion, the diſpoſitions and habits which he ought to cultivate, and the peculiar temptations againſt which he is to guard himſelf with unremitting vigilance, are next conſidered. A diſtinct view is taken of the duties of a barriſter in conducting a cauſe, previouſly to and during the trial: ſuch, for example, as examining whether the cauſe be ſuch as may be undertaken by a conſcientious advocate; endeavouring to avoid delay and unneceſſary expence, and to afford the cauſe due attention; in pleading, to give his client every advantage which does not imply injuſtice, deceit, nor any other kind of immorality; to guard againſt indulging any malignity towards the oppoſite party, &c. The peculiar ſituation of thoſe barriſters who are members of the Houſe of Commons, and the duties and temptations attending this ſituation, are the ſubject of a ſeparate ſection: and laſtly, a diſtinct head is allotted to an inquiry into the peculiar duties of judges. The whole ſubject is treated in a manner, which at once diſcovers an accurate acquaintance with the nature of the profeſſion of the law in this country, and ſhews a happy facility in applying the general principles of morals to particular caſes. The duty of a barriſter in the immediate exerciſe of his profeſſional office is thus deſcribed:

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'By attending to the nature of the ſituation in which a barriſter ſtands, it will be eaſy to diſcern what kinds of arguments he may conſcientiouſly bring forward in ſupport of the cauſe which he has undertaken. He is avowedly the advocate of a particular ſide of the queſtion. The judges, the jury, the parties involved in the diſpute, the whole audience before whom he pleads, the public whoſe intereſt is always concerned in the final deciſion, conſider him as acting in that capacity. They expect to hear from him every adjudged caſe, every fact, every direct or analogical argument founded on precedent or on fact, which he is perſuaded ought to have an influence propitious to his cauſe on the ſcale of legal juſtice. They expect more from him. They know that it pertains to his character to reflect that the Court may determine, and rightly determine, in his favour, on grounds which previouſly to the trial he might regard as not entitling him to ſucceſs. They expect him therefore to produce every train of legal reaſoning, though to his own mind it may appear inconcluſive, which he hopes may yet be declared ſatisfactory by an able and impartial tribunal. They expect him to take advantage of informalities and errors in the proceedings of his adverſaries, as far as he is authorized by law and cuſtom. They expect him to preſs, to ſtrengthen, and to decorate his own cauſe, and to invalidate the efforts of his opponents, by manly and honeſt eloquence.

'In adopting a line of conduct correſponding to theſe expectations, he is guiltleſs of injuſtice and deceit. The weapons which he uſes are recognized by the rules of fair and honourable war; and he has a right to handle them as effectually as he is able. But he has no right to have recourſe to arms which integrity would bluſh to employ, and which are proſcribed by the eſtabliſhed mode of forenſic hoſtilities. He is not at liberty to aſſert any falſe propoſition; nor to urge as a fact, what he knows never to have taken place; nor to advance as a principle of law, what he is conſcious that ſtatutes and legal uſages contradict. Practices of this kind are of ſo ſcandalous a nature, that he who ſhould indulge himſelf in them would not only prove himſelf devoid of uprightneſs of heart; but would be held to have departed from the profeſſional point of honour, and would fall into merited and univerſal diſgrace.

'There are however other deviations from the line of duty which occur not unfrequently at the bar; and are of too indeterminate a kind to be accurately ſpecified, and expreſsly prohibited by general rules. They of courſe eſcape, except in very flagrant caſes, the open reprehenſion of the Court, and the public cenſure of the profeſſion. Each individual barriſter is left to ſecure himſelf from the danger, by purity of intention and ſenſibility of conſcience. The following obſervations relate to ſome of the practices in queſtion.

'As the barriſter when pleading in court ought to ſhun with the utmoſt ſolicitude the appearance of being urged on by malice or perſonal inveteracy; of being induced to engage in the buſineſs, not from a deſire to ſubſtantiate right and promote the public good, but from eagerneſs to hunt down a private enemy; ſo he ought to ſecure his breaſt with unremitting vigilance from the intruſion of bitterneſs and malevolence towards the oppoſite party. Whether therefore the cauſe in which he is concerned leads him to attack or to defend; whether he contends for the maintenance of rights enjoyed, or for the recovery of ſuch as are withheld; for the vindication of innocence; for the reparation of injuries; or for the puniſhment of crimes; let him reſolve from the outſet to preſerve a temper unruffled by provocations, and to regulate his thoughts, his words, and his whole conduct by the chriſtian precept of doing to others as under ſimilar circumſtances he might juſtly expect them to do to him. If actuated by this principle, he will beware of being ſo carried away by the rapidity of his own motion, ſo heated in action, ſo thrown off his guard, as to loſe his compoſure and ſelf-poſſeſſion; and to ſtate facts, to advance arguments, to practiſe arts and give way to emotions, which in his cooler and more collected moments he would condemn. He will uniformly act with candour towards the client of his antagoniſts; he will not endeavour to excite unjuſt prejudices againſt him; nor avail himſelf of thoſe which may already have been excited. He will be anxious to ſeparate the queſtion of law from that of character, in all caſes in which they are not neceſſarily connected: and even where they are blended together, far from loading the man againſt whom he demands a verdict, with calumnious obloquy and ungenerous reproaches; he will not ſeek to depreciate, nor heſitate to avow, the merits which the object of his attack may poſſeſs. He will not repreſent the cauſe which he ſupports, or the ſentence which he requires, as more important than he believes them to be to the public welfare. He will ſpontaneouſly undeceive the Court, if he ſhould diſcover them to entertain conceptions of the matter before them in any reſpect erroneous, though he ſhould foreſee that his ingenuouſneſs would be diſadvantageous to his cauſe. If his proofs reſt on preſumptions and probabilities alone, he will not contrive indirectly to convey an impreſſion that he is arguing from acknowledged facts; nor will he boldly pronounce a maſs of circumſtantial evidence entitled to a degree of weight which he is convinced it ought not to obtain. He will reflect that exaggeration, however it may have been defined by the maſters of rhetoric, generally proves, according to modern uſage, but another name for falſehood. He will not pay court to the foibles, nor avail himſelf of the prepoſſeſſions of the judge. He will not ſtrive to impoſe on the ignorance of the jury[*], nor entrap them into the ſervice of his client, by practiſing on their partiality for himſelf. In relating tranſactions to them, he will ſtudy to lay every particular before them with fairneſs and perſpicuity; and in ſuch a manner as he deems moſt likely to put them into poſſeſſion of the true nature of the caſe. In addreſſing them, while he avails himſelf of his powers of oratory to raiſe in their breaſts a ſympathetic concern for the perſon whom he defends, and to place his claim before them in the moſt attractive garb with which ſincerity will permit him to inveſt it; he will not attempt to pervert their judgment by leading them to view the ſubject merely through the dazzling medium of their paſſions.

‘ Towards the evidences produced, whether on behalf of the plaintiff or of the defendant, he will conduct himſelf according to the prin-

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‘[*] The conduct of ſome Counſel in this reſpect is as highly to their honour, as that of others is ſaid to be diſgraceful and unjuſt.’

ciples of fair dealing. He will admoniſh all of them with equal impartiality and ſolicitude of the ſacredneſs of an oath. He will not repreſent thoſe who come forward in ſupport of his client as entitled to be believed, when he diſcovers that they are unworthy of confidence; he will not defame the witneſſes of the adverſe party; nor, by ſuggeſting illiberal ſuſpicions and reſorting to unreaſonable cavils, ſtrive to rob their teſtimony of the credit which it deſerves. He will not overawe their timidity by brow-beating and menaces, nor impoſe on their ſimplicity by ſophiſtry and cunning. He will not ſeek by oblique artifice to lead the evidences on either ſide to affirm facts of the certainty of which they are doubtful; nor inſidiouſly labour to extract from their words a ſenſe foreign to their intentions. He will abhor the idea of drawing thoſe who appear againſt him into ſeeming contradictions and perjury, when he perceives their meaning to be honeſt, and their ſtory in reality conſiſtent.

'It is happily ordered by Providence, that in the common courſe of human events the paths of duty and policy are found ultimately to coincide. The number of examples by which this general propoſition is illuſtrated, may be increaſed by referring to what takes place at the Bar. The indulgence of unwarrantable practices is proved by experience to be generally inauſpicious to the very cauſe which they are intended to aſſiſt; and finally ruinous to the character of the man who is accuſtomed to recur to them.'

At the concluſion of his work, Mr. G. addreſſes ſome very judicious and ſeaſonable conſiderations to thoſe perſons who doubt or deny the truth of Chriſtianity, or the neceſſity of a ſtrict obſervance of all its precepts.

We would particularly adviſe the ſeveral claſſes of perſons for whoſe uſe this publication is intended, to give it a place in their libraries, not merely as an elegant moral treatiſe, to be once read and then thrown by and forgotten, but as an uſeful *directory*, a faithful *monitor*, to be frequently conſidered and conſulted in the courſe of actual buſineſs and habitual duty.

Art. II. *Muſical and Poetical Relicks of the Welſh Bards:* Preſerved, by Tradition and authentic Manuſcripts, from very remote Antiquity; never before publiſhed. To the Bardic Tunes are added Variations for the Harp, Harpſichord, Violin, or Flute: With a ſelect Collection of the Pennillion and Englynion, or, Epigrammatic Stanzas, Poetical Bloſſoms, and Paſtoral Songs, of Wales, with Engliſh Tranſlations. Likewiſe, A General Hiſtory of the Bards and Druids, from the earlieſt Period to the preſent Time: With an Account of their Muſic and Poetry. To which is prefixed, A copious Diſſertation on the Muſical Inſtruments of the Aboriginal Britons. Dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales. By Edward Jones, Bard to the Prince; native of Henblas, Llanddervel, Merionethſhire. A new Edition, doubly augmented, and improved. Folio. 1l. 11s. 6d. Boards. Sold by the Author, No. 122, Mount-ſtreet, Berkeley-ſquare.

The firſt edition of this work appeared in 1784, of which an ample account will be found in our lxxivth vol.:—but, as it is ſaid to have received ſuch conſiderable augmentations, we think it neceſſary to point them out.

The author ſays: 'A few years ago I publiſhed a ſimilar work; but, having ſince collected very important and more conſiderable documents on the ſubject, I thought it more judicious, inſtead of giving an additional volume, to blend the chief matter of the former publication with the preſent; by which means every thing is here arranged in its proper place, and endleſs references and confuſion are avoided. It is now augmented to much more than double the ſize of the former.'

In our remarks on the firſt edition, we could not refrain from treating with ſome degree of levity the author's high claims of credence to wild traditions, and fabulous hiſtorians, in ſpeaking of Britiſh antiquities: but it would be unjuſt not to allow, in this edition, the author's diligence in ſeeking, and ſucceſs in finding, props for many of his aſſertions in very reſpectable authors, particularly with regard to the Druidical Bards.

The point which Mr. Jones, with great patriotiſm, chiefly labours to eſtabliſh, is the authenticity of the account given by Giraldus Cambrenſis, of the high cultivation of muſic and *knowlege of counterpoint* in Wales, when the reſt of Europe was in a ſtate of barbariſm. It is extraordinary that neither Padre Martini, Dr. Burney, Sir John Hawkins, nor either the French or the German muſical hiſtorians and antiquaries, with all their diligence and minute inquiries, have ever been able to find any tolerable counterpoint, or muſic in parts, more antient than the 15th century. Yet we are to believe, literally, the following account written by the Welſh Biſhop, Giraldus Cambrenſis, who flouriſhed in the 12th century;—not the 11th, as Mr. Jones ſays:—

'The Welſh do not ſing in uniſon, like the inhabitants of other countries; but in many different parts. So that in a company of ſingers, which one frequently meets with in *Wales*, as many different parts and voices are heard, as there are performers; who all at length unite, with organic melody, in one conſonance, and the ſoft ſweetneſs of B flat.

'In the northern parts of Britain, beyond the *Humber*, and on the borders of *Yorkſhire*, the inhabitants uſe in ſinging the ſame kind of ſymphonious harmony; but with leſs variety, ſinging only in two parts, one murmuring in the baſe, the other warbling in the acute or treble. Neither of the two nations has acquired this peculiar property by art, but by long habit, which has rendered it familiar and natural: and the practice is now ſo firmly rooted in them, that it is unuſual to hear a ſimple and ſingle melody well ſung. And, which is ſtill more wonderful, their children, from their infancy, ſing in the ſame manner.'

Mr. J. ſhould have given us, in modern notation, ſome of thoſe pieces in *full harmony* of the 11th century, which he mentions, to explain to infidels the manner in which *they ſing their ſongs in four parts with accentuation*; who are unwilling to take this extraordinary information on truſt, from ſuch modern writers as Dr. Rhys, 1592, or Dr. Davis, 1632. In their time, muſic in parts was ſo common, as to render it eaſy for them to deſcribe and apply exiſting effects to imaginary muſic of high antiquity. We have no doubt that the Welſh harp was much cultivated, and that the muſic of Wales had great favour and encouragement: but as to their ſinging in *many parts*, different from uniſons and octaves, we acknowlege our faith to be weak. We have not leiſure, however, to enter on ſo hopeleſs a diſcuſſion; which after all, like the miraculous powers of the antient Greek muſic, has long been, and muſt for ever remain, a mere *matter of faith*.

Mr. Jones has collected, with infinite labour, a great maſs of evidence concerning the office or function of the *Cambrian Bards*, their degrees, ſalaries, rank, and employment, which will be amuſing and flattering to the lovers of their country. The profane may perhaps ſay, *dove diavolo meſſer Lodovico avete pigliate*, &c. There is a pleaſure, doubtleſs, in antiquities of all kinds, which none but antiquaries know. To the ſagacity, enthuſiaſm, and patience of theſe gentlemen, we refer many parts of this elaborate work.

It was propoſed by a French writer*, in order that the opera might have a conſtant ſupply of ſingers and dancers, that His Moſt Chriſtian Majeſty ſhould people two iſlands entirely with perſons of both ſexes, who in one colony ſhould never ſpeak *but in ſong*, and in the other never move but in the *ſteps of a ballet*, or dance; and, by the number, dignity, and privileges of the Welſh Bards, as deſcribed in the *Leges Wallicæ*, and elſewhere, we might almoſt ſuppoſe that the inhabitants of the principality conſiſted merely of ſingers and harpers.

The chapter *on the Welſh Pennillion, Poetic Bloſſoms*, or *Epigrammatic Stanzas*, and *Paſtorals*, is augmented with a great number of curious little Welſh poems, many of which are tranſlated. Theſe, to the natives, who underſtand them in the original, muſt be precious and intereſting relics. Among the untranſlated *Englynion* is the following:

'*Yn* Ffrainc *y mae gwin yn ffraeth*; *yn* Llundain,
Mae llawnder cynnaliaeth;
Yn Holand '*menyn helaeth*;
Y' Nghymru, *Llymru a Llaeth.*'——*Hugh Llwyd Cynvael.*

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* St. Foix, *Lettres Turques.*

We wiſh that Mr. Jones had tranſlated this ſtanza for *town gentlemen*. However, his hiſtory of it, in a note, is natural and intereſting, and ſeems to have given riſe to Mrs. Sheridan's ſtory of *Warner*, in *Sidney Biddulph*:

'The origin of this Englyn (ſays Mr. Jones) is too curious to paſs over. *Hugh Llwyd Cynvael* was an excellent poet, and lived at *Cynvael*, in *Ardudwy*, Merionethſhire, about the year 1620. When a young man, he made a ſtone bench to put at his door; his ſiſter-in-law, (or wife's ſiſter) was the firſt that ſat on it. *Molly*, ſaid he, you have had the maidenhead of this bench, and you muſt pay me three kiſſes for it. The demand was ſatisfied. Some time after, his wife died, whereon he went to London; leaving his ſiſter-in-law, now married, and her huſband, in poſſeſſion of the houſe. He entered into the army of *Oliver Cromwell*, wherein he had a commiſſion; and was in the army of *General Monk*, at the reſtoration of *K. Charles II*. After having been from home a great many years, and grown old, he returned to his native country; and, going to his own houſe, in a fine ſummer's evening, he ſaw his ſiſter-in-law, her huſband, and children (all grown up), ſitting on the ſtone-bench, eating flummery and milk (Wallice *Llymru a llaeth)*; he aſked them in Engliſh if they would lodge him that night? but none of them knew a word of Engliſh; they, however, conjecturing what he wanted, ſhewed him a bed, the beſt in the houſe, and aſked him to partake of their fare; which he did; and, being ſatisfied, he, in Welſh, recited the above *Englyn*. What, then you are a Welſhman, my good friend, exclaimed his ſiſter-in-law. Yes, ſaid he, I am; it is many years ſince I had three kiſſes from the lady who firſt ſat on this bench! This made him known, and all was joy. He then took out of his pocket a large purſe filled with gold, and gave it to his ſiſter-in-law; here, ſaid he, take this, as a reward for your hoſpitality to the old Engliſh ſtranger, who is now more than fourſcore years of age; he requires no more for it than a bed every night, and flummery and milk every day, whilſt he lives.'

The diſſertation on the muſical inſtruments of the Welſh is augmented from 3 pages to 33. The author has not, indeed, confined his reſearches to Cambro-Britiſh inſtruments, but has *thickened* his diſſertation by accounts of the antient inſtruments of almoſt all other countries; which at preſent is no very difficult enterprize, if we conſider how much game of this kind has been ſtarted at home and abroad. Within theſe 30 years, no leſs than 19 volumes in 4to have been publiſhed (and more perhaps of which we have no knowlege, or no recollection,) on the hiſtory of muſic, and muſical inſtruments. Theſe are, 1 vol. Germ. by *Marpurg*; 4 Ital. by *Padre Martini*; 4 in French, by *Laborde*, and 1 by *Blainville*; and in Engl. 4 by Burney, and 5 by Hawkins. Theſe muſt at leaſt facilitate inquiry, and furniſh ample materials to ſubſequent writers on muſical hiſtory of any kind.

We are ſorry that the *triple Welſh harp* has of late years found ſo formidable a rival in the *pedal harp*; the former being an inſtrument of great dignity and power. Indeed it ſeldom had admiſſion in concerts, unleſs to accompany a ſong: the performance of the bards being chiefly confined to their own national muſic, and to old tunes, with variations. We have no idea of the *crwth* being an inſtrument of great power, expreſſion, *or effects*. The *pibgorn*, or horn-pipe, by its name and the air derived from it, ſeems chiefly to have been appropriated to dancing.

We come now to the MUSIC; of which the 33 plates in the firſt edition are now augmented to 79. Concerning theſe national melodies, we have nothing to add to nor to alter in our former opinion. Many of them have ſo modern an air, that they generate, at firſt ſight, ſuſpicions of their authenticity, or at leaſt of the high antiquity which is aſcribed to them. Traditional melodies, like other traditions, are at the mercy of the relator, that is, of the performer; and the rage for *variations* and *new* and *pretty turns*, in proceſs of time, changes the whole texture of the compoſition. Every memorable tranſaction in the hiſtory of the antient Cambro-Britons has here a tune, and the name of that tranſaction aſſigned to it; and we are to believe the tune to be coeval with the event, from a *perhaps*, and it *is poſſible* that, this air was played on ſuch and ſuch an occaſion two thouſand years ago!

We cannot diſcover either much ſcience or much ingenuity in the variations of theſe relics, which are ſuch as we formerly deſcribed [*]. Nor is the *counterpoint* of the additional tunes more correct than that of the former [†]. We mention theſe particulars leſs from the love of cenſure than to put the author on his guard in compiling a ſecond volume, (which we are promiſed at the bottom of p. 156,) not only in the ſelection of airs, but in their accompaniment. A Welſh name does not make a tune antient, nor indeed aſcertain its authenticity.

On the whole, this muſt be allowed to be a curious work; particularly to *Cambro-Britons*, who have local prejudices, and attachments to the remains of the cuſtoms, manners, and muſic of their anceſtors*. We old *Saxon critics* are perhaps as ignorant of the true beauties of Welſh muſic, as of the Welſh language; both, in all probability, equally ſoft and mellifluous: —but, whatever they may be, it is laudable in the natives to endeavour, by all means poſſible, to preſerve them from deſtruction. We lamented ſome years ago the report of the *Armoric* language being extinct in Cornwall; and we hope that the natives of Wales will never ſuffer the remains of their poetry to become unintelligible, nor the original dialect of our iſland to be extirpated.

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[*] See our Review, vol. lxxiv. p. 61.

[†] A few errors in the baſſes have been corrected from our hints: but the accompaniment to the air, p. 151, (56 of the firſt edit.) has been altered for the worſe. There was a want of *relation*, before, between the harmony of F natural and E flat: but now there are *two-fifths* between the under treble and the baſs: an overſight of which Tyros ſhould not be guilty in the firſt ſtage of their ſtudies.

ART. III. *The Criſis.* A Collection of Eſſays written in the Years 1792 and 1793, upon Toleration, Public Credit, the Elective Franchiſe in Ireland, the Emancipation of the Iriſh Catholics, with other intereſting and miſcellaneous Subjects. 8vo. pp. 228. 4s. Boards. Hookham and Carpenter. 1794.

THESE eſſays, which appeared originally in one of the London newſpapers, are the production of Lord Mountmorres; whom they certainly will not diſcredit, as a vein of ſound ſenſe, patriotiſm, and philanthropy, runs through the whole volume. The author's aim does not appear to be ſo much to raiſe to himſelf a literary reputation, as to be ſerviceable to mankind; and, in the purſuit of ſuch an object, he may well conſole himſelf, if his execution ſometimes falls ſhort of his wiſhes, with the reflection that his country will not fail to honour him at leaſt for his good intentions. He is evidently free from the prejudices that might naturally be expected in a member of the ariſtocracy; his manly mind has enabled him to ſurmount them, and has taught him that the beſt uſe which he could make of his talents was to devote them to the ſervice of the public, rather than of a particular deſcription of men. We therefore find him maintaining a liberality of ſentiment highly honourable, and worthy of a Chriſtian philoſopher. It is true, indeed, that we perceive him in ſome few inſtances, which we ſhall notice hereafter, narrowing his principles, and determinedly ſupporting a *part* of a ſyſtem; which cannot, any more than the reſt of it which he liberally abandons, ſtand the teſt of reaſon, juſtice, or the conſtitution. All things conſidered, however, viewing him as an Iriſh proteſtant, and poſſeſſing as ſuch his ſhare of a monopoly of power always gratifying and often lucrative to the individual who enjoys it, though baleful to the nation at large, we are more ſurpriſed at the extent of what, for the good of his country, he was ready to ſacrifice, than at what he wiſhed ſtill to retain. We are willing to preſume that, in giving away or in retaining, he was influenced by what he conceived to be the public intereſt; and even error, when grounded on ſo amiable a motive, has a claim at leaſt to indulgence.

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* Indeed national muſic needs not be very exquiſite to pleaſe common ears more than any other muſic can do. The famous Swiſs air, called *Le Rans des Vaches*, which, when heard by a native of Swiſſerland in a foreign country, immediately occaſions *la maladie du pais*, is to our ears one of the moſt unpleaſant melodies which we ever heard.

Our readers will not expect from us an account of the heads or ſubſtance of 41 eſſays, written on miſcellaneous ſubjects; ſuch as the ſituation of the catholics of Ireland, the ſyſtem of government of that kingdom, the French revolution, executive juſtice, faſhionable clubs, the writings of Thomas Paine, retreat of the Duke of Brunſwick, probable conſequences of the combination againſt France, obſervations on the Milford pacquets, the preſent war and ſtate of the navy, treaty of Limerick, public credit, public regiſters, regulation of intereſt, French theatres, the mathematical conſtruction of carriages, &c. We will therefore only make ſuch remarks as were ſuggeſted to us by ſome of the moſt prominent opinions or principles of the noble author.

The claims of the Iriſh catholics to the elective franchiſe are defended by Lord M. on ſtrong grounds. He ſhews that no political neceſſity exiſted for depriving them of it when it was taken from them; that, without ſuch a neceſſity, it was impoſſible to defend the conduct of the repreſentatives who ventured to disfranchiſe ſo great a body of their conſtituents; and that it was contrary to the faith of England, pledged to the catholics of Ireland by the ratification of the treaty of Limerick, which was ſigned Oct. 3, 1691, and by virtue of which they were entitled to all the privileges that they enjoyed in the days of Charles II.; in a word, "to all privileges, ſave only that of ſitting in parliament;" and which treaty was obſerved with good faith till the year 1727, when it was violated without provocation, and the catholics, without any crime, or ſuſpicion of crime, alleged againſt them, were by act of parliament ſtripped of them, and reduced to the ſituation of mere Helotes. While the noble Lord, however, treats this ſubject with great ability, and demonſtrates the injuſtice as well as the impolicy of the popery laws enacted ſince the revolution, he does not ſeem to be aware that, in ſupporting ſome others enacted before that period, he himſelf errs as materially againſt firſt principles, as thoſe whoſe meaſures he ſo juſtly and ſo ably reproves. To the catholics of Ireland he was willing to ſecure on a broad baſis the right of being repreſented, in the ſtricteſt ſenſe of the term, by allowing them to vote for members of the Houſe of

Commons: but the right of repreſenting or ſitting in parliament he would never concede to them. 'It is true, (ſays his Lordſhip, p. 18,) that, upon this ſtatement, the admiſſion of the catholics into parliament would be a ſubſtitution of one religion for another. Their excluſion, I conceive to be a ſacred conſtitutional palladium, which cannot be too much watched, or carefully preſerved.' Here the author appears to us to be at open war with both principle and fact. Why ſhould their excluſion from ſeats in parliament be a palladium of the conſtitution? We will take the very reverſe of his Lordſhip's propoſition, and maintain that their admiſſion into parliament ought to be a ſacred pledge of the reſpect in which the true ſpirit of the conſtitution is holden by thoſe who are appointed its guardians. We preſume it will not be urged that we treat the queſtion too metaphyſically, when we ſay that, in a ſtate, the intereſt of the *many* is to be preferred to that of the *few*; that the ſenſe of the *majority* of a nation, and not of a *party*, ever ought to be the rule of its government. If theſe poſitions be founded in truth, let us apply them to the caſe of Ireland. Lord M. ſays that the catholics of that kingdom amount to three-fifths of its inhabitants: we think he under-rates their numbers conſiderably, but we will, for argument's ſake, adopt his eſtimate. From this it appears that two-fifths of the nation, or rather one-fifth, for the proteſtant diſſenters could not be ſaid to have had a hand in the buſineſs, had undertaken, and with ſucceſs too, to reduce the *majority* of the people to a ſtate infinitely worſe than that of non-entity; a ſtate in which they were compelled to pay taxes which they were not ſuffered to have a voice either actually or virtually in impoſing, and excluded from all offices and places of honour, truſt, or emolument, and in many inſtances alſo from the means of getting their bread. Thus were they doomed to bear all the burdens which others thought proper to lay on them; and to forfeit the very name of *people*, which, from their numbers, in reality belonged to them. The Iriſh conſtitution, while this ſyſtem prevailed, was an inverted cone reſting on a point, inſtead of being founded on the broad baſis of population, induſtry, and property. It was in fact ſo unnatural that it could not for a moment be defended,—except on this ground, that Ireland being but a part of the Britiſh empire, the catholics were a *minority* of the Britiſh ſubjects at large, and conſequently might be deprived of their privileges without any violation of the ſpirit of the conſtitution, which looked to the *general* good. This defence might have ſome colour, while Ireland ſubmitted to Engliſh legiſlation: but, when her legiſlature was admitted by England to be ſupreme, this miſerable ſpecies of defence could no longer be urged with any degree of decency. Indeed it could not have been urged with effect even before that event. This brings us to our aſſertion that the noble Lord's propoſition was at war with *fact* as well as principle. From the days of Queen Elizabeth down to this moment, the eſtabliſhed religion of Ireland was the proteſtant; and yet, from the acceſſion of that princeſs to the reſtoration of Charles II. catholics were as admiſſible as any of his Majeſty's ſubjects to ſeats in both houſes of the Iriſh parliament. No man is better acquainted with this fact than Lord M., who has given the world very luminous memoirs of that parliament. He knows that, in the reigns of James I. and Charles I. catholics not only ſat in that aſſembly, but actually had at different periods a majority of their perſuaſion in the two houſes: in the upper, ſcarcely one in ten of the lay lords was a proteſtant; and yet, till the war of 1641 broke out, the proteſtant religion was permanent in the ſtate, and her biſhops enjoyed their ſees, though they were mere ſinecures to them, and their worſhip continued to be the only one eſtabliſhed in the country, or which could be profeſſed without expoſing its votaries to heavy pains and penalties, though not to an excluſion from parliament. How, then, could it have entered into the noble Lord's mind to think, in defiance of hiſtory, that the admiſſion of catholics into parliament would be a ſubſtitution of one religion for another? We confeſs that it is natural to think that the *majority* of a country would give its own religion to the ſtate: but experience ſhews that, in point of fact, the catholics of Ireland, though forming a great majority of the country at this day, and though out-reckoning the proteſtants ſtill more two centuries ago, contented themſelves from the days of Queen Elizabeth with a mere toleration of their religious worſhip, and conſented to bear the expence of an eſtabliſhment, to which they did not reſort for any ſpiritual aid or comfort.

Lord M., in our opinion, and we ſay it with great deference, did not ſpeak like a ſtateſman, a philoſopher, nor a politician, when he gave the Iriſh public to underſtand that the majority of Iriſhmen were to continue to be deprived of the moſt honourable of their conſtitutional rights, becauſe their admiſſion to them would be incompatible with the ſafety of the eſtabliſhed church: for this was as much as to tell the catholics that their only enemy was the eſtabliſhment, and that, through reſpect for it, three millions of men were to be debarred of their right to chooſe for their repreſentative any man of their own faith. It might have expoſed the church to a ſtorm which ſhe probably never could weather: her own adherents certainly do not amount to 500,000 men; they are out-numbered even by the proteſtant diſſenters, who are candid and manly enough to ſay that they would not take part in a war for the purpoſe of preſerving what they think an unneceſſary burden in any country, but ſtill more ſo in one in which its miniſters, in many places, though munificently paid, can hardly find a congregation of twenty perſons of their own perſuaſion. In fact, the eſtabliſhment of Ireland, for the keeping up or pulling down of which we would not wag a finger, is a moſt unnatural one, and at variance with the ſyſtem purſued by Great Britain in her other appendages. We have an imperial king, an imperial navy, an imperial army: but England knows no ſuch thing as an imperial religion; ſhe is a friend to eſtabliſhments, it is true: but in forming them ſhe is not governed by preference to any particular form of worſhip, but by local circumſtances; giving to every country, with the ſingle exception of Ireland, the religion profeſſed by the majority of its inhabitants reſpectively. On this principle, the Anglican church is eſtabliſhed in all that part of Britain which lies ſouth of Tweed, while it is only tolerated to the north of that river; the preſbyterian is the eſtabliſhment in all the region north of Tweed, though its profeſſors are expoſed to pains and penalties in the ſouth of it: the catholic religion is eſtabliſhed in Canada; while in our Eaſt Indian poſſeſſions the Mohammedan and Gentoo ſyſtems are maintained juſt as they were found by the Engliſh. Why then ſhould an oppoſite principle of government be made a pretext, in Ireland, for depriving the majority of her people of their moſt valuable and enviable franchiſe? It is to be lamented that men ſhould ever deviate from firſt principles in framing eſtabliſhments of any kind; for, in endeavouring to ſupport what theſe principles muſt condemn, they are driven to miſerable expedients, and betrayed into ridiculous inconſiſtencies.

The noble Lord ſays that the catholics appealed to Heaven in the laſt century, and that 'the final award was in favour of a proteſtant eſtabliſhment;' which, he ſays, 'ought to be zealouſly and ſtrenuouſly maintained.' This is a ſhort way of deciding the queſtion; it gives to the eſtabliſhment in Ireland, what the King of England does not poſſeſs, a *jure divino* right. Philoſophers do not like to ſee *divine* machinery brought forwards, to influence determinations in *civil* concerns; and divines themſelves tell us that victories gained even by the intervention of Heaven were often marks rather of the temporary diſpleaſure of the Almighty, than of the final reprobation of the vanquiſhed. Governments eſtabliſhed by the ſword muſt be ſupported by the ſword; and a longer ſword might beat them down. To governments that can exiſt only by means of force we are no friends, for they muſt be intrinſically bad: good governments ſtand not in need of ſuch means; their ſtrength and defence are in the affections of the people. A wiſe ſtateſman would never hint to a body of men, more numerous than their maſters, that they are to remain eternally in a ſtate of ſubjugation. The idea of ſuch an entail of ſubjection, as reaſon or juſtice was not likely ever to dock, might drive men to deſpair, and tempt them to renew their appeal to Heaven, in the hope of finding it more propitious at one period than another:—the conſequences might draw tears from the patriot and the philanthropiſt. Let a government be founded in juſtice, and it will be the intereſt of every citizen to ſupport it: but, before it truſts ſolely to the ſword, it ought to conſider that what is won by the ſword may alſo be loſt by it. Away then with all thoſe wretched ſyſtems which, ſetting juſtice, right, and the affections of the governed at defiance, aim at maintaining themſelves ſolely by force. Unfortunately for Lord Mountmorres's plan, and happily for the peace and felicity of the empire, the adminiſtration of Ireland, if we may believe reports, means to give up what his Lordſhip calls 'a conſtitutional palladium,' by throwing open the doors of both houſes of parliament to catholics as well as proteſtants, and by founding a new government in the hearts of the *whole* of the people of Ireland. This is the way to gain new friends to the conſtitution, and to prevent combinations againſt the eſtabliſhed church of that country; by the pulling down of which, though in caſe of ſucceſs they might leſſen in ſome degree the public expence, they could not gain one additional conſtitutional advantage. Lord M. ſeems to forget, in his zeal for the preſent church eſtabliſhment of Ireland, an argument which he urged very ſtrongly againſt thoſe who were for withholding from the catholics the elective franchiſe, leſt they ſhould thereby acquire an influence over the repreſentatives of the people: 'thoſe who argue thus, (ſays he,) ſeem to forget that there is a negative upon every parliamentary propoſition in the crown and the houſe of lords.' The ſame obſervation would apply, if the 300 members of the Iriſh houſe of commons were catholics; the lords, who at preſent are almoſt all proteſtants, (and none can be raiſed to the peerage but by favour of the crown, which it may be preſumed will not create a catholic majority of peers,) would ſtill have a negative on bills paſſed by the commons injurious to the eſtabliſhment; and that negative would be farther ſtrengthened by the negative of the crown. We therefore are of opinion that Lord Mountmorres would be obliged, on his own grounds, to vote for the admiſſion of catholics into both houſes.

Speaking of the act of parliament by which they were deprived of the right of voting at elections, he ſays, 'it was radically wrong;' and what he urges, (p. 26) in ſupport of this aſſertion, appears to us to be unanſwerable:—'it was (he juſtly obſerves,) the abridgment by a *delegated* of a *creative* right; it was the abridgment of franchiſe by thoſe whoſe credentials or inſtructions did not warrant ſuch an exerciſe of power.' We would wiſh to know whether the inſtructions warranted the ſtretch of power exerciſed by the repreſentatives, when they diſqualified their principals from *ſitting* in parliament. The franchiſe of ſitting and that of voting for thoſe who do ſit there are one and the ſame in the eye of the conſtitution, which conſiders the freeholder who has ſent his deputy to the houſe of commons, as having virtually if not actually voted for every bill paſſed during the term of ſuch deputy's exerciſe of delegated authority. The only difference, that we can diſcover, between the repreſentative and the repreſented, ariſes merely from the regulation which makes it neceſſary that the former ſhould be poſſeſſed of a greater property, than that which conſtitutes the pecuniary qualification of the latter:—but regulation does not deſtroy the eſſence of the thing regulated.

We ſhould be led too far, were we to make all the remarks that occur to us on this ſubject; we ſhall therefore diſmiſs it in the confident hope that the noble Lord, on reviewing the matter, and conſidering it rather as a conſtitutionaliſt and a philoſopher than a mere religioniſt, will himſelf be of opinion that the judgment of eternal excluſion from parliament, which he pronounces againſt the catholics, ought to be reverſed.

We will now take notice of ſomething ſaid by the noble author reſpecting the affairs of France. Speaking of the right by which one country attempts to interfere in the internal concerns of another, Lord M. does not appear to us to be very conſiſtent, any more than he is in his opinions reſpecting the preſent war. In ſome inſtances he denies, in others he admits, the right of interference; in ſome paſſages he condemns the war as unprincipled, while in others he beſtows on it the higheſt eulogiums. With reſpect to interference, he thus delivers his ſentiments:

> 'While nations are unanimous in the choice of this or that ſyſtem of government, neighbouring kingdoms have no right to interfere; for this reaſon the conduct of the Northern Deſpot, relative to the late Conſtitution of Poland, excited the juſt indignation of Europe, juſtly engaged the friendſhip of all lovers of rational freedom, and the liberal patronage of Britons.
>
> 'But where parties prevail, where countries are torn and divided by contending factions, where one of them claims the protection of neighbouring States—in this caſe, foreigners have interfered, poſſibly with ſome ſemblance of right; and if their deſigns are guided by liberality, and their councils with wiſdom, they may ultimately be the

greateſt

greateſt benefactors, by the reſtoration of order, of temperate government, and national freedom.

'Thus, in the memorable period, from 1619 to 1648, of the thirty years war which deſolated Germany, antecedent to the famous pacification of Weſtphalia, both in hoſtilities and negociation, every power in Europe interfered, ſave only Ruſſia, who had not at that time entered into the European ſyſtem.'

The principles on which his Lordſhip reaſons in theſe paſſages are very indefinite; or rather they amount to a nullity; for, if the right of interference ſhall be excluded only by the unanimity of another nation's choice of a particular form of government, it can ſcarcely ever be excluded, as unanimity on ſuch a ſubject is not to be expected; and, if, when a nation is divided into parties, an application from one of them to a neighbouring ſtate gives to that ſtate a right to interfere, a pretext for interference can never be wanting. On this ground, the famous decree of the convention, which ſo juſtly alarmed this country, might be ſaid to be defenſible.

Without ſaying that the members of the preſent confederacy againſt France engaged in the war in conſequence of an application from any party in that country, the author highly applauds the league itſelf, even though it ſhould profeſs that its object was to give a government to the French. He tells us that it was by a *faction* wiſhing to form a new conſtitution on the model of that of the United States of North America, that royalty was aboliſhed; and then he thus proceeds to beſtow praiſes on the combined powers for their interference:

'With the exiſtence of regal or ariſtocratical principles, this ſyſtem is abſolutely incompatible; hence the deſire of the faction, to annihilate the veſtiges of a monarchy, and the traces and remnants of nobility; who would never ſuffer ſuch a commonwealth, and could not bear to vegetate under ſuch a government.

'To a great part of the French community this ſyſtem is highly revolting; and its eſtabliſhment, according to their principles, would be as unjuſt as a decree enjoining the Gentoos, whoſe religion forbids them, like the ancient Pythagoreans, the uſe of animal food, to live upon fleſh. If therefore the efforts of the Allied Powers ſhall be directed to the eſtabliſhment of a rational and practicable ſyſtem, maintaining a reaſonable ſubordination, a juſt gradation, where ancient rights and uſages ſhall be regarded, while the privileges of the democracy ſhall be preſerved: if this ſhould be their deſign; if this principle ſhould pervade their operations—mankind ſhall approve their generous efforts, and Europe ſhall applaud a league conducted by ſuch noble and generous intentions.'

Theſe praiſes, however, are only conditional; for, ſhould it appear that conqueſt is the real object of the allies, Lord M. retracts them, and ventures to prophecy that, inſtead of ſupporting, they will deſtroy the cauſe of crowns and princes. This prophecy, which the rulers of the nations engaged in the war ought to have conſtantly before their eyes, is delivered in forcible language:

> 'But if partitioning treaties ſhould be in contemplation—if the revival of obſolete claims—if the abrogation of ancient conventions and ſolemn treaties—if the uſual policy of availing themſelves of their neighbour's diſtreſs—if theſe deſigns ſhould pervade their combination—it is not difficult to foretell that the mighty efforts of the Allied Powers will only ſerve to raiſe a ſplendid Mauſoleum for regal power in Europe.'

After Lord M. had called the ſupporters of the revolutionary government of France a *faction*, and beſtowed ſo much praiſe on the continental powers now at war with it, provided their object were ſolely to pull that faction down and give to the French people a rational ſyſtem of government, we did not expect that he would have adviſed England to obſerve a neutrality on preciſely thoſe very grounds on which the other allies ought to have done the ſame; and, if they ought to have ſtood neuter, they ought to be blamed for drawing the ſword. The noble Lord ſhould have recollected the advice given by Horace, *Qualis ab incœpto proceſſerit, et ſibi conſtet.*

By a ſingular kind of forgetfulneſs, the author repreſents the ſupporters of the republic in France ſometimes as the *whole*, ſometimes as a *part* of the nation. We have already quoted a paſſage in which the abolition not only of monarchy, which was effected by the convention, but alſo of nobility, which was brought about by the conſtituent aſſembly, were ſtigmatized as the works of a *faction*. His Lordſhip may perhaps think that we give him hard meaſure, when we repreſent him as calling thoſe who effected the abolition of *nobility* a faction, his words being, 'hence the deſire of the faction to annihilate the veſtiges of a monarchy, and the *traces* and *remnants* of nobility.' Nothing was left of nobility by the conſtituent aſſembly but the individuals who had been deprived of it, and the recollection of their titles, which exiſted in their own and other people's minds, or which might be kept alive by books and parchments. If our author meant, by the *traces* and *remnants*, theſe books and parchments, and alſo the nobles themſelves, that were given up to the flames or the guillotine, we ſtill ſhould not have wronged him; for the perſons who deſtroyed the records of the titles, and the title bearers, were the very ſame who were to oppoſe the progreſs of the allies to Paris; and they could not, with any degree of conſiſtency, be at the ſame time both a *faction* and *twenty-ſix millions* of people; that is to ſay, the whole French nation.

We will make another obſervation or two on the ſubject of the noble author's conſiſtency. There are paſſages, as we have already obſerved, in which he condemns the interference of one nation in the internal concerns of another: but, forgetting this circumſtance, Lord M. preſſes ſuch an interference as a duty, and cenſures the neglect of it as a crime. Let our readers hear him ſpeak on this ſubject:

> 'It was certainly a great overſight in the maritime powers to ſuffer the Imperial Joſeph to diſmantle the fortreſſes of Flanders in 1785, thus to deſtroy the fruits of the Duke of Marlborough's victories, purchaſed by the blood and treaſure of our anceſtors: but if Auſtria wiſhes to re-eſtabliſh a barrier for the Netherlands, the ſole plea which now exiſts for the continuance of a land war, either ſhe is able to conquer the ſtrong poſts with her own and the force of her new ally on the French frontiers, or, if not, it would be cheaper and more expedient to re-fortify thoſe towns which were diſmantled by the late Emperor, when he projected the exchange of Flanders for Bavaria.
>
> 'I repeat it, and it was an obſervation made in 1785, that it was a negligence which nothing but ignorance of antecedent circumſtances could juſtify, to ſuffer the guarantee of the maritime powers to be ſuperſeded, and the terms of the Barrier treaty to be done away by the late Emperor: but that lapſe in our foreſight, that grand miſtake in our political conduct, is now without a remedy, and that retroſpect is idle which creates only uſeleſs regret.'

After having contended that England ought to obſerve a neutrality; after having ſtated the injuſtice as well as the folly of attempting to dragoon twenty-ſix millions of people; after having argued to ſhew that one nation had no right to interfere in the concerns of another; Lord M. turns ſhort round, pronounces a panegyric on the powers confederated againſt France, and applauds the humanity which induced them to draw the ſword to purge the earth of monſters. His language on this topic is certainly energetic:

> 'On general grounds, however, without adverting to particular intereſts, every friend to humanity muſt wiſh well to the combination againſt France, if it ſhould be conducted with wiſdom and juſtice. Aſſuredly the ſun never ſhone upon a nobler cauſe; it is not the cauſe of a day, of a year, or of any given period; the moſt remote poſterity will be affected by the iſſue of this conteſt, and bleſs the reſtorers of order and good government in Europe. It is too true, however, that the operations of the Allied Powers may be checked, from thoſe principles of diſunion which always predominate in great and numerous aſſociations: that their labours will be Herculean, may well be ſuppoſed; but then, like Hercules, they will conſecrate in the true records of fame, their generous exertions, in purging the earth from a generation of monſters.'

Laſtly; though, in one place, Lord M. ſolemnly proteſted againſt partition treaties, and the revival of obſolete claims, as meaſures that would lead to the deſtruction of royalty in Europe, he nevertheleſs recommends a ſyſtem by which ſome of the allies might, with benefit to the general balance of power, be enriched with the ſpoils of France. The following paſſages, (whether ſpeaking ſound political ſenſe or not, we will not preſume to ſay,) moſt certainly give no favourable opinion of his Lordſhip's conſiſtency; nay they may be thought to ſhew that he himſelf had no ſyſtem whatever in politics:

'Nay, more, if the whole French frontiers in Flanders were conquered, and ceded to the Emperor, it would ultimately tend to the ſafety of our allies, and the tranquillity and peace of Europe: thoſe fortreſſes were originally veſted in the Houſe of Auſtria, and guaranteed by our anceſtors, till they were wreſted from them by Louis the XIVth, and theſe conqueſts were confirmed by the fickleneſs and ſervility of Charles the Second, at the treaty of Nimeguen, as is ſufficiently manifeſt from Sir William Temple's negociations.'—

'If that part of Flanders which was wreſted by the tyranny of Louis the XIVth from the Houſe of Auſtria, ſhould be reſtored to the Emperor, if Rouſſillon ſhould be given back to Spain, and Savoy re-inſtated in her ancient limits, perhaps thoſe ceſſions might ſerve as ramparts to the reſt of Europe, and draw lines on the frontiers of thoſe ſtates againſt the peſtilence.'

The noble writer's excuſe on theſe various heads, perhaps, may be that thoſe eſſays were written at different times; and that, forgetting what he had ſaid in one, he had conformed to the "exiſting circumſtances" when he wrote the others. Abler men have ſometimes been caught napping; *aliquando bonus dormitat Homerus.* He may not thank us for this apology for him: but, had we been able to make a better, it ſhould have been at his ſervice.

On the whole, however, though there are paſſages in this publication which are certainly cenſurable, yet they are greatly out-numbered and over-balanced by others that are juſtly entitled to praiſe. The eſſays on which we have not touched contain many uſeful obſervations, highly creditable to the judgment and feelings of the ingenious writer.

ART. IV. *Hiero: on the Condition of Royalty:* a Converſation from the Greek of Xenophon, By the Tranſlator of Antoninus's Meditations[*]. 12mo. pp. 138. 2s. 6d. ſewed. Robinſons. 1793.

EVERY literary relic of Xenophon, one of the fineſt writers as well as moſt illuſtrious ſtateſmen of antiquity, muſt be valuable; and this is particularly the caſe with reſpect to the ſmall dialogue entitled Hiero, or the condition of a tyrant.

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[*] See Rev. N. S. vol. ix. p. 258.

Hiero was tyrant, or king, (for it is well known that the word tyrant originally ſignified nothing more than a king or ſovereign,) of Syracuſe. At firſt he was haughty, vindictive, and cruel: but afterward, in conſequence of frequent intercourſe with wiſe men, he became modeſt and humane. The other ſpeaker in this dialogue is Simonides, an eminent philoſopher and poet. In the converſation, a parallel is drawn between the condition of ſovereigns and that of private perſons, and precepts are delivered for the conduct of kings in general. The dialogue is conſtructed with great accuracy of method, and is expreſſed with inimitable ſimplicity, not without a conſiderable mixture of vivacity. It is well calculated to give the reader a ſtrong conviction of the burdens of royalty; and to prove that, if their ſtation in ſociety be neceſſary for the general good, it is by no means deſirable for its own ſake.

The tranſlator of this piece, the Rev. R. Graves, has already ſhewn himſelf well qualified for the work. His Engliſh ſtyle, which poſſeſſes in a high degree the qualities of purity and eaſe, is particularly ſuited to the taſk of tranſlating Xenophon; and he has ſucceeded ſo happily in the preſent tranſlation, that we ſhould rejoice to find him going on with his author, in thoſe pieces of which elegant tranſlations are ſtill wanting, particularly in that excellent moral work The *Memorabilia*:—Of the treatiſes which, before the publication of this work, have never appeared in Engliſh, the number is very ſmall: but in that number the preſent is reckoned by the tranſlator. He has chanced, however, to overlook a tranſlation, the *ſecond* edition of which was printed at *Glaſgow* by R. and A. Foulis in 1750: but it was by no means ſo excellent as to ſupercede the neceſſity of a ſecond attempt. That the reader may ſee how far ſuperior the preſent verſion is to the former, if not in ſtrictneſs of interpretation, at leaſt in eaſe and elegance, we ſhall tranſcribe the ſame paſſage from both.

Hiero, it is well known from the Odes of Pindar, was fond of public games, particularly the Olympic. Simonides, having ſaid ſome things to diſcourage this taſte, thus proceeds:

Glaſgow Tranſlation.	Mr. Graves's Verſion.
“ By my advice therefore, Hiero, you ſhould only contend with other princes, in making the city under your government the moſt happy and flouriſhing; by which you will obtain the victory, in a combat, the moſt noble, and moſt illuſtrious among mankind; and whereby, in the firſt place, you will reconcile to yourſelf	‘ But, if you would liſten to me, Hiero, permit me to adviſe you to enter the liſts againſt the governors of other ſtates: and if you can render the city, over which you preſide, more happy than thoſe, you may be aſſured, that you obtain the victory in the moſt noble conteſt in which a mortal can engage. ‘ And,

yourſelf the love and eſteem of your ſubjects, a point whereof you are ſo very deſirous; and your victory ſhall not be publiſhed by a ſingle herald, but all mankind ſhall unite in the celebration of your virtue. thus admir'd on all hands, you will not only be beloved by private perſons, but by whole cities; and ador'd, not only within the walls of your own palace, but in the public view of all men.

“ Thus you may with ſafety ſee what ſpectacles you pleaſe abroad, or enjoy the ſame ſatiſfaction by ſtaying at home. ſince you will never want thoſe about you, who will take delight in acquainting you with their diſcoveries, in every thing that is uſeful, excellent, or fair, and all others will be ambitious of offering you their ſervice.

“ All, in your preſence, will ſtrive to pleaſe you in the moſt complaiſant and obliging manner; and thoſe who are abſent will be paſſionately deſirous of ſeeing you. all mankind will not only be your friends, but your admirers.

“ You will have no body to ſtand in fear of, tho' all the world will be in continual fear for your ſafety.

“ Your ſubjects will obey your pleaſure, with moſt willing ſubmiſſion, and of their own accord, they will be providing beforehand the proper means for your preſervation. and in caſe of danger, you will not only find them ſtand by you, but run before you, and meet the danger, and repel it with the hazard of their lives, before it approach your perſon. and tho' they ſhould even load you with preſents, you will not want friends on whom to beſtow them. they will all rejoice at your proſperity, and venture their lives

‘ And, in the firſt place, you will ſucceed immediately in the grand object of your ambition, the gaining the love of your fellow-citizens: and, in the next place, this victory of yours will not merely be proclaimed by a ſingle herald, (as at the Olympick games) but all mankind will concur in celebrating your virtue.

‘ And you will not only attract the reſpect of a few individuals, but the *love* of whole cities; and not only be admired privately, within the walls of your own palace, but publickly, and by the whole world.

‘ You may alſo, if you deſire it, either go abroad to ſee any thing rare or curious, or ſatisfy your curioſity though you remain at home. For there will always be a crowd of thoſe about you, who will be proud to exhibit whatever they have diſcovered, either ingenious, beautiful, or uſeful; and of thoſe who will be ambitious to ſerve you.

‘ Every one who is admitted to your preſence will be devoted to your perſon; and thoſe who live at a diſtance, will paſſionately deſire to ſee you. So that you will not only be reſpected, but ſincerely and cordially beloved by all men. You will be under no neceſſity of ſoliciting the favours of the fair ſex, but muſt even ſuffer yourſelf to be ſolicited by them. You will not be afraid of any one, but every one will be anxious for your preſervation.

‘ Your ſubjects will pay you a voluntary obedience, and carefully watch for the ſafety of your perſon. And ſhould you be expoſed to any danger, you will find them alert, not only to aſſiſt you, but to protect you, and avert the danger at the hazard of their own lives. You will be loaded with as freely for your intereſts, as their own. your proper treaſury will be all the riches, and poſſeſſions of your friends. take courage therefore, Hiero, make your friends rich, that you may by that means enrich yourſelf. advance the grandeur of your city, that you may make yourſelf ſo much the more powerful, and forget not to procure for them ſuch alliances, as may readily afford their mutual aſſiſtance in time of war.

" Look upon your country as your houſe; your citizens as ſo many friends; your friends as your children; and your children as your own life; and do your utmoſt to exceed them all in doing good; for if you ſurpaſs all your friends in offices of beneficence; it will not be in the power of your enemies to oppoſe you. and if you perform theſe things aright, be aſſured, that you ſhall poſſeſs the moſt honourable, and valuable of all bleſſings to mankind: for you ſhall lead a life in perfect happineſs; and be envyed by none."

preſents; nor will you want friends to whom you may have the pleaſure of imparting them. All men will rejoice in your proſperity, and will contend for your rights, as earneſtly as for their own. And you may conſider the wealth of your friends as treaſure laid up for your uſe.

' Take courage then, Hiero, enrich your friends with a liberal hand; for by that means you will enrich yourſelf. Augment the power of the ſtate, for thus you will render yourſelf more powerful, and ſecure alliances in time of war.

' In a word, regard your country as your own family; your fellow-citizens, as your friends; your friends, as your own children; and your children, as your own life: but endeavour to ſurpaſs them all in acts of kindneſs and beneficence. For if you thus ſecure the attachment of your friends by acts of beneficence, your enemies will not be able to reſiſt you.

' To conclude, if you regulate your conduct according to theſe maxims, be aſſured, Hiero, you will obtain the moſt honourable and moſt valuable poſſeſſion which mortals can poſſibly enjoy; you will be completely happy, yet unenvied by any one.'

Tranſlations of the antients ought not to deviate from the original, either in the way of paraphraſtic illuſtration, or for the ſake of concealing the author's true meaning. Of the former kind is Mr. G.'s parentheſis in the preceding paſſage referring to the Olympic games, of which no mention is made in the original; of the latter, is the turn given to the paſſage concerning love, which in the original has a very different meaning from ſoliciting the favours of the *fair ſex*. This alteration is, however, more excuſable than the Glaſgow tranſlator's omiſſion of an entire ſentence reſpecting matrimonial infidelity, which Mr. Graves has rendered faithfully, and has accompanied with a ſhort remark in the way of note: it is the laſt ſentence in the following paragraph:

'Neither has it eſcaped the attention of ſeveral ſtates, that friendſhip is the greateſt and moſt valuable good that mortals can enjoy. For under many governments, the laws permit adulterers alone to be ſlain with impunity. And for this reaſon; that they ſuppoſe them to alienate that affection and friendſhip which a woman ought to have for her huſband. For if a woman, by any *extraordinary concurrence* of circumſtances, ſhould be guilty of an act of infidelity, the huſband may not perhaps eſteem her the leſs, if he is convinced that her friendſhip for him continues inviolate and undiminiſhed *.'

The work is introduced by a dedication, in the ſtyle of eaſy pleaſantry, in which the writer beſtows a panegyric on his *Dedicatee*, Mr. Drake jun. M. P. for ſetting a good example of early riſing; introducing alſo the following ſeaſonable apoſtrophe:

'Ye legiſlators of Great Britain! liſten to the voice of your country! who calls upon you, not to devote yourſelves to deſtruction, by ruſhing into the midſt of foes, like Codrus; or to leap into the fiery gulph, like Curtius; but—to *keep better hours*; to riſe in the morning before twelve o'clock; nor think the new regulation of the miniſter, which requires your attendance at *four o'clock in the afternoon*, any infringement of the rights of man. Set the example! and your *ladies* will regulate their hours of pleaſure by your hours of buſineſs; and by degrees, perhaps, reſtore the virtuous manners of our ſober anceſtors.'

ART. V. ΑΡΧΙΜΗΔΟΥΣ ΤΑ ΣΩΖΟΜΕΝΑ ΜΕΤΑ ΤΩΝ ΕΥΤΟΚΙΟΥ ΑΣΚΑΛΩΝΙΤΟΥ ΥΠΟΜΝΗΜΑΤΩΝ. *Archimedis quæ ſuperſunt Omnia, cum Eutocii Aſcalonitæ Commentariis. Ex recenſione Joſephi Torelli, Veronenſis, cum Nova Verſione Latina. Accedunt Lectiones Variantes ex Codd. Mediceo et Pariſienſibus.* Fol. Chart. Max. 1l. 15s. Min. 1l. 5s. Oxonii, e Typographeo Clarendoniano. Londini, Elmſley. 1792.

THE names and writings of Euclid, Archimedes, and Apollonius, have been long in very high eſtimation. The induſtry with which their works have been collected; the ingenuity and labor with which deficiencies occaſioned by the lapſe of time have been ſupplied, and errors ariſing from various tranſcripts have been corrected; and the attention which commentators have employed in elucidating obſcure and difficult paſſages; ſufficiently ſhew, if any evidence beſides that of their intrinſic value were neceſſary, how juſtly they have been appreciated. By renewed and laudable efforts of this kind, we are

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'* Comfortable doctrine. If a China diſh *happens* to *ſlip* out of a poor girl's *hand*, and is broken, who can blame her?'

now in poſſeſſion of very valuable editions of the works of theſe antient mathematicians. The Euclid of Dr. Gregory, printed at Oxford in 1703, and the Apollonius of Dr. Halley, printed at the ſame place in 1710, are well known. A ſimilar edition of thoſe works of Archimedes that are extant has been long deſired:—but our countrymen, however equal many of them might have been to the undertaking, declined the labour and expence which muſt have attended the executing of it. While they had acceſs to various editions of the writings of this celebrated mathematician, though not in ſo correct and complete a ſtate as they might wiſh, they have thought it leſs neceſſary to riſk the charge of a new publication.

The profit ariſing from the ſale of the moſt excellent and valuable works of this kind is ſlow and uncertain; and the unavoidable expence is ſufficient to deter any individual from hazarding a diſburſement, which is not likely to be ſoon, if ever, indemnified. It is by means of public inſtitutions that the charge of printing and publiſhing works of literature and ſcience, the ſale of which is not likely to be very rapid nor very extenſive, muſt be defrayed. The funds which ſupport them cannot be more laudably and uſefully employed. By ſuch a liberal application of them, undirected and unreſtrained by party principles and views, genius is encouraged, ſcience is extended, and the honour of the country is maintained and promoted.

Theſe reflections are naturally ſuggeſted by a peruſal of the addreſs to the reader, prefixed to the volume now before us. TORELLI, after all the ingenuity and labor which he had employed in preparing this edition of Archimedes, and though he poſſeſſed an ardour of mind and a degree of affluence ſuperior to thoſe of many other perſons who might have engaged in a work of this nature, ſeems to have been diſcouraged by the proſpect of the expence that was likely to attend the publication. He had finiſhed it ſome time before his death; and, while he was demurring in regard to the mode of publiſhing it, he was induced by the advice and recommendation of the late Earl Stanhope, whoſe zeal in the cauſe of ſcience reflects diſtinguiſhed honour on his name and memory, to commence a treaty with the curators of the Clarendon preſs at Oxford. Torelli, unwilling to give up the charge of ſuperintending the publication, ſtill heſitated, and died before the tranſaction was completed.

The treaty was again renewed by Alberto Albertini, the executor of the learned editor's will; who, no leſs anxious for the reputation of his deceaſed friend than for the benefit of the public, entruſted the work to the Univerſity of Oxford. All the papers which Torelli had prepared with a view to this edition, Albertini preſented to the univerſity, requeſting that the work might be publiſhed as ſoon as poſſible. He alſo tranſmitted, at the original coſt, all the engravings of figures that were neceſſary for the completion of it. John Strange, Eſq. the Britiſh reſident at Venice, was very active in conducting and terminating the buſineſs. The arrangement of the papers, the correction of the preſs, and the whole ſuperintendance of the edition, were committed by the univerſity to Mr. Abraham Robertſon of Chriſtchurch; a gentleman in every reſpect qualified for the truſt repoſed in him, and who has executed it in a manner which is perfectly conformable to the declared deſign of Torelli; and which, we are perſuaded, would have given him entire ſatisfaction, if he had lived to ſee the work in its finiſhed ſtate.

From a life of Torelli by Clement Sibiliati, prefixed to this work, we derive ample evidence of his abilities for the execution of it. His natural talents, the courſe of his education, and the variety of his attainments, qualified him, in a very eminent degree, for preparing a correct edition and furniſhing a new tranſlation of the writings of Archimedes. The biographer informs us that he was born at Verona in November 1721. His father was a merchant, who died ſoon after his ſon's birth; ſo that the care of Torelli's education devolved on his mother Antonia Albertina. His infant mind was ſedulouſly cultivated by this excellent parent, and to her attention we may aſcribe many of thoſe amiable qualities, which diſtinguiſhed the more advanced age of Torelli.

Having laid the foundation of his future celebrity under the inſpection of his mother, and by means of the private inſtruction which ſhe procured for him at Verona, he purſued his ſtudies at the univerſity of Padua, where he enjoyed many ſignal advantages for improvement. Sibiliati was his contemporary; and from intimate acquaintance with him, while he was a ſtudent, he ſpeaks in the higheſt terms of the aſſiduity with which Torelli proſecuted the various branches of literature and ſcience, to which his verſatile genius inclined him.

Having ſpent four years at Padua, where he conciliated the general eſteem of the learned, and where he obtained a Doctor's degree, he returned to his own country, and to an affectionate parent, who had abundant reaſon for felicitating herſelf on account of his mental and moral improvement. Being in eaſy circumſtances, he declined engaging in any buſineſs or profeſſion, and devoted his whole time and attention to general ſtudy. He was a very conſiderable proficient in ſeveral of the antient and modern languages. The Hebrew and Greek he well underſtood; in Latin and Italian he was able to write with eaſe and correctneſs; and his acquaintance with the French, Spaniſh, and Engliſh, enabled him to peruſe the beſt writers with pleaſure and improvement. To the poets and philoſophers of our own country he profeſſed a peculiar attachment, and he derived much ſatisfaction from the peruſal of the moſt approved compoſitions in the Engliſh language. Milton in particular was one of his favourite writers. To his knowlege of the languages he added a very extenſive acquaintance with the arts and ſciences; ſo that he was no leſs diſtinguiſhed as a mathematician and philoſopher than as a critical ſcholar.

Few inſtances have occurred in which we have had occaſion to obſerve ſuch a variety of talents and attainments as thoſe which his biographer has aſcribed to Dr. Torelli. His genius ſeems to have been of that ſingular kind which could adapt itſelf to any ſubject of inveſtigation to which he choſe to direct his attention, and which enabled him to excell in any department of literature and ſcience in which he was employed. It is alſo a circumſtance which deſerves notice, that he was no leſs eminent for his moral endowments than for his mental faculties and attainments. He cloſed his life in the month of September 1781, after a courſe of aſſiduous ſtudy and exemplary virtue; as we learn from an inſcription on an elegant monument executed by his friend Albertini, an engraving of which is prefixed to his life. His biographer has ſubjoined to the elaborate account of Torelli, from which we have ſelected the preceding particulars, a catalogue of his writings, from the number and variety of which we obtain additional teſtimony to his diſtinguiſhed abilities and application.

From the circumſtances above recited, it appears that there have been few perſons, in any country, or in any period of time, who were better qualified for preparing a correct edition of Archimedes. As a Greek ſcholar, he was capable of correcting the miſtakes, ſupplying the defects, and illuſtrating the obſcure paſſages, that occurred in treatiſes which were originally written in the Greek language:—his knowlege of Latin, and a facility, acquired by habit, of writing in this language, rendered him a proper perſon for tranſlating the Greek original into pure and correct Latin; and his comprehenſive acquaintance with mathematics and philoſophy qualified him for conducting the whole work with judgment and accuracy.

Torelli commences a preface of conſiderable length with a ſhort account of Archimedes. He then proceeds to explain the objects to which his particular attention was directed in the progreſs of the work, and he cloſes it with a critical diſcuſſion of the mathematical principles adopted by this celebrated mathematician.

Archimedes was born at Syracuſe, according to Torelli, in the 2d year of the 123d olympiad, or the 466th year from the building of Rome, which correſponds to the 286th year before Chriſt: but Rivaltus, who has taken conſiderable pains in aſſigning the true æra of his birth, dates it in the 2d year of the 122d olympiad, or the 463d year from the building of Rome, anſwering to the 289th year before Chriſt. If we may rely on the authority of Tzetzes, Archimedes lived 75 years. Plutarch informs us that he was nearly related, by his father, to Hiero the king: but his mother was of obſcure origin; which circumſtance may probably account for the degrading terms "*humilem homunculum*" which Cicero applies to him in the 5th book of his Tuſculan queſtions. Opera. Tom. ii. p. 474. Ed. Olivet. Archimedes devoted himſelf to the ſtudy of geometry in his youth; and in his maturer years he travelled into Egypt, whither the Greeks generally reſorted in the purſuit of ſcience. After an abſence of ſeveral years, which he ſpent in the ſociety of Conon and other eminent men, and during which time he gave very promiſing indications of his future fame, he returned to his own country; and there he probably availed himſelf of the leiſure which he enjoyed in compoſing thoſe books which are now extant. Such, indeed, were the ardour and intenſeneſs of his application to mathematical ſcience, that he proſecuted his ſtudies to the neglect both of food and ſleep, and improved the minuteſt circumſtance that occurred into an occaſion of making very important and uſeful diſcoveries.

When Syracuſe was beſieged by the Conſul Marcellus, Archimedes contrived by his mechanical knowlege to reſiſt the efforts of the beſiegers for eight months; and it is related that, when the city was taken by treachery, he was ſurpriſed and put to death by a ſoldier, who was ignorant of his perſon and character, while he was intent on figures which he had deſcribed in the duſt, and was altogether negligent of his own ſafety. Marcellus lamented his death, paid reſpect to his memory by directing and ſuperintending his funeral, and reſtrained the victorious army from offering any violence to his relations. Over his grave, he cauſed a monument to be erected, on which he engraved a ſphere and a cylinder, and to which he annexed verſes expreſſing the proportion of the one to the other, diſcovered by Archimedes. The account of the manner of his death, given by Plutarch, differs in ſome particulars from that of Livy, which we have above recited. He ſays that Archimedes was ſo abſorbed in attention to his diagram, that he was aſſaulted by one of the ſoldiers before he knew that the city was taken, and that he refuſed to accompany him to Marcellus till he had finiſhed his problem; which provoked the ſoldier to diſpatch him with his ſword. When Cicero was quæſtor in Sicily, he diſcovered the above-mentioned monument in a neglected ſtate, and over-run with briars and brambles, which he ordered to be cleared away. *Vid. Opera ubi ſupra.*

Of the numerous works of Archimedes, many have been loſt: but the moſt valuable, as we have reaſon to believe, have been preſerved. When Conſtantinople was taken, about the middle of the 15th century, ſuch writings as exiſted, together with the commentary of Eutocius, eſcaped the ravages of the conquerors, and were brought thence into Italy. Here they were found by the famous John Muller, better known by the appellation of Regiomontanus, who carried them into Germany; and they were ſoon afterward, viz. in 1544, publiſhed at Baſil, with a Latin tranſlation. A Latin tranſlation was alſo publiſhed at Paris in 1577. The edition of Rivaltus in Greek and Latin, with new demonſtrations and notes, and a life of Archimedes, was publiſhed at Paris in 1615. At the cloſe of this edition is ſubjoined an account of the other works of Achimedes that have been loſt. An edition of Archimedes in Latin was publiſhed by Dr. Barrow at London, in 1615. Several diſtinct treatiſes have been publiſhed by other perſons, at different times and in various places.

We ſhall now return from this digreſſion to the labours of Torelli. The firſt object which he propoſed was a new arrangement of the ſeveral treatiſes of Archimedes. The order which he adopted was ſuggeſted by various hints given by the author himſelf, as well as by the natural and obvious connection of the ſubjects diſcuſſed. It is needleſs to ſtate at large the reaſons which juſtify this arrangement. The order is as follows: 1. *De Planorum æquilibriis liber primus, cum commentariis Eutocii Aſcalonitæ.* 2. *Quadratura Paraboles.* 3. *De Planorum æquilibriis liber ſecundus, cum commentariis Eutocii Aſcalonitæ.* 4. *De ſphæra et cylindro liber primus, cum commentariis Eutocii Aſcalonitæ.* 5. *De ſphæra et cylindro liber ſecundus, cum commentariis Eutocii Aſcalonitæ.* 6. *Circuli dimenſio, cum commentariis Eutocii Aſcalonitæ.* 7. *De Helicibus.* 8. *De Conoidibus et Sphæroidibus, cum Torelli commentario in Prop.* 12. 9. *Arenarius.* 10. *De iis quæ in Humido vehuntur liber primus.* 11. *De iis quæ in Humido vehuntur liber ſecundus.* 12. *Lemmata.* 13. *Opera mechanica, ut cujuſque mentio ab antiquis ſcriptoribus facta eſt.* Of theſe works we ſhall annex a brief account. They are as follow:

1. An artificial ſphere, for exhibiting the celeſtial motions. 2. Archimedes's method of inveſtigating the mixture of gold and ſilver in Hiero's crown, mentioned by Vitruvius. 3. His pneumatic and hydraulic engines, mentioned by Tzetzes and Tertullian. 4. Archimedes's ſcrew, the ſtructure and uſe of which are well known. 5. The Helix, by means of which, according to Athenæus, he launched a large ſhip belonging to Hiero. 6. A ſingular kind of locket, the account of which is imperfect. 7. The Triſpaſton, by which large weights might be raiſed by a very ſmall power. 8. Various warlike machines uſed in the defence of Syracuſe. 9. His burning glaſſes, by the combination of which he is ſaid to have ſet fire to the Roman ſhips.

Torelli's next object, after the arrangement now deſcribed, was to correct the miſtakes that had been occaſioned by the ignorance or negligence of tranſcribers. With this view, he peruſed every ſeparate treatiſe with great attention; and he conſulted thoſe writers who had employed themſelves in the ſame way. The principal of thoſe, by whoſe labours he profited, were Commandinus, Rivaltus, Barrow, and Wallis. He acknowleges himſelf moſt obliged to Dr. Wallis, particularly in the treatiſes *de Dimenſione circuli* and *Arenarius*. He had alſo recourſe to a Latin edition of Archimedes by John of Cremona, by means of which he corrected ſome miſtakes that had occurred in the edition printed at Baſil. The defects of this verſion he ſupplied by ſuch conjectural emendations as appeared to him to be equally juſt and neceſſary. His critical ſkill in the Greek language, and his accurate acquaintance with the Attic and Doric dialects, were of very conſiderable ſervice to him in this department of correction. He alſo derived ſome aſſiſtance, though leſs than he at firſt expected, from a compariſon of the Baſil edition with a MS. copy preſerved in the library of St. Mark at Venice. The various readings which ſeemed to be the moſt important and uſeful he ſubjoined in the margin, with ſuitable references from the text.

The third object, which engaged the very diligent attention of Torelli, was a new tranſlation of the original Greek into Latin. In this department of his undertaking, he availed himſelf of the verſion of Cremona and of the tranſlation of Commandinus, as far as they could be of any ſervice to him. The value of both he has duly appretiated.

As for the two books Περὶ οχȣμένων, or of bodies floating on fluids, our author aſcribes them, without heſitation, on the authority of Strabo and Pappus, to Archimedes. A Latin copy of them was found by Nicholaus Tartalea, who took pains in making ſeveral neceſſary amendments. Theſe books were publiſhed about the middle of the ſixteenth century. Commandinus diſcovered them about the ſame time with Tartalea; and he was more ſucceſsful, according to Torelli, not only in correcting their errors and ſupplying their defects, but in improving the ſtyle of the original. Our editor has followed the copy of Commandinus, without making any very material alteration. Torelli differs from thoſe who aſcribe the book of Lemmata to Archimedes. An Arabian copy of it is preſerved in the Palatine library at Florence: but the preſent editor has contented himſelf with publiſhing a Latin tranſlation of it by Abraham Ecchellenſis.

Of Eutocius, the commentator of Archimedes, it will be ſufficient to ſay that he lived at Aſcalon in Paleſtine about 1200 years ago; and that the copy, to which his commentaries refer, and which he obtained from his preceptor Iſidorus, the principal of the architects of the church of St. Sophia, muſt have been much more correct than any other to which we can have acceſs: —but of this MS. if it were, indeed, different from that which was found at Conſtantinople, no traces have yet been diſcovered. Of the commentaries of Eutocius, thoſe rank the higheſt, which illuſtrate Archimedes's work *De Sphœra & Cylindro*; in one of which we have a recital of the various methods practiſed by the antients in the ſolution of the Delian problem, or that of doubling the cube. The others are of leſs value; though we cannot help regretting that Eutocius did not purſue his plan of commenting on all the works of Archimedes, with the ſame attention and diligence which he employed in his remarks on the ſphere and cylinder. His commentaries are annexed to the ſeveral propoſitions to which they belong; as are alſo occaſional notes by Torelli.

In this edition, the Greek and Latin are printed in ſeparate columns, like the editions of Euclid and Apollonius, which it very much reſembles; and, as it is executed on the ſame plan, Archimedes in his preſent ſtate is a fit companion for the other two antient mathematicians.

The appendix contains a commentary on certain propoſitions in the treatiſe on bodies floating in fluids, by Mr. Robertſon, as a kind of ſubſtitute for the commentary of Commandinus, which is not publiſhed; and a collection of various readings in the copies of Archimedes, preſerved at Florence and Paris, collated with the Baſil edition.

As the ſeveral treatiſes of Archimedes have, in one form or other, been long in the hands of the public, we ſhall not detain our mathematical readers by giving any particular account of their contents:—but we ſhall take the liberty of recommending this edition of Archimedes as a very valuable acquiſition to the lovers of ſcience, and as doing much honour to the judgment and attention of Dr. Torelli, and alſo of Mr. Robertſon, to the Oxford Preſs, and to all the parties who have been concerned in the publication of it.

Art. VI. *Tranſactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illuſtrated with Copper-plates.* 8vo. pp. 343. 7s. 6d. Boards. Johnſon. 1793.

The firſt paper in this collection conſiſts of *Obſervations on the Small-pox, and the Cauſes of Fever*; by Dr. G. Fordyce. Dr. Fordyce flatters himſelf that he has diſcovered the great eſſential in inoculation, which makes the diſeaſe favourable. It is, to introduce as little as poſſible of the variolous matter in the operation. With reſpect to preparation, he ranks it with the many practices of ſuperſtitious quackery which have been invented to delude mankind.—Some other remarks, which here occur, are, in our opinion, too trite to have merited inſertion.

As, in the ſmall-pox, neither freſh matter, nor that which is already in the veſſels, has any effect in exciting new fever after the diſeaſe is *fully* brought on, ſo, carrying on the analogy to other fevers, Dr. F. thinks it probable that all infections only act for a ſhort time, and then produce no farther effect. This idea is confirmed by the recovery of fever-patients in the infectious wards of an hoſpital, as eaſily and frequently (much more ſo, the Doctor ſays,) as in a private houſe. Hence he concludes that, during the courſe of an infectious fever, the infection, having once operated, has nothing more to do with the diſeaſe. He applies the ſame ideas to fever from cold or anxiety, in which the firſt impreſſion produces the diſeaſe, though he acknowleges that continuing the cauſe will keep up the fever. He makes ſome obſervations on the application of the word *putrid* to violent fevers, which often go through their courſe without one ſign of putrefaction. When they take place, it ſeems not to be from the proper effect of the infectious vapour, but from the conſequent debility. The practical concluſion is, that it is ſeldom of any uſe to employ remedies to remove the cauſe of the fever after it has actually taken place.

2. *Obſervations on the Inflammation of the internal Coats of Veins*; by Mr. J. Hunter. This celebrated anatomiſt had found, on diſſection, that, in all violent inflammations of the cellular membrane, the coats of the larger veins paſſing through the part were alſo inflamed; and that their internal ſurfaces had *taken on* the adheſive, ſuppurative, and ulcerative inflammations. From this circumſtance, he was led to a new manner of accounting for the inflammation frequently happening to the

arm from bleeding. The uſual ſuppoſitions of a tendon or nerve being wounded, or of a bad habit of body, often have no foundation in theſe caſes. Mr. Hunter thus repreſents the ſtate of the caſe as he has obſerved it:

'The manner in which thoſe ſore arms come on, ſhows plainly that they ariſe from the wound not healing by the firſt intention; for the external wound, in moſt caſes, firſt feſters or inflames, then ſuppurates and ulcerates, ſo that the cavity of the vein becomes impervious. In ſome this ſuppuration is only ſuperficial, the vein and parts below having united. In others the ſkin ſhall appear to be united, but not cloſe to the vein, ſo that a ſmall abſceſs ſhall form between the ſkin and the vein; it ſhall burſt and diſcharge a thin watery fluid, and no farther miſchief happen; but when this imperfection of union is continued on to the cavity of the vein, then the vein inflames both upwards and downwards, and that often for a conſiderable way, and the ſurrounding parts join in the inflammation.

'We find all theſe variations in different caſes; for the diſeaſe ſometimes goes no further than an inflammation in the vein near to the orifice, which is often reſolved; at other times the inflammation is carried further, but ſuppuration is prevented by the adheſive inflammation taking place in the vein at this part, ſo as to exclude the ſuppurative inflammation, and the veins in ſuch caſes may be plainly felt after the ſurrounding tumefaction has ſubſided, like hard cords. But this ſalutary effect is not always produced, and ſuppuration in the vein is the conſequence, but often ſo confined, that only a ſmall abſceſs forms in the cavity of the vein near to the orifice. The confinement of the matter in this part of the vein, ariſes from adheſions in the vein a little above and below the orifice. But in many caſes the inflammation and ſuppuration are not confined to this part from the adheſions not having taken place; for it frequently happens that an abſceſs is formed, occupying a conſiderable length of the vein both ways; and we often have more than one abſceſs, nay at times there is a ſeries of them, and generally in the direction of the vein, between the orifice and the heart; but not always in this courſe, for we find them ſometimes between the wound and the extreme parts.'

Theſe inflammations of the vein are a frequent conſequence of the bleeding of horſes, when ſufficient care is not taken to cloſe the orifice; and many horſes die from this cauſe. Mr. H. likewiſe thinks that the expoſure of the cavities of veins after great injuries, or operations, is the cauſe of many of the extenſive inflammations ſometimes ſucceeding them. The practical rules reſulting from theſe ideas are, after bleeding, to bring the ſides of the orifice in cloſe contact, and to retain them by a thick compreſs, rather of lint or linen than ſticking-plaſter; and, when inflammation has once begun beyond the orifice, to make a compreſſion on the vein at the inflamed part, with a view of cauſing its ſides to adhere together.

3. *Proceſs for preparing pure Emetic Tartar by Re-cryſtallization*; by Mr. Jenner, Surgeon at Berkeley. The mode of

repeated cryſtallization is an obvious one for obtaining any ſalt in its perfect purity; and that of the metallic ſalt in queſtion is undoubtedly of much importance. In the proceſs, there is nothing remarkable.

4. *Account of the Diſſection of a Man, that died of a Suppreſſion of Urine, produced by a Collection of Hydatids between the Neck of the Bladder and Rectum; with Obſervations on the Manner in which Hydatids grow and multiply in the Human Body*; by J. Hunter, M.D. A man, 46 years old, died ſuddenly, after ſome complaints of pain and difficulty in paſſing urine. On diſſection, the bladder was found to be enormouſly diſtended, and a large tumour filling the pelvis was diſcovered between the neck of the bladder and the rectum. This contained much water, and many hydatids of various ſizes, from 1½ inch in diameter to the ſize of a pin's head. Other ſmaller tumours, containing hydatids, lay near the neck of the bladder. A large tumour was alſo found between the ſtomach, ſpleen, and pancreas, and adhering to all three. It was made up of ſmaller tumours, the contents of which were various; hydatids of different ſizes, whole and burſt, matter like ſoftened iſinglaſs, and clear water with minute grains. They had all thick coats, double, and endowed with a ſtrong elaſtic power. All the hydatids had alſo two tranſparent and contractile coats. Some had ſmall hydatids on their inner ſurface; and the water, containing the grains above mentioned, alſo appeared by the microſcope to be full of minute hydatids.

'The hydatids in their growth and decay appear to paſs through various ſtages; they are firſt found floating in the fluid that fills the hydatid, and afterwards attached to its coats. The hydatid thus pregnant with young, if the expreſſion may be allowed, adheres to the neighbouring parts, increaſes in ſize, and becomes itſelf a ſac, containing numerous ſmall hydatids. Theſe after a certain time decay, and the ſkins or empty bags are ſqueezed together into a ſubſtance like iſinglaſs. It is probable they ſtill undergo a further change; two ſmall bodies, of the ſize of the common bean, of a cheeſe-like conſiſtence, and covered with a ſkin, were taken notice of adhering to the bladder near its neck; it may be a queſtion whether thoſe were not the remains of hydatids? but that muſt be determined by future obſervations. It is to be obſerved, that the young hydatids are found in two very different ſtages; in the one they are attached to the coats of an hydatid, that floats looſe in the parent bag or ſac; in the other, extremely ſmall globules adhere ſlightly to the inner ſurface of a bag or ſac, which is firmly attached to the neighbouring parts, and covered with a ſtrong outer coat. It is obvious that the progreſs of growth is very unequal in thoſe two, and indeed inverted; for in the firſt the young ones are as large as the heads of pins, while the parent bag is not larger than a walnut, and floats unattached; but on the contrary, in the ſecond there is a large ſac with a ſtrong outer coat, and a more tender inner one, adhering ſtrongly to the ſurrounding parts, while the young ones, that are very ſlightly attached to its ſides, are not of a larger diameter than a $\frac{1}{150}$ part of an inch. Whether theſe are merely accidental differences in the growth, or depend upon ſome more eſſential diſtinction, muſt remain to be determined by future obſervations.'

Dr. H. then proceeds to make ſome general obſervations on thoſe hydatids which, as in the preſent caſe, produce their like, and multiply with no other connection with the body than as it affords them a nidus. They have been found in various parts of the body, and different opinions have been formed concerning their nature. Tyſon and Hartmann were the firſt who diſcovered them to be animals poſſeſſed of a peculiar ſtructure and power of motion; and Pallas has examined them accurately, and given them the name of *Tænia hydatigena.* It is in thoſe of quadrupeds, however, that the animal nature of them has been proved. They have a mouth and neck, and an evident periſtaltic motion in their coats. The human hydatids can as yet only from analogy be referred to the ſame claſs. Their growth and decay will explain the increaſe and diminution of tumours in the abdomen containing them. In the preſent caſe, Dr. H. thinks that their origin was probably in the ſpleen, and that one of the bags there having burſt, they fell by their own gravity into the pelvis, and there adhered and multiplied. As to the treatment of hydatids, the only method muſt be to procure them an outlet, unleſs mercury ſhould deſtroy them, as it does other animals.

In a ſupplement, the Doctor gives an account of his examination of ſome hydatids taken from the abdomen of a ſheep. They were exactly the ſame with thoſe deſcribed by Tyſon. He alſo examined ſome which were found in the brain of a ſheep, producing the diſeaſe called the ſtaggers. Theſe, like the human hydatids, had no mouth.

5. *Caſe of a Gentleman labouring under the epidemic Remittent Fever of Buſſorah, in the Year* 1780, *drawn up by himſelf; with an Account of various Circumſtances relating to that Diſeaſe.* This curious and intereſting relation is given by one who is not of the profeſſion, but is not unacquainted with medicine. It is a moſt ſtriking picture of the endemic fever of a hot country, and affords a very inſtructive example both of ineffectual and of effectual treatment. His fever began on June 5th, and was ſoon attended with the moſt diſtreſſing and alarming ſymptoms. In the beginning, by the uſe of evacuant medicines, a fair intermiſſion was obtained, but due advantage was not taken of the opportunity. We ſhall tranſcribe the events of the twelfth day, which proved critical:

16th. At eleven o'clock the violence of the fever came on; I grew delirious, ſwooned, and the ſymptoms of approaching death, I was afterwards told, grew evident to thoſe around me. My eyes were fixed, my tongue hung from my mouth, and my face grew quite black. I recovered from this fit about twelve o'clock, and felt excruciating pain, and a burning ſuffocating heat. My ſtomach and bowels ſeemed all on fire, my lungs played with the utmoſt difficulty, and I felt a pain and ſenſation about my heart which I cannot deſcribe. I was unable to move; my ſervant lifted me; I fell into a ſwoon for a few minutes, and, when I came to myſelf, a great quantity of black putrid bile flowed from me. Relief was inſtantaneous, and I ſlept or ſwooned till about five o'clock, when I found myſelf free from fever, and able to ſpeak, my recollection clear, and my mind perfectly compoſed, but my body ſo weak that I had no power of moving, except one of my hands. They gave me ſome ſuſtenance; I had a little ſleep; but about midnight I fell into a ſituation, which I had all the reaſon to think indicated the immediate approach of death. My tongue cleft to my mouth, my extremities were as cold as ice, and the coldneſs alſo appeared to extend up my thigh; my arm was deſtitute of pulſe, nor was the ſmalleſt pulſation of the heart perceptible; I never had my recollection clearer, or perhaps ſo clear, in my life. My ſervant was lying by my bedſide; I was convulſed for ſome minutes; and, on recovering, I got out the word Boy.—Fortunately for me he was not aſleep, and heard me; I then got out the word Wine; on which he brought me a glaſs of claret, which, with much difficulty, I got down. I felt myſelf much revived; I reflected on my ſituation; and, although I had not the moſt remote idea of ſurviving that night, I recollected that I had ſome fine powdered bark in my trunk, and it occurred to me, that if any thing could be done to preſerve my life, it would be that medicine taken in red wine; but my ſpeech immediately failing me, I could not direct the ſervant to give it to me. Death ſeemed approaching; coldneſs had ſeized all my limbs; my ſight became confuſed, as I perceived from looking at the ſtars, which danced before me; and the rattle or noiſe in my throat was very perceptible to the ſervant, as he afterwards told me. I fainted, and continued in a ſtate of inſenſibility, I believe, for about an hour. The loud lamentations of the ſervant, bewailing his own misfortune in loſing his maſter in a country ſo remote from his own, ſeemed to recal me to life. I felt as if refreſhed with a little ſleep, and got out the words *bark and wine*; it was inſtantly brought, and the man gave me two large tea ſpoonfuls, and a large glaſs of claret. The effect was inſtantaneous, and operated like a charm; the coldneſs left me, I could ſpeak intelligibly, and could move my hands. I told the ſervant to give me a tea-ſpoonful of the bark every hour, in a glaſs of claret. By eight in the morning I had taken ſix doſes, and more than half a bottle of claret. I was conſiderably ſtrengthened, and could converſe with Mr. Beaumont, who encouraged me to perſevere in the bark, and treated me with uncommon attention. I had been ſadly neglected at Buſſorah, but this was amply made up to me by the humane and tender attentions of Mr. Beaumont, who was a great predeſtinarian, and who never ſhunned danger when he felt it a duty to aſſiſt a fellow-creature. He waited upon me like a nurſe, conſoled me under pain and ſickneſs, and, when my fever was at its greateſt height, he has often held me in his arms, when I wanted to be removed or my bed ſhifted. About this time my legs and thighs became covered with blotches of a duſky brown hue; ſome of them as broad as the palm of the hand, quite dry, and they itched intolerably. At the ſame time ſeveral little boils broke out in different parts of my body, but there was only one, over my eye, which came to ſuppuration; the others, and the eruption on my legs and thighs, all diſappeared.'

This was not, however, the end of the diſeaſe. Various troubleſome ſymptoms remained; and, a fortnight afterward, about the change of the moon, a return of the fever happened, which aſſumed a tertian type, and was not removed without a copious exhibition of the bark. Of the eight other perſons who formed the party, ſix died; and it was computed that 25,000 were carried off by the fever in Buſſorah and its neighbourhood. The ſymptoms of this diſeaſe are thus deſcribed:

'The firſt ſymptoms of this fever, or plague, are generally ſwelling of the tongue, a violent head-ach, bleeding at the noſe, pains all over the body, a conſtant inclination to make water, which comes in drops, and attended with great pain, and is as high-coloured as blood; (if the urine, on ſtanding, becomes purple, it is ſaid to be a certain ſign of death;) extreme heat, great apprehenſion, all objects appearing of a yellow colour, uncommon terror, and at the ſame time a great deſire for death; there are alſo boils or eruptions on the ſkin, which moſt commonly appear either juſt before the diſeaſe proves fatal, or the patient begins to recover.'

6. *On the Want of a Pericardium in the Human Body*; by Matt. Baillie, M. D. Among the rarer inſtances of defect in the human body, is that of the want of a pericardium. Haller denied that this defect ever occurred: but there are on record a few inſtances, given from good authority. The ſubject of the preſent paper was a man about 40 years old, brought to Dr. B.'s diſſecting-room, of whom no account could be obtained. The defective appearance was immediately obvious on opening the thorax, and is here deſcribed with an accuracy that can leave no doubt of the fact.

7. *On Introſuſception*; by Mr. John Hunter.—For this curious paper we muſt refer to the volume at large.

8. *Of uncommon Appearances of Diſeaſe in Blood Veſſels*; by Matt. Baillie, M. D. The firſt of theſe morbid affections mentioned, is the coagulation of the blood in the veſſels of the living animal. This happens, when a veſſel has been cloſed by a ligature, and when it is dilated into a bag. The latter is the caſe of aneuriſmal arteries: but the coagulum rarely forms till the artery is conſiderably diſtended. Still more rarely does it fill up the whole cavity of the veſſel, ſo as to ſtop all circulation through it. Sometimes, however, ſuch a coagulum forms

without any previous ſtoppage of the veſſel, or any conſiderable dilatation. Dr. B. gives an account of ſuch an occurrence in the right carotid artery of a man brought for diſſection, whoſe whole arterial ſyſtem ſhewed a tendency to aneuriſm. It formed an oval uniform ſwelling, about 1½ inch in length, firm, and feeling like an abſorbent gland. A figure of it is annexed.

The ſecond topic is the obliteration of veſſels. In various inſtances, we know that veſſels, which are become uſeleſs, ſhrivel up, and are converted into a ligamentous ſubſtance. This is a natural proceſs: but Dr. B. gives a caſe (illuſtrated by a plate,) of the inferior *vena cava* being thus changed, and rendered quite impervious, from the entrance of the emulgent veins to the right auricle of the breaſt. The lumbar veins were enlarged; and, by means of their communication with the *vena azygos* (double in this inſtance,) the blood was conveyed to the heart.

The oſſification of veſſels is the next ſubject. This is very common in the arterial ſyſtem, but, in the venal, is almoſt unknown. One inſtance, however, is found in the collection in Windmill-ſtreet, in which a conſiderable oſſification was formed in the coats of the inferior *vena cava*, near to its bifurcation into the iliacs.

9. *Account of Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneuriſm*; by Mr. Everard Home. No artery in the body, unleſs it be the aorta, is found to be ſo ſuſceptible of aneuriſm as the popliteal; and it is remarkable that its ſubjects have been very frequently coachmen and poſtilions. The method of cure, by tying the artery near the ſeat of the diſeaſe, has generally proved ineffectual; and the amputation of the limb is an event, if poſſible, to be avoided. The common notion of an aneuriſm has been that of a ſimple dilatation of the artery from a local weakneſs in its coats, independently of other diſeaſe: but Mr. Hunter has found an alteration of ſtructure in them previouſly to dilatation; and, from the bad ſucceſs of tying the artery immediately above the ſac, it ſeems probable that a diſeaſed ſtate extends ſome way along it. His idea of an improved mode of practice was, to lay bare and tie the artery in the anterior part of the thigh, at ſome diſtance from the diſeaſed part, and truſt to taking off the force of the circulation for ſtopping the progreſs of the aneuriſm, and perhaps for its cure by the efforts of nature. In purſuance of this plan, he performed his operation in December 1785. We think it unneceſſary to follow Mr. Home in his minute deſcription of it, ſince its general mode muſt be pretty obvious; and ſeveral variations took place in thoſe which were afterward performed. The artery was tied ſomewhat below the middle of the thigh with four ſlack ligatures. The event was that, after a tedious and troubleſome cure of the wound, owing

to the repeated expulſion of pieces of ligature, the patient perfectly recovered, and no appearance of tumour in the ham remained. In March 1787, he died of a fever; and an opportunity was gained of examining the ſtate of the parts. The femoral artery was found impervious from its giving off the profunda to the part included in the ligature; at this part there was an oſſification for about an inch and a half, below which the artery was again pervious down to the aneuriſmal ſac, and contained blood, but did not communicate with the ſac itſelf, having become impervious juſt at its entrance. The remains of the ſac were of the ſize of a hen's egg, but more oblong, and flattened. The lower orifice of the artery was quite obliterated; and the ſac itſelf was filled with ſolid coagulum. The operation therefore appeared to have had all its expected effect in allowing the contents of the ſac to coagulate, and the artery to become impervious. The collateral arterial branches were in a natural ſtate, not unuſually dilated; and yet the circulation into the lower limb had been fully carried on.

Mr. Hunter's ſecond operation was unſucceſsful. The artery was ſecured by one ligature only, and the wound was dreſſed to the bottom. Repeated hæmorrhages occurred, of which the patient died on the 26th day. In the third operation, only one ligature was uſed, and the parts were healed by the firſt intention. The cure was ſpeedy and perfect. The fourth was likewiſe ſucceſsful, but the cure was more tedious, from the formation of abſceſſes, owing to the patient's bad ſtate of health. The fifth was a ſpeedy cure, without any unpleaſant circumſtances. This was likewiſe the caſe with an operation by Mr. Lynn at Weſtminſter hoſpital. Mr. Birch, of St. Thomas's hoſpital, performed a ſimilar operation in the caſe of aneuriſm of the femoral artery, in which a large tumour occupied two-thirds of the thigh. The patient became feveriſh, the tumour burſt on the twelfth day, and he died. Mr. Cline operated in the ſame manner for a popliteal aneuriſm. Every thing ſeemed to be going on favourably, till the patient was ſeized with a fever, ſuppoſed to be caught from another patient in the ſame ward, and died. On examination, the artery was found in an ulcerated ſtate beneath the ligature, and ſinuſes were formed upward and downward in the thigh. To theſe accounts, Mr. Earle adds one of an operation for an aneuriſmal tumour in the leg, the conſequence of an injury, in which the artery was tied in the ham, with a probable proſpect of ſucceſs.

On the whole, it appears that a conſiderable improvement in ſurgery is pointed out by the idea which led to theſe operations, yet that the event of any mode of treating aneuriſmal tumours is ſtill, and probably ever will be, hazardous and uncertain.

10. *Caſe of Paralyſis of the Muſcles of Deglutition, cured by an artificial Mode of conveying Food and Medicines into the Stomach*; by Mr. J. Hunter. This diſeaſe occurred ſuddenly in a hypochondriac man aged 50; and, reſiſting the firſt remedies applied, it became neceſſary to invent a method by which life might be ſuſtained till the affection of the throat ſhould give way.

'The inſtrument made uſe of was a freſh eel-ſkin, of rather a ſmall ſize, drawn over a probang, and tied up at the end where it covered the ſponge, and tied again cloſe to the ſponge where it is faſtened to the whalebone, and a ſmall longitudinal ſlit was made into it juſt above this upper ligature. To the other end of the eel-ſkin was fixed a bladder and wooden pipe, ſimilar to what is uſed in giving a clyſter, only the pipe large enough to let the end of the probang paſs into the bladder without filling up the paſſage. The probang, thus covered, was introduced into the ſtomach, and the food and medicines were put into the bladder, and ſqueezed down through the eel-ſkin.'

By means of this inſtrument, not only food, but the preſcribed medicines, valerian in powder and tincture, and flour of muſtard, were conveyed into the ſtomach. Its uſe became unneceſſary in about three weeks.

11. *Of a remarkable Deviation from the natural Structure in the Urinary Bladder, &c. of a Mule*; by Dr. Baillie. For this deſcription, which cannot be well underſtood without the accompanying plate, we muſt refer to the work.

12. *A Caſe of Emphyſema, not proceeding from local Injury*; by Dr. Baillie. The ſubject of this caſe was a girl ten years of age, admitted into St. George's hoſpital for anaſarca and aſcites. The day before her death, Dr. B., on attempting to feel her pulſe, was ſenſible of the crackling of air under his fingers, and he found the ſame crackling in the cellular membrane of various other parts. At the ſame time, water was evidently accumulated in the cellular membrane of the legs and face. On diſſection, air was found in the places in which the crackling had been felt; alſo in the cavity of the ſtomach and inteſtines; in their cellular membrane; in the ſmall veſſels running on them, and between the laminæ of the peritoneum; likewiſe in the cellular membrane between the pleura and pericardium. Water was contained in the pericardium and thorax. The remarkable circumſtance in this caſe was the preſence of emphyſema without external injury, or a previous putrefactive proceſs. Dr. B. ſuggeſts only two ways in which it could happen; either from ſome chemical change in the watery fluids effuſed into the cellular membrane, by which air is ſeparated from them; or from a ſecretion of air by the ſmall blood-veſſels diſtributed among the cells. He inclines to the latter opinion; obſerving that we are certain that,

in ſome caſes, the blood-veſſels are endowed with ſuch a power of ſecretion as in fiſhes, in which bags of air are found that could not have been filled by any other proceſs; and that it is no more difficult to conceive the ſecretion of air from the blood, than from any other fluid.

13. *Caſe of unuſual Formation in a Part of the Brain*; by Mr. A. Carliſle. This deviation chiefly conſiſted in the total want of the falciform proceſs, and in the coaleſcence of what are commonly the two hemiſpheres of the brain, into one. No conſequences, as to the function of the organ, ſeem to have followed this uncommon ſtructure.

14. *Hiſtory of a fatal Hæmorrhage from a Laceration of the Fallopian Tube, in a Caſe of an Extra-uterine Fœtus*; by John Clarke, M. D.—For this very ſingular caſe we muſt refer to the book.

15. *Obſervations on the looſe Cartilages found in Joints, and moſt commonly met with in that of the Knee*; by Everard Home, Eſq. This gentleman begins with ſtating Mr. J. Hunter's opinion on the origin of theſe bodies. Conceiving the blood to be poſſeſſed of a vital principle, he ſuppoſes that coagula of it within the body will often retain their vitality, adhere to the ſurrounding parts, and become vaſcular. The nature of theſe organized excreſcences, he aſſerts, will partake of that of the cavity in which they are formed; hence, in the joints, they will be bony or cartilaginous. If knocked off by accident, they will remain foreign bodies within the cavity, ſuch as thoſe in queſtion are found to be. This idea of their formation Mr. Home confirms by the caſe of a fractured humerus, in which the bones did not unite, but a new capſular cavity was formed at the place of fracture, in which the ends of the bone played on each other; while a number of excreſcences, of different degrees of hardneſs, roſe from the ſurfaces of the bone, and from the edges of the capſule; and 30 or 40 ſmall ſubſtances of the ſame nature, evidently broken off from them, were found looſe in the cavity.

With reſpect to the removal of theſe bodies in the knee-joint, Mr. H. directs that they ſhould be puſhed into the upper part of the joint above the patella, and preferably towards the inſide; and, being ſecured, ſhould be 'cut upon.' The inciſion ſhould be made in the direction of the thigh, firſt drawing the ſkin to one ſide, that the internal wound may not correſpond to the external. After extraction, the edges of the wound are to be brought together by ſticking-plaſter and the uniting bandage.

16. *Attempt to improve the Evidence of Medicine*; by Dr. G. Fordyce. This paper may properly be regarded as a ſort of

lecture on the method of noting-down medical caſes. The writer obſerves that the evidence of medical knowlege has hitherto conſiſted, for the moſt part, in deductions made by practitioners from their caſes, without publiſhing the caſes themſelves, unleſs when they were of an extraordinary kind. He therefore gives a tabular ſcheme for the keeping of caſes, in which are noted a great variety of circumſtances preceding and accompanying the diſeaſe, ſome remotely, others nearly connected with it; from which he ſuppoſes that a caſe would appear with the whole of its evidence, and that a complete collection of them would form a perfect body of known medicine. For the ſucceſs of ſuch a plan, however, it is evident that there muſt be both writers and readers: but, from ſurveying the formidable bulk occupied by a ſingle caſe kept after this method, we ſhould expect that very few practitioners would take the pains to write, and fewer ſtill to read, any number of them:—nor can we conceive, indeed, that, in an art of which the neceſſary objects are ſo numerous, any real advantage would ariſe from diſtracting the attention by a multiplicity of circumſtances, moſt of which, probably, have ſcarcely any relation to the main purpoſe of effecting a cure. What the preſent ſtate of phyſic ſeems rather to want, is a diſcovery of the cardinal points to which medical treatment in each diſeaſe is to be directed. Every practitioner knows that a few leading ſymptoms are what really regulate his practice; and that a number of preceding and concomitant facts, though they may contribute to the accuracy of deſcription of a diſeaſe, as a phænomenon of nature, have no place in the conſideration of its treatment. The art would be long, indeed, were it to require, in each individual caſe, a compariſon with all the innumerable varieties which might be noted in ſimilar caſes.

While we thus expreſs our doubts as to the uſe and practicability of the ſcheme here laid down, we do not mean to deny that Dr. Fordyce's paper contains many valuable remarks. A conſiderable part of it is occupied by an account of London, its climate, ſituation, ſoil, various inhabitants and modes of living, &c. given as an example of the medical manner of deſcribing a place; which is curious and inſtructive, though interſperſed with ſome oddities. The reſt of it is a commentary on the ſeveral articles in the table, concluded by an obſervation on one of the caſes given as a ſpecimen. In this, the Doctor ſpeaks with great confidence of the efficacy of Peruvian bark in eryſipelatous inflammation, and repreſents himſelf as an inventor of this point of practice.

17. *Obſervations and Heads of Inquiry on Canine Madneſs, drawn from the Caſes and Materials collected by the Society reſpecting*

ing that Diſeaſe; by Dr. J. Hunter. Notwithſtanding the number of caſes of canine madneſs which have been publiſhed, it is certain that many points reſpecting the hiſtory of this dreadful diſeaſe are ſtill unſettled. It was therefore a laudable purpoſe in this ſociety to endeavour, by means of their correſpondences, to collect into one point all the certain knowlege that could be procured on this ſubject. The firſt head is on *the generation of the poiſon.* This appears to ariſe much more frequently from infection than from ſpontaneous production; ſince, in ſome inſulated ſituations, great numbers of dogs have for many years remained free from any attacks of madneſs. The *ſymptoms of the diſeaſe in dogs* conſtitute the ſecond head. Among theſe, the moſt remarkable and moſt different from common opinion are, that the animal can ſwallow both ſolids and liquids during the whole diſeaſe, readily eats what is offered to him, has no fear of water, and never avoids it. As to the *animals communicating the diſeaſe*, it appears that all domeſtic animals, birds as well as beaſts, are capable of receiving the infection,—but how many can infect others is as yet undetermined. All of the dog-kind, and cats, have been known to communicate it. The danger from a bite depends on the vaſcularity of the part bitten, and on the degree in which the teeth are loaded with the poiſon. Bites in the face are moſt dangerous; in the hands, conſiderably ſo; in other parts, the previous wiping of the teeth by the cloaths greatly leſſens the chance of infection.

Dogs are much more ſuſceptible of infection than men. It is not probable that the diſeaſe ever riſes ſpontaneouſly in the human ſpecies; and, when that has been ſuſpected, tetanus or ſpaſms in the throat have probably been miſtaken for the true hydrophobia. Under the head of *effects of the poiſon on the human ſpecies*, an enumeration of all the uſual ſymptoms in their progreſſive order is given: but theſe, being taken from well known caſes, do not require our particular notice. As to *diſſections*, we are told that they have afforded nothing in the leaſt decisive as to the origin of the ſymptoms of this diſeaſe. With regard to *prevention*, the total inefficacy of all internal prophylactics or ſpecifics is aſſerted as a matter fully proved. Of the local treatment, the purpoſe is either to remove the poiſon by waſhing it out, to deſtroy the infected part by cauſtic, or to cut it out. The firſt of theſe modes may be uſeful immediately after the bite, but we cannot much depend on it. The ſecond may be applied where the knife cannot be uſed, but this laſt method is always to be preferred in places that admit of it. Great care ſhould be taken to remove every part through which the teeth have penetrated. It is not certain how long after the bite this may be performed with ſucceſs: but, on the whole,

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there is reaſon to believe that abſorption of the poiſon, from the wounded part, does not take place till the darting pains are felt proceeding from it towards the body. The *treatment of the diſeaſe* is the next point conſidered. Every method hitherto employed after the acceſſion of the hydrophobia has been ſo unſucceſsful, that nothing of probable uſe is ſuggeſted by paſt experience; and the matter is entirely open to new experiments. A few things are here ſuggeſted; of which arſenic, ſaid in the Eaſt Indies to be ſucceſsfully uſed as a ſpecific againſt the poiſon of ſerpents and of a mad dog, appears to us moſt worthy of a trial. The *antiquity of the diſeaſe* is another head of inquiry. Ariſtotle is the firſt writer who expreſsly mentions it; and his imperfect knowlege concerning it, with the ſilence of Hippocrates, render it probable that it was a new diſeaſe a ſhort time before the days of Ariſtotle.

18. *Obſervations on Ulcers*; by Everard Home, Eſq. Unctuous and watery dreſſings to ulcers having both been found to be attended with diſagreeable effects, the application of powders has been ſubſtituted by various practitioners, and a variety of different ſubſtances have been uſed in this way. From the enumeration of them in this paper, it appears that the practice has been wholly empirical, and not attended with any remarkable ſucceſs. The article, which Mr. Home has chiefly employed, has been powder of rhubarb; which he has found to poſſeſs conſiderable powers in promoting the granulation and healing of ulcers. Sometimes, it proves too irritating; in which caſe, the addition of a portion of opium moderates its effects. Of various other vegetable powders tried, that of columbo root ſeemed moſt to reſemble rhubarb in efficacy.

ART. VII. *The Antiquities of Athens*, meaſured and delineated by James Stuart, F.R.S. and F.S.A. and Nicholas Revett, Painters and Architects. Vol. III. Folio. Imperial Paper. 5l. 10s. in Boards. Taylor, &c.

AMONG the various ſources from which modern arts derive their beſt examples, they are indebted to none more than to thoſe beautiful remains of Grecian taſte, which are exhibited to the world through the joint labours of Meſſrs. Stuart and Revett. Sculpture had attained its zenith of perfection, long before the conqueſt of that country by the Romans; and the examples which are perpetuated, in this work, muſt ever be ranked as of the higheſt importance to the arts. The ſpecimens of architecture cannot be leſs eſteemed, if conſidered only as to the purity of ſtyle, and the chaſte imitation of the primitive models, which they exhibit; happily blending the uſeful and the delightful on principles the moſt ſimple and ſubſtantial; and which every enlightened country has been zealous to adopt. We may, therefore, reaſonably hope that the laudable endeavours of the preſent age will now be crowned with ſucceſs, by inducing a more intimate acquaintance with early works of the Greeks in architecture:—works produced at a period in which this art had not been contaminated by the introduction of extravagant ornament, and by a capricious taſte for variety.

The firſt volume of this work made its appearance in 1762, and was reviewed in our 28th volume. The ſecond was publiſhed in 1787, and was noticed in vol. ii. of the New Series of the M. R.; being a poſthumous book, publiſhed by the widow of the late Mr. Stuart. The preſent volume appears under the ſame circumſtances with reſpect to the property of the work; and, in congratulating the world on this addition to the catalogue of valuable books of antiquities, we doubt not of being univerſally joined in wiſhing Mrs. Stuart every encouragement to continue the publication of the materials left in her poſſeſſion, with all the abilities and elegance which the magnitude and merit of the ſubject demand.

In the preface to this volume, we are informed by the editor, Mr. Revely, 'that having been requeſted, by Mrs. Stuart, on the death of Mr. Newton, (the editor of vol. 2d,) to ſuperintend the publication of the preſent work, it will not perhaps be improper to give a ſhort account of the manner in which this volume has been put into its preſent form: it being unfortunately deprived of the advantage of making its appearance under the direction of its original author.'—Mr. Revely proceeds as follows:

> 'When the materials were firſt delivered to me, ſeveral chapters were fairly tranſcribed; to moſt of them, however, additions have been made; and other chapters have been ſince entirely collected from looſe papers; of the former deſcription, are chapters the firſt, third, fourth, fifth, and ninth; and of the latter, are the ſecond, ſixth, ſeventh, eighth, tenth, eleventh, and twelfth, together with the addition of ſeveral plates and all the maps.
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> 'As from this deſcription, the reader may apprehend that he has before him rather a production of mine, than an original work of Mr. Stuart's, it is proper to mention, that the firſt ſtep taken, and indeed the only one that could render Mr. Stuart's materials (conſiſting of numerous memorandum books and looſe papers) intelligible, was to form a general index to the whole; and with this aſſiſtance, no difficulty was found in compleatly collecting Mr. Stuart's opinions, on each ſubject. I hope, therefore, it will appear, that I have ſpared no pains to do juſtice to the ſubſcribers, and ſupporters, of this invaluable work; as well as to the ability of its ingenious and accurate author.'

Then follows an account of the obſervations added by the editor, together with ſeveral pertinent remarks made by Mr. Revely at Athens:

'The temple of Theſeus appears to have received ſome conſiderable ſhock, the corners of the blocks, in the entablature, being in general broken, as if it had been ſhaken; and ſome of the columns on the ſouth ſide have their courſes diſlocated, though no part is beat off or thrown down.'—

'The perfect ſtate in which thoſe monuments remain, which have not been deſtroyed by violence; is one proof of the judgement with which they were conſtructed. The temple of Minerva would have been entire, except its timber roof, at this day, if a bomb had not been thrown into it by the Venetians, when it was uſed as the powder magazine of the Turks.

'The propylea, applied to the ſame purpoſe, was ſtruck by lightning, and blown up. The ſmall temple of Theſeus is almoſt as entire as when it was firſt erected. Even ſo ſmall a temple as the Choragic Monument of Lyſicrates is now entire, a circumſtance ariſing chiefly from the great judgement ſhewn in its conſtruction, by erecting it with large blocks, and conſolidating the whole with a roof wiſely made of one ſingle piece of marble.

'The core of rubble work now remaining in parts of the Stadium is almoſt impenetrable to a tool. The Athenians likewiſe ſhewed great judgement in their manner of covering the porticoes round their temples with marble, as may be ſeen in the temples of Theſeus and in the Parthenon. The flat ceiling of the Propylea was alſo of marble, though no part of it now remains, and muſt have been a very bold and maſterly performance, when its long bearings are conſidered, and alſo that the principle of arching was not employed in it.

'I cannot conclude without publickly acknowledging the liberality, with which ſeveral gentlemen, of diſtinguiſhed knowledge in the fine arts, have contributed their aſſiſtance to this work, but am only permitted to name two among the number; Mr. Revett, to whom I owe, as is ſeen in the courſe of the work, numerous important points of information; and Dr. Chandler, who has kindly undertaken to give his aſſiſtance in the inſcriptions; and thoſe which have not appeared in other parts will be given in the concluding volume of this work.'

The volume opens with a map of Greece, and a plan of the antiquities of Athens; with a deſcription. The fidelity and diligence with which it is delineated muſt render this plan particularly intereſting to the antiquary, and to the claſſical ſcholar.

In reviewing the former volumes, we omitted to notice the topography of the ſeveral ſubjects; reſerving our opinion, on thoſe points, for the general appearance of the whole in the preſent plan: reſpecting which, every obſervation, tending to illuſtrate and point out of what antient buildings the preſent remains conſtituted a part, muſt be deemed of the utmoſt importance in the inveſtigation of antient works. It will be pro-

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per here to remark that the draughts of the remains, as taken by Meſſrs. Stuart and Revett, are allowed, in every inſtance, to be minutely juſt; and it is no ſmall compliment to the labours of thoſe gentlemen, that Monſ. le Roy has, in ſeveral inſtances, in his ſecond edition, corrected the errors of his former one, from what appeared in the firſt volume of this work. Mr. Stuart has endeavoured, with infinite attention, to give the real names of the ſeveral objects: but, as this is, in many caſes, neceſſarily ſubjected merely to opinions, drawn from paſſages in antient authors which are ill underſtood, we can only form our concluſions from the evidence which his remarks afford.

It appears, by a note ſubjoined, that this chapter was left in an imperfect ſtate by Mr. Stuart; and we muſt conſequently allow a proper degree of credit for what farther illuſtrations the worthy and ingenious author might have added, in caſe he had ſurvived long enough to have concluded the work. The chapter thus begins:

'Of the various evils which accompanied the decline of Roman greatneſs, and which continued to diffuſe their baleful influence long after its deſtruction, no one appears to have been more ſeverely felt than the univerſal torpor, which at this period poſſeſſed the minds of men; inſomuch that, for ſome centuries, the exertions of virtue and genius ſeemed to have ceaſed. Upon the diſſolution and ruin of this mighty empire, the imperial city was more than once a prey to barbarians: the ſtately monuments of public magnificence, or private luxury, were now demoliſhed; thoſe beautiful forms and proportions, which had excited the admiration of ages, were mutilated and defaced; the arts themſelves, from which the moſt marvellous effects had ariſen, were for a time extinguiſhed. It was long before the nobler faculties of the mind were reanimated, and began to aſſume their proper force and direction; but as knowledge advanced, and emulation was excited, the enthuſiaſm ſpread over Europe, and with no ſmall degree of fervour ſtrove to retrieve the hiſtory of thoſe atchievements, and to inveſtigate the ſyſtem of that policy, which from beginnings by no means ſplendid, had raiſed ſo ſtupendous a ſuperſtructure. Rome became again the reſort of the learned; the venerable ruins of the city forcibly attracted the attention of the curious, who were eager to examine the remains of her antient ſplendour; to theſe reſearches, painting, ſculpture, and architecture, the arts which had formerly contributed to adorn her, owe their revival. The ancient topography of Rome was at this time with great diligence and accuracy aſcertained; and many intereſting points of ancient hiſtory were again brought into view, and received a ſatisfactory illuſtration.

'But Athens, that once celebrated ſeat of learning, whence the arts were derived, although long forſaken, and laſtly ſubdued by the barbarians, under whoſe tyranny ſhe ſtill languiſhes, has ſeldom been viſited by perſons of erudition, leiſure, and curioſity; and, at ſuch times, theſe viſits have been caſual and tranſitory. The Marquis de

Nointel, who was there in 1674, was the firſt traveller of any conſequence. Mr. Vernon, who arrived there in 1675, ſeems to have been the moſt earneſt and diligent enquirer during his ſhort reſidence; as Sir George Wheler, who came thither with Dr. Spon in 1676, and remained there ſome months, ſeems to have been the moſt perſevering; yet, notwithſtanding the pains theſe gentlemen have employed to aſcertain the antient topography of Athens, I am perſuaded they have been but too frequently miſtaken; their authority, however, is ſo great, that the errors they committed have generally miſled ſucceeding travellers. The far greater part of the buildings, which once adorned this celebrated place, are annihilated; thoſe few which remain are extremely mutilated. The tradition of the preſent inhabitants is for the moſt part falſe. We may add, that the obſervations of the ancients, which have come down to us, are directed more to grammatical niceties, orthography, or hiſtorical narration, than to architecture or topography. There are ſome places and buildings, of the identity of which we cannot doubt; theſe we may uſe as data to aſcertain thoſe which unfortunately no longer exiſt. One principal feature cannot be miſtaken; I mean an inſulated rock, the ſite of the Acropolis. This rock I ſuppoſe to be about 150 feet in height, and from 900 to 1000 in length, upon its ſurface, which is nearly level; whilſt its ſides are every where a precipice, the weſtern extremity alone excepted, where with no ſmall labour and diligence the entrance has been conſtructed.'

So far we bear teſtimony to Mr. Stuart's recital. The variation from his uſual accuracy, in the ſubſequent parts of this chapter, muſt be attributed to the ſtate in which the papers were found at the author's deceaſe. 'The firſt, and greater part of that which is here printed is given *nearly* in the words of the manuſcript, and has dictated the arrangement of thoſe ſcattered materials which conſtitute the remainder.'

The reader, who has attended to modern inveſtigators of the topography of Athens, will have perceived that one of the principal points of controverſy has reſpected the ſituation of the Temple of Jupiter Olympius:—whether it was on the northern, or ſouthern, ſide of the Acropolis. Mr. Stuart has followed that reading of Thucydides, which ſays that, "in the ſouthern part of the city particularly, ſtand the temple of the Olympian Jove, of the Pythian Apollo, of Terra, and of Bacchus in Limne, in honour of whom the old Bacchanalian feaſts are celebrated, &c. near it alſo is the fountain now called the Enneakrounos, or nine pipes." How far Valla's reading of this paſſage "on the northern ſide of the *Citadel*" ſhould operate, it is difficult to ſay:—but the words "near it" ſeem to allude to the fountain being near to the temple of Bacchus; and, had the temple of Olympian Jupiter been in the ſituation aſſigned to it by Mr. Stuart, it would have been mentioned by Thucydides as being near the fountain. Pliny makes two fountains of Callirhoe

lirhoe and Enneakrune, as does Solinus. Beſides theſe reaſons for doubting the meaning as interpreted from this author, another may be adduced. Previouſly to Mr. Stuart's conjecture, it had always been believed that the old city was built on the northern ſide of the Acropolis; and the inſcription on Hadrian's arch is a confirmation that the addition of the city, built by that emperor, and called after him Hadrianople, was on the ſouthern ſide. Likewiſe, the temple of Olympian Jupiter might be on the ſouthern ſide of the city, and ſtill be on the northern ſide of the citadel, according to Valla's reading of Thucydides, corroborated by Palmerius and Hudſon. The ſtrongeſt argument in favour of Mr. Stuart's poſition is the extract from Hierocles, (ſee vol. I. of this work, p. 39) importing that Tarentius mentions the Athenians building the temple of Jupiter Olympius near the fountain Enneakrounos: but, as both Pliny and Solinus ſpeak of two fountains of that name, this is, at beſt, but an uncertain guide. We muſt alſo add that Hierocles ſays, "the temple of Jupiter," and not "of Jupiter Olympius," as Mr. Stuart has given it. According to Dr. Chandler, the Portico of Jupiter Eleutherius, and the Royal, were near to each other; conſequently, ſuch a building, conſecrated to Jupiter, would be near the Enneakrounos of Pauſanias, at the Odeum, viz. oppoſite to the weſtern end of the Acropolis.

There are no remains which will countenance the ſuppoſition that the city was on the ſouth ſide of the Acropolis. Neither can the columns of Hadrian be ſaid abſolutely to be on the ſouth ſide of the Acropolis, for they are certainly more eaſtward; and there are no remains, on the ſouth ſide, beyond the wall adjoining the theatre, which can juſtify an opinion that either the temple of Apollo, or of Bacchus, or any other conſiderable building, was there ſituated.

It has been too much the practice of theſe times to condemn thoſe paſſages, in antient authors, which do not accord with the modern conceptions of the ſubject. The many inſtances, in which it has been diſcovered that the literal reading is the true one, ſhould operate as a caution againſt indulging theſe modern corrections. Mr. Stuart's candour in citing antient authors, even where they militated againſt his ſyſtem, was ſuch, that we cannot believe he would have ſaid 'that there was a manifeſt blunder in Pauſanias,' nor that he did not believe this to be the only one. Pauſanias is the only antient author, who has given any thing like a topographical deſcription of the interior of Athens. His deſcriptions of ſuch places, as are better known to us, we find to be extremely exact: the errors of ſeveral of his eſtimated diſtances very naturally ariſe from the uncertainty

certainty of meaſurements, and from the vaſt extent of his ſubject:—but the blunders to which we allude are more probably the conſequence of our miſapprehending the mode which he follows in deſcribing the city of Athens. It ſeems to have eſcaped the gentlemen included in our remark, (for more than Mr. Stuart are unfortunately involved in this miſconception,) that Pauſanias takes certain ſtations in the city, whence his ſeveral routes commence; and that he never deſcribes any objects in returning from the extremity of each route to the ſtation from which he departed.

Pauſanias arrives at Athens from the Piræus; and, paſſing through the outer Ceramicus, and the city gate, he enters the inner Ceramicus, which makes his firſt ſtation: he ſays, "on the right hand is ſeen the Royal Porch;" and he enumerates, among other objects, the temple of the Mother of the Gods; the ſenate-houſe of five hundred; the Thelus; the Temple of Mars; the Odeum; the fountain called Enneakrounos; the Temple of Ceres and Proſerpine; and another.

Porta Dipylon, Porta Ceramica, or Porta Piræa, as it was indifferently called by the antients, ſeparated the outer from the inner Ceramicus. The road now paſſes by it, leading from the Piræus, and unites with the road from Eleuſis, juſt before they reach Athens, exactly correſponding with the antient accounts: for we commonly read of departing from the Ceramicus to Eleuſis, as well as to the Piræus; which confirms Mr. Stuart's conjecture of the poſition of the Porta Dipylon: then, following the plan and returning to the right, within the Porta Dipylon, no traces are found of any of the buildings mentioned by Pauſanias, till we arrive at the Odeum; which appears to be ſituated where it would be naturally ſought, according to this deſcription. Mr. Stuart ſays, 'there is a grot near it, which is pierced in ſome places, as if for the admiſſion of a current of water, and correſponds with the deſcription of Enneakrune, given by Pauſanias: over this are ſome conſiderable foundations.'

Pauſanias having finiſhed his firſt route, *without deſcribing any objects in returning*, commences his ſecond, which appears to be very ſhort; remarking only the temples of Vulcan, and of Venus Urania above the Ceramicus; and which we may reaſonably ſuppoſe to have been to the northward of the Porta Dipylon.

Having thus deſcribed the objects of the routes to the right and left of the Ceramicus, Pauſanias emphatically proceeds to ſay that "the traveller, directing his courſe to the Poikile," will obſerve the ſeveral objects in the following order; among others, the market-place; the Gymnaſium; the Temple of

Theſeus; the Temple of the Dioſcuri; and the Grove of Aglaurus.

Mr. Stuart ſays chap. 5. vol. I. 'The temple of Theſeus ſtills remains at Athens, and the ſculptures on it are ſufficient warrant for the name univerſally given to it. That temple, therefore, is a fixed and certain ſpot, concerning the ſituation of which there can be no diſpute;'—and the ſame is obſerved in a note ſubjoined to chap. 1. of the preſent volume.

Now it is to be remarked that the temple of Theſeus is in almoſt a direct line from the entrance at the Porta Dipylon, and certainly is one of the moſt decided points, on which to direct our attention; and, following the order in which the ſeveral objects are enumerated by Pauſanias, we muſt look for the Poikile, the market-place, and the Gymnaſium, between Porta Dipylon, and the Temple of Theſeus. There does not, however, appear to be any trace remaining, by which thoſe buildings can be diſcovered in that ſituation. According to Pauſanias, the temple of the Diſocuri was near to that of Theſeus, and above the temple of Diſocuri was the grove of Aglaurus; and, as that grove was under the Acropolis, it muſt conſequently have been between that place and the temple of Theſeus, *i. e.* nearly between the Acropolis and the hill of the Areopagus. "The Perſians poſted themſelves oppoſite to the Acropolis, on a hill called by the Athenians the Areopagus, and began in this manner to beſiege it."—"In the front of the Acropolis, therefore, but behind the gates, and the way leading up to them, no guard was kept, no one ſuſpecting that any man would get up there; yet there ſome of the barbarians mounted up, near the temple of Aglaurus the daughter of Cecrops, although the place is a precipice." Herodot. lib. 8.

The ſituation of the grove of Aglaurus being once determined, it will alſo decide that of the Prytaneum, which was near to it. The Prytaneum therefore was to the north of the Acropolis, on the higher ground towards the hill of the Areopagus, and was the ſecond ſtation which Pauſanias took, whence the two following routes are deſcribed.

The firſt route from the ſtation (i. e. the Prytaneum,) is explained as deſcending from the Prytaneum to the lower parts of Athens; and it is worthy of remark that the buildings, imagined by Mr. Stuart to be the Gymnaſium of Ptolemy, the Poikile, and the Doric portico, are all ſituated in the loweſt part of Athens, according to the teſtimony of Wheeler, Spon, and other travellers. This route includes the temple of Serapis, of the goddeſs Lucina, of Olympian Jupiter, and the Delphinian Apollo, the Gardens, the Lyceum, the river Ilyſſus, the temple of Diana the huntreſs, and the Stadium.

What thoſe remains, in the lower parts of Athens, originally were, it is difficult to determine. If any credit be due to the topographical narration of Pauſanias, they cannot poſſibly be what Mr. Stuart has ſuppoſed: for both the Gymnaſium and the Poikile are to be ſought weſtward of the temple of Theſeus; whereas the remains ſo denominated by Mr. Stuart are eaſtward of that temple. 'Beyond this, (the temple of Theſeus,) he obſerves, you ſee a very extenſive ruin, on the right hand, much incumbered with modern buildings. The plan and ſituation prove it to be the remains of the Gymnaſium of Ptolemy.' In the laſt chapter it is again ſaid,

'Beſides the ruins already deſcribed in this volume, ſeveral leſs conſiderable remains are to be ſeen in different parts of Athens. Of theſe the Gymnaſium of Ptolemy occupies by much the largeſt ſpace; detached fragments of its ruined walls remain in that part of the city near the Bazar, and are there intermixed with a number of habitations, many of them the reſidence of Turkiſh families, among whom an extreme regard for the honour of their women, renders acceſs difficult, and a diligent reſearch impracticable. This was, however, leſs to be regretted, ſince, from the fulleſt information we could, after the ſtricteſt enquiry, obtain, we were aſſured, that no fragment of ſculpture or architectural ornaments was to be found there. I have, therefore, contented myſelf with marking its ſituation in the map of Athens in this volume, and therein expreſſing the form of its outward walls.'

As there is ſo little probability of this laſt-mentioned ruin being the remains of the Gymnaſium, as Mr. Stuart ſuppoſed, may it not with more reaſon be imagined to have been the Peribolus of the temple of Olympian Jupiter? The circuit of the Peribolus, according to the plan, is nearly about four ſtadia, and the ſituation is conformable to the deſcription of Pauſanias; and Mr. Stuart ſays that there is a natural fountain near it, under the Areopagus. What Mr. Stuart calls the Poikile is but two ſtadia and one-third; and the Peribolus of the columns of Hadrian is upwards of five ſtadia in circuit, according to Mr. Vernon, who meaſured it in 1675, when it was in a much more perfect ſtate. It is not probable that Pauſanias would under-rate its magnitude: on the contrary, ſome allowance is generally made for an enlarged deſcription.

Although Mr. Vernon might not be very exact, yet is there, perhaps, as much ground for crediting his accounts, as for adopting thoſe of Mr. Stuart; for the editor of the latter has endeavoured, with ſome diligence, to ſatisfy the world that Mr. Stuart altered his drawings of the columns of Hadrian, from the real dimenſions, to others that would coincide with his ſyſtem; and it leaves much room to ſuppoſe that the meaſure of the Peribolus was alſo altered to make the amount exactly *four ſtadia.* Beſides, Hadrian's arch clearly indicates that the ſcite, on which ſtand the columns of Hadrian, is included in the new city; and that the front of the arch, directing the view to the city of Theſeus, immediately faces the lower parts of the city now occupied by modern Athens.

The Doric portico (more particularly deſcribed in chap. 1. vol. I. of this work,) is of too inferior a claſs to have arreſted the attention of Pauſanias; and, as Dr. Chandler very juſtly obſerves, he ſeems to have treated all modern works as unworthy of his notice; remarking, of ſuch, only a few of Hadrian's magnificent erections. This building is with much good reaſon ſuppoſed, by Mr. Stuart, to be the entrance to one of the Agoras, or market-places. The inſcriptions are a ſtrong confirmation of his conjecture; and the plan of the remains is by no means ſuch as to indicate its having formed part of a temple.

The next remains, ſuppoſed by Mr. Stuart to be the Poikile, as has been before ſtated, cannot be that celebrated building. Pauſanias, after having ſpoken of Hadrian's having dedicated the temple of Olympian Jupiter, ſums up a few of his other works; mentioning the temple of Juno and Jupiter Panellenius, and a temple common to all the gods: but he does not deſcribe their ſituations. To a perſon converſant in the works of art, it will evidently appear that this building, the columns of Hadrian, and the arch of Hadrian, are too ſimilar in ſtyle, to be the effect of chance or the works of different ages: if not the works of the ſame artiſt, they clearly indicate the ſtyle and taſte of one period; and they doubtleſs evince that this building, which Mr. Stuart calls the Poikile, is one of the edifices erected by Hadrian, and not the antient building of the Poikile, as it is deſcribed by Pauſanias. From this circumſtance, as well as from the columns of Hadrian being on the ſcite of the new Athens, we muſt ſearch for the names of this building, among the liſt of that Emperor's works.

It is eaſy to follow Pauſanias in the continuance of this route; for he paſſes on from the temple of Jupiter Olympius to that of the Delphinian Apollo, and thence to the gardens and Lyceum, both of which were without the city; and the Lyceum, moſt probably, was ſituated as ſuppoſed by Mr. Stuart; being near to the Ilyſſus and ſouth-eaſt of the Acropolis. Pauſanias then deſcribes the river Ilyſſus, paſſes over to the Temple of Diana the huntreſs, and proceeds to the Stadium, which finiſhes this route; and this part of Mr. Stuart's plan is correctly uniform with the antient deſcription.

Pauſanias, without deſcribing any objects in his return from the Stadium to the Prytaneum, commences his ſecond route from that ſtation, by the way called Tripodes; in which, he ſays, there are temples, tripods, and other works deſerving notice; in the following order, he mentions the temple of Dionyſius, the temple of Bacchus, the imitation of the tent of Xerxes, the theatre of Bacchus, the wall called Southern, the tomb of Calus, the temples of Eſculapius, of Themis, of Earth, and of Virid Ceres, and then enters the Propylea of the Acropolis.

The whole way from the north-weſt, where the Prytaneum moſt probably ſtood, round by the north to the S. E. of the Acropolis, is ſuch as anſwers to the deſcription by Pauſanias; and the eaſtern end exhibits ſeveral monumental tripods. Pauſanias intimates that the theatre was an antient building; for he ſays that it contained many ſtatues of obſcure poets. The excavation, in form of a theatre, under the ſouthern ſide of the Acropolis, ſuppoſed by Mr. Stuart to have been the Odeum of Pericles, not only anſwers to the ſituation of the theatre of Bacchus, as given by Pauſanias, together with a cave above, but will alſo accord with that of Vitruvius, without having recourſe to the emendation of the text propoſed by Mr. Stuart in vol. I. (Explanation of the plan of the Acropolis:) for, in going out to the right, the people would find ſhelter in the Porticus Eumenici; which is undoubtedly the ſame with that which Pauſanias calls the Southern wall, reaching from the theatre to the arſenal,—that is, from the theatre to the entrance of the Acropolis. This alſo leaves room for the many objects deſcribed by Pauſanias as being between the theatre and the Propylea. Dr. Chandler is likewiſe of opinion that this excavation was the ſcite of the theatre of Bacchus. The theatre, of which ſo much remains, and which by Mr. Stuart and others has hitherto been thought to be the theatre of Bacchus, is, with much greater probability, a later work; its conſtruction was certainly Roman, as has been clearly demonſtrated by a late writer on the ſubject of theatres *.

Pauſanias then begins an account of the Acropolis; and, entering the Propylea, he deſcribes, among other objects, the Parthenon, the Temples of Erectheus, Polias, and Pandrorus.

Theſe deſcriptions, together with the order in which they are enumerated by Pauſanias, agree ſo exactly with the remains found there, that not the leaſt difficulty has ever attended the elucidation of this part of his topography; and they muſt be an evidence of his preciſion in other reſpects.

He then paſſes from the Acropolis over the Areopagus, thence to the tombs, and to the academy: which route is in the order

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* See M. Rev. vol. iii. N. S. p. 100.

of their ſituation; for Pauſanias had before paſſed under the north-eaſt ſide of the Areopagus, in his route from the temple of Theſeus to the Prytaneum. The tombs, which are in the neighbourhood of the muſeum, according to Dr. Chandler, are evidently in the ſituation to which Pauſanias alludes; and the academy is known to have been to the weſt of the city walls.

Reſpecting the conjecture of Mr. Stuart, that the antient city was on the ſouth ſide of the Acropolis, it ſhould be recollected that the Pelaſgi, who fortified the Acropolis, were permitted to dwell beneath the walls: they were afterwards accuſed, by the Athenians, of way-laying their daughters, as they went from the city to fetch water from the Ilyſſus: now this could not poſſibly happen, without ſuppoſing that the antient city was on the north ſide of the Acropolis, and that the part inhabited by the Pelaſgi was on the ſouth ſide; for no other part would correſpond to the account of the Pelaſgi being in a ſituation between the city and the river. The Pelaſgi were afterward driven out of Attica; the ſpot on which they dwelt was execrated; and the Delphic oracle adviſed that it ſhould be kept rough and uncultivated. It is, however, well known that this ſpot, in after-times, was inhabited: but it is ſomewhat ſingular that, except the theatre and ſome few monuments, immediately under the walls of the Acropolis, the whole of the plain between the Acropolis and the Ilyſſus contains no remains of antient works beſides one ſolitary column:—a ſtrong argument againſt the ſuppoſition of the antient city being erected in this ſituation: for undoubtedly the chief monuments of their grandeur would be contained within the city. This circumſtance alſo accounts for Pauſanias paſſing by, without deſcribing any thing as ſituated there: it was ſterile in antiquities, and therefore furniſhed no object deſerving his notice.

From the foregoing compariſons, the following concluſions may be deduced; that, in all the remains of antient Athens, the names and ſituations of which are abſolutely known, their deſcriptions and topographical ſituations accurately correſpond with the writings of Pauſanias, and leave ſtrong grounds for ſuppoſing ſuch concluſions to be erroneous as do not agree with the deſcription of that author. Theſe ſtations and routes of Pauſanias, if compared with the plan, will appear to be in a natural order, and to have embraced, in the moſt comprehenſive manner, the whole of the city of Athens: the routes from the Ceramicus noticing thoſe parts to the north-weſt; and the routes from the Prytaneum, ſuch as are to the north, eaſt, and ſouth of the Acropolis.

We have been thus particular in our examination of the *Plan of Athens*, from a deſire not only of eſtabliſhing the credit of Pauſanias, but alſo of inveſtigating, with ſome preciſion, the probable names of certain ſtructures, while their remains are ſufficient to be adduced as evidence: for we are ſorry to obſerve that the decay of time is ſo greatly accelerated by the hand of man, that it is to be feared that little of the antient city will remain half a century hence. The *Plan* having led us ſo much into detail, we ſhall briefly notice the remaining ſubjects.

[*To be continued in the next Review.*]

Art. VIII. *Philoſophical Tranſactions of the Royal Society of London*, for the Year 1794. Part II. 4to. 8s. ſewed. Elmſley.

ASTRONOMY.

Obſervations of the great Eclipſe of the Sun of Sept. 5, 1793. By John Jerome Schroeter, Eſq.

The moſt remarkable appearances, obſerved during the progreſs of this eclipſe, were three high ridges of mountains on the S. E. border of the moon, which projected ſenſibly into the diſk of the ſun. One of theſe appeared to be a long and conſiderable mountainous range; and the two others to the weſt were more in the ſhape of prominent points. Phænomena ſimilar to theſe were noticed by Dr. Herſchel in his account of the ſame eclipſe: Phil. Tranſ. 1794, Part I. p. 40. Mr. Schroeter uſed a 7-feet reflector, and with a power of 50 very diſtinctly perceived the appearances which he deſcribes. Applying a power of 160, together with his projecting machine, he found that all theſe mountains projected 3 or 4 ſeconds beyond the rim of the moon; and hence he infers that their height from the ſaid rim could not be leſs than 3-4ths of a German mile. In the progreſs of the eclipſe, when the ſouth-weſtern limb of the moon had advanced a little farther on the diſk of the ſun, Mr. S. diſcovered on this part another equally prominent mountainous range, which he alſo meaſured and delineated. This range conſiſted of a ridge, as he conceives, not leſs than 23 or 24 geographical miles in length, and 4 inſulated mountains to the weſt, all projecting from 2 to 3 ſeconds beyond the rim of the moon. At the time of the greateſt obſcuration, he directed his 13-feet reflector to the dim light of the ſun, which afforded him an uncommonly diſtinct view of the dark orb of the moon and its lofty mountainous rim to the ſouth; and he was thus enabled to diſtinguiſh other ſmaller ridges, which he had not perceived with the 7-feet reflector. The diſk of the ſun preſents no very uncommon appearance. In its luminous part there were no ſpots: but it ſeemed to be covered with whitiſh nebuloſities, ſuch as our author had obſerved on a former occaſion. However, he diſcovered, by means of his large reflector, a very ſmall, but diſtinct, blackiſh ſpot weſtward towards the rim of the ſun, which other obſervers could not have noticed with inferior teleſcopes.

An Account of an Appearance of Light, like a Star, ſeen in the dark Part of the Moon, 7th March 1794. By William Wilkins, Eſq. *at Norwich.*

An Account of an Appearance of Light, like a Star, ſeen lately in the dark Part of the Moon. By Thomas Stretton, *in St. John's Square, Clerkenwell, London: with Remarks upon this Obſervation and Mr.* Wilkins's. *Drawn up and communicated by the Rev.* Nevil Maſkelyne, *D. D. F. R. S. and Aſtronomer Royal.*

The phænomenon, announced in theſe papers, was obſerved at Norwich a few minutes before 8 o'clock in the evening, and at London, as the aſtronomer royal has concluded from various circumſtances and calculations, about the ſame time. Both the obſervers give nearly the ſame account of it. They deſcribe it as having the appearance of a ſtar, not quite ſo bright, and yet more luminous than the enlightened part of the moon. Its light was fixed and ſteady, except at the moment before it diſappeared, when its brightneſs (ſays Mr. W.) increaſed: but that appearance was inſtantaneous. Its ſituation on the diſk of the moon is exhibited in 3 different drawings, formed by Mr. W., and by the aſtronomer royal from the account given by T. Stretton. Some have ſuppoſed that theſe obſervers miſtook the appearance of Aldebaran, which paſſed behind the moon in the ſame evening, for a light perceivable within the moon's diſk. Dr. M. has ſhewn that ſuch a miſtake was very improbable. The immerſion of the ſtar happened at Norwich at 54′ paſt 6, or an hour before this phænomenon was obſerved. Its emerſion from the moon's bright limb was at 33′ paſt 7. It is not eaſy, by any optical illuſion, to account for the ſtar's croſſing the bright part of the moon, on which ſide it really was, in order to appear on the dark part; and, beſides, the ſudden diſappearance of the phænomenon is inconſiſtent with the ſuppoſition that it was occaſioned by the ſtar. Dr. M. cloſes his account with remarking that this extraordinary phænomenon 'is probably of the ſame nature with that of the light ſeen, of late years, in the dark part of the moon by our ingenious and indefatigable aſtronomer, Dr. Herschel, with his powerful teleſcopes, and formerly by the celebrated Dominic Cassini; although this has been ſo illuſtrious as to have been viſible to the naked eye, and probably equal in appearance to a ſtar of the firſt magnitude.'

Mathe-

MATHEMATICS.

Dr. HALLEY's *Quadrature of the Circle improved; being a Transformation of his Series for that Purpoſe to others which converge by the Powers of* 80. *By the Rev.* John Hellins, *Vicar of Potter's Pury, Northamptonſhire.*

Dr. HALLEY, in determining the proportion of the diameter of a circle to its circumference, aſſumed an arc of 30°, and found the length of this arc by means of its tangent. Our author propoſes to facilitate this operation, by transforming Dr. H.'s ſeries into others, which converge more ſwiftly, and of which the ſum may be more readily obtained. This tranſformation is effected by means of different forms, in which the fluents of ſome fluxions may be expreſſed. The method of proceeding is obvious, but the detail does not admit of abridgment.

On the Method of determining, from the real Probabilities of Life, the Values of Contingent Reverſions, in which three Lives are involved in the Survivorſhip. By William Morgan, *Eſq. F.R.S.*

In a former paper on the doctrine of ſurvivorſhips, publiſhed in the 2d part of the 81ſt volume of the Tranſactions, this ingenious author gave rules for determining the values of reverſions depending on three lives, in every caſe which, as far as his judgment could diſcover, admitted of an exact ſolution:—but he cloſes that paper with obſerving that there are other caſes, nearly equal in number to thoſe which he had already inveſtigated, that involve a contingency for which it ſeemed to be very difficult to find ſuch a general expreſſion as ſhould not render the rules too complicated and laborious. Since that period, he has proſecuted the ſubject with ſingular aſſiduity and ſucceſs. The problems, to which his attention has been directed, involve the contingency of *one life's failing after another in a given time*; which renders the ſolution of them peculiarly difficult. His firſt object was to aſcertain this event, on the knowlege of which his future inveſtigations depended. With this view, he premiſes the following lemma, viz. 'To determine, from any table of obſervations, the probability that B the elder dies *after* A the younger of two lives, either in any given number of years, or during the whole continuance of the life of B.' By the ſolution of this lemma, he is enabled to form a table, ſhewing the probability of one life dropping after another.

Mr. M. proceeds to ſtate the common method of reſolving problems, involving the contingency now ſuppoſed, to ſhew what are the caſes in which it is moſt correct, and to determine the extent of its inaccuracy. For this purpoſe he has computed a table, from which it appears 'that the approximations and exact values do not differ much from each other, till the laſt years of B's life; and that the principal inaccuracy in adopting the approximation will ariſe after the extinction of the life of B, when it becomes neceſſary to multiply the fraction expreſſing the probability of his dying after A into the remaining ſeries of the ſolution.' Having thus prepared the way for thoſe inveſtigations which form the principal ſubjects of this paper, he ſubjoins a ſeries of problems, which comprehend ſome of the moſt difficult and complicated caſes in the doctrine of ſurvivorſhips. The problems here ſelected are the moſt important that occur in this department of life-annuities: but there are others yet remaining to be ſolved, which the author reſerves for ſome future opportunity.

We muſt content ourſelves with this general account of the elaborate and valuable paper before us. Thoſe who are converſant with ſubjects of this nature will peruſe it with ſatisfaction and improvement. To others, who are not well acquainted with the principles on which the author's reaſonings and calculations are founded, and with his former communications on the ſame ſubject, no extract nor abridgment, with which we could furniſh them in our preſcribed limits, would be either intereſting or uſeful.

PHILOSOPHY.

Obſervations on Viſion. By David Hoſack, M. D.

Few queſtions in natural philoſophy have engaged more general attention, and have produced a greater variety of opinions, than that which relates to the power by which the eye adapts itſelf to view objects diſtinctly at different diſtances. We have lately had occaſion to give a brief extract of the different hypotheſes that have been adopted for the ſolution of this phænomenon. Our readers will recollect that Mr. Thomas Young, in a paper printed in the Phil. Tranſ. for 1793, Part II. p. 169, and noticed in M. R. vol. xiv. p. 71, &c. diſapproving of the ſentiments propoſed by others on this ſubject, has aſcribed this power of the eye to the muſcles of the cryſtalline lens. He has endeavoured to aſcertain the exiſtence of the muſcles, and to illuſtrate their operation in producing the effect. The author of the paper before us, having ſhewn that diſtinct viſion at different diſtances is not occaſioned by the contraction and dilatation of the iris, directs his particular attention to the hypotheſis of Mr. Y. He firſt conteſts the exiſtence of the muſcles, which that ingenious author has deſcribed. Beſides the tranſparency which they muſt poſſeſs, and which affords a preſumptive argument againſt the reality of them, the membranous tendons belonging to them, and which Mr. Y. informs us he diſtinctly obſerved, cannot have the ſame degree of tranſparency and denſity with the bellies of theſe muſcles; and therefore there muſt be ſome irregularity in the refraction of thoſe rays which paſs through theſe ſeveral parts, differing both in ſhape and in denſity. Another circumſtance noticed is the number of theſe muſcles. Mr. Y. deſcribes 6 in each lamina; and, according to the obſervations of Leuwenhoek, there are 2000 laminæ; conſequently the number of muſcles muſt amount to 12,000, the action of which, our author apprehends, muſt exceed comprehenſion:—but the exiſtence of theſe muſcles is ſtill more doubtful, if we admit the accuracy of Dr. H.'s obſervations. With the aſſiſtance of the beſt glaſſes, to the uſe of which he has been accuſtomed, and with the greateſt attention, he failed to diſcover the ſtructure of the cryſtalline deſcribed by Mr. Y., but found it to be perfectly tranſparent. He firſt obſerved the lens in its viſcid ſtate, and then expoſed different lenſes to a moderate degree of heat, ſo that they became opake and dry; and it was eaſy to ſeparate the diſtinct layers deſcribed by Mr. Y. Theſe were ſo numerous as not to admit of having, each of them, 6 muſcles. Another conſideration, which ſeems to prove that theſe layers poſſeſs no diſtinct muſcles, is that, in this opake ſtate, they are not viſible, but conſiſt of an almoſt infinite number of concentric fibres, not divided into particular bundles, but ſimilar to as many of the fineſt hairs of equal thickneſs, arranged in ſimilar order. This regular ſtructure of layers, compoſed of concentric fibres, our author conceives to be much better adapted to the tranſmiſſion of the rays of light than the irregular ſtructure of muſcles.* Beſides, it ought to be conſidered that the cryſtalline lens is not the moſt eſſential organ in viewing objects at different diſtances; and, if this be the caſe, the power of the eye, which is the ſubject of inquiry, cannot be owing to any changes in this lens. It is a fact, ſays this author, that we can, in a great degree, do without it; as is the caſe after couching or extraction, by which operation all its parts muſt be deſtroyed. Dr. Porterfield, however, and Mr. Y., on his authority, maintain that patients, after the operation of couching, have not the power of accommodating the eye to different diſtances of objects. Our author obſerves that the contrary fact is almoſt univerſally aſſerted, and he refers to ſome reſpectable teſtimonies in confirmation of his opinion. Dr. H. has, it muſt be acknowleged, in one reſpect, the advantage of Mr. Y. His obſervations were made on human lenſes, as well as thoſe of the ox, the ſheep, the rabbit, and the fiſh, in all which he diſcovered the ſame lamellated ſtructure: whereas Mr. Y. never had an opportunity of examining the human cryſtalline. On the whole, our author concludes that no ſuch muſcles as Mr. Young has deſcribed exiſt, and that he muſt have been deceived by ſome other appearances that reſembled muſcles: neither will he allow the effects aſcribed to the ciliary proceſſes in changing the ſhape or ſituation of the lens.

Dr. Hoſack then proceeds to illuſtrate the ſtructure and uſe of the external muſcles of the eye; which are 6 in number, 4 called recti or ſtraight, and 2 oblique. The common purpoſes to which theſe muſcles are ſubſervient are well known: but, beſides theſe, our author ſuggeſts that it is not inconſiſtent with the general laws of nature, nor even with the animal œconomy, to imagine that, from their combination, they ſhould have a different action and an additional uſe. In deſcribing the preciſe action of theſe muſcles, he ſuppoſes an object to be ſeen diſtinctly at the diſtance of 6 feet; in which caſe, the picture of it falls exactly on the retina. He then directs his attention to another object at the diſtance of 6 inches, as nearly as poſſible in the ſame line. While he is viewing this, he loſes ſight of the firſt object, though the rays proceeding from it ſtill fall on the eye; and hence he infers that the eye muſt have undergone ſome change; ſo that the rays meet either before or behind the retina:—but, as rays from a more diſtant object concur ſooner than thoſe from a nearer one, the picture of the more remote object muſt fall before the retina, while the others form a diſtinct image on it. The eye, however, continued in the ſame place; and therefore the retina muſt, by ſome means or other, have been removed to a greater diſtance from the fore-part of the eye, ſo as to receive the picture of the nearer object. This object could not be ſeen diſtinctly, unleſs the retina were removed to a greater diſtance, or the refracting power of the media through which the rays paſſed were augmented:—but, as the lens is the principal refracting medium, if we admit that this has no power of changing itſelf, we are under a neceſſity of adopting the firſt of theſe two ſuppoſitions.

The next object of inquiry is, how the external muſcles are capable of producing theſe changes. The recti are ſtrong, broad, and flat, and ariſe from the back part of the orbit of the eye; and, paſſing over the ball as over a pulley, they are inſerted by broad flat tendons at the anterior part of the eye. The oblique are inſerted towards the poſterior part by ſimilar tendons. When theſe different muſcles act jointly, the eye being in an horizontal poſition, and every muſcle in action contracting itſelf, the 4 recti by their combination muſt compreſs the various parts of the eye and lengthen its axis, while the oblique muſcles ſerve to keep the eye in its proper direction and ſituation. The convexity of the cornea, by means of its great elaſticity, is alſo increaſed in proportion to the degree of preſſure, and thus the rays of light paſſing through it are neceſſarily more converged. The elongation of the eye ſerves alſo to lengthen the media, in the aqueous, cryſtalline, and viterous humours through which the rays paſs, ſo that their powers of refraction are proportionably increaſed. This is the general effect of the contraction of the external muſcles, according to the author's ſtatement of it: but we poſſeſs the ſame power of relaxing them in proportion to the greater diſtance of the object, until we arrive at the utmoſt extent of indolent viſion. The Doctor alledges the following experiment in confirmation of his theory:

'With the common *ſpeculum oculi* I made a very moderate degree of preſſure upon my eye, while directing my attention to an object at the diſtance of about 20 yards; I ſaw it diſtinctly, as alſo the different intermediate objects; but endeavouring to look beyond it, every thing appeared confuſed. I then increaſed the preſſure conſiderably, in conſequence of which I was enabled to ſee objects diſtinctly at a much nearer than the natural focal diſtance; for example, I held before my eye, at the diſtance of about 2 inches, a printed book; in the natural ſtate of the eye I could neither diſtinguiſh the lines nor letters; but upon making preſſure with the ſpeculum I was enabled to diſtinguiſh both lines and letters of the book with eaſe.'

Dr. H. farther ſuggeſts that the action of the external muſcles may ſerve to produce thoſe changes of viſion, which take place in the different periods of life; and that it will enable us to account for the weaker action of one eye in the caſe of ſquinting; and he adds that the reaſon for the operation of couching being ſometimes unſucceſsful, eſpecially when the cataract has been of long ſtanding, is the diminution of the combined action of the external muſcles and the difficulty of recovering it.

The effects which the author aſcribes to the external muſcles have not eſcaped the notice of ſome of our earlier writers on this ſubject: but he has the merit of explaining the mode of their action, and of applying it to the general principles of viſion. His theory, whether it be deemed ſatisfactory or not, is ingenious and plauſible, and derives probability from the ſimplicity of nature, which produces a variety of effects by a few cauſes. Mr. Y. ſeems to be called to repeat his obſervations and to extend them to new ſubjects, with a view of aſcertaining the fact which our author has conteſted. If there be no ſuch muſcles as he has deſcribed, Mr. Young will probably be able to account for the appearances by which he was miſled, and on which his ſyſtem is founded.

[*To be concluded in the next Review.*]

Art. IX. *Conſiderations on the Structure of the Houſe of Commons*; and on the Plans of Parliamentary Reform agitated at the preſent Day. By the Rev. D. M. Peacock, M. A. 8vo. pp. 93. 2s. Debrett. 1794.

This author aſſumes, (and who does not agree with him?) that a mixed government, combining the advantages of monarchy, ariſtocracy, and democracy, is beſt calculated to ſecure the liberty, proſperity, and tranquillity of a people. To thoſe who may contend for a preference of any one of the three unmixed, his arguments are not addreſſed. He thinks that the excellence of our conſtitution does not conſiſt ſo much 'in the mere circumſtance of its uniting together theſe three ſpecies of government, as in its happy *mode* of combining them:' it is on a juſt balance of power between the King, Lords, and Commons, that he places the well-being of the ſtate. He contends that neither the dignity and authority of an hereditary peerage, nor the majeſty and power which naturally attach themſelves to the executive magiſtrate, are ſingly ſufficient to check the uſurpations of popular ſuſpicion and violence; and therefore ſome other auxiliary muſt be found to protect the crown and the peerage, and to prevent them from being borne down by the phyſical force inherent in the people. Such an auxiliary he finds in *influence*; the exiſtence of which over the Houſe of Commons he is ſo far from denying, that he maintains it to be the main ſtay of our mixed government, without which it muſt ſoon become a pure democracy. The avowed ſcope, then, of this pamphlet is to ſhew 'that ſuch an influence is, in a certain degree, not only ſalutary and beneficial in its effects; but alſo, in itſelf, perfectly compatible with the genuine principles of the Britiſh conſtitution, and in truth eſſential to its very exiſtence;' and to prove, 'on the one hand, that to reduce that influence at all below its preſent pitch, is, at leaſt, a meaſure of doubtful expediency; and on the other, that to deſtroy it altogether, or even to diminiſh it materially, would probably lead to the moſt ſerious conſequences.'

What will the reformers ſay to this? They will ſurely ſay that our author has cut out ample work for himſelf; and that he muſt poſſeſs uncommon abilities indeed, if he can urge any thing even *plauſible* in ſupport of propoſitions which aſſert what has hitherto been thought, by the great bulk of the nation, to be abſolutely falſe and indefenſible. Such abilities Mr. P. certainly does bring with him to the conteſt; and, if *man* could prove the influence of the Crown and of the Peers, in the deliberations of the Houſe of Commons, to be ſalutary and conſtitutional, it is no more than juſtice to our author to ſay that he appears to be that man.

Leſt the public ſhould miſtake his object, and ſuſpect him to be capable of ſtanding forwards an advocate for bribery and corruption, he premiſes ſome obſervations, which we think it but fair to lay before our readers:

'What that nice proportion of influence is, in which the well-being of our government requires, that the three diſtinct intereſts of the conſtitution ſhould be adjuſted in the Houſe of Commons, is certainly a queſtion not eaſy to be reſolved, though it depends merely upon fact and experience: but yet it is a queſtion, which in ſome meaſure deſerves the attention of every Britiſh ſubject, and ought ſurely to be weighed with a peculiar degree of care by every advocate for reform. The deciſion of it (ſo far as the author is able to decide it) is the main object of the following enquiry; and the reader is requeſted not to confound it unneceſſarily with another queſtion plainly diſtinct from it—viz. *How* ſuch a balance of influence may be beſt maintained? How far officers of the Crown ought to be admitted into the Houſe of Commons—what ſort of influence may be ſafely exerciſed at the election of its members—and again, how far the preſent regulations reſpecting polls deſerve praiſe or animadverſion, with other queſtions of a ſimilar import, are certainly of great moment; but they have no neceſſary connection with that, which the author has ſtated above, nor does he, in fact, propoſe to meddle with them any farther than as they may be involved in a general examination of thoſe ſchemes of reform, which are ſo importunately urged at the preſent day. Let him not therefore be raſhly charged with ſtanding forward in ſupport of venality and corruption; or with ſo foul a deſign, as that of undermining all public virtue, and ſapping the foundations of our rights and liberties. His expreſs object is, to maintain the intereſts of true liberty; and being fully convinced that they can never be, ultimately, promoted by ſuch diſhonourable means, he reprobates private bribery moſt decidedly and unequivocally, upon whatever occaſion it may be employed, and whatever form it may aſſume; whether it be concealed under the veil of a penſion, or be accompanied with every circumſtance of outward degradation, as he fears it is but too often practiſed at conteſted elections. But though he thinks that the penſion liſt ought to be appropriated excluſively to the purpoſe of rewarding paſt ſervices, of encouraging riſing merit, or relieving preſent diſtreſs; and never employed as a ſource of additional influence; he yet entertains a very different opinion of that important privilege, which the conſtitution has placed in the hands of the King, of beſtowing offices and honours: he conceives it to have been ſo veſted, expreſsly, for the purpoſe of attaching the ſervants of government to the intereſts of the Executive Power, and giving it a greater degree of conſideration in the ſtate: and in this point of view, unleſs it be carried to too great an extent, the influence accruing from it to the Crown muſt appear perfectly legitimate and conſtitutional.'

Mr. P. modeſtly ſays that his arguments may perhaps have little novelty, his aim being rather at clearneſs and preciſion than originality: he apologizes for beginning his deduction from the firſt formation of ſociety, a point ſo remote from the main object of his inquiry: but he ſays

'That thoſe will hardly think it ſuperfluous to ſtate the primary objects of political aſſociation, who, like him, are convinced that the deluſion, which in the preſent day ſeems to faſcinate many of the moſt zealous votaries of political liberty, originates in miſconceptions reſpecting the very ſubſtance of that freedom, for which they contend.

In a word, the means, by which political liberty is ſecured, ſeem to be confounded by them, with that liberty itſelf; and a participation in the direction of public affairs, exerciſed either immediately by the ſubject, or mediately by his repreſentative, is, it ſhould ſeem, included by them in the very notion of freedom, and conſidered as one of its eſſential ingredients. As this extravagant opinion affords ample ſcope for the wildeſt and moſt indefinite ſpeculation on the ſubject of government; ſo is it calculated only to produce in the minds of the people a ſpirit of licentiouſneſs, and to ſap the very foundations of civil obedience. For the very firſt concluſion that the ſubject is naturally led to draw from it, is obviouſly this—that he is no farther *free*, than as he has an *active* ſhare in the government of his country; and of courſe, that every law, which is paſſed without his conſent, is to him an act of tyranny. Thus will democracy and liberty appear to him ſynonimous terms; and Britiſh freedom be regarded by him only as a more tolerable degree of ſlavery.'

Mr. P. then proceeds to obſerve that political liberty can never conſiſt in the exerciſe of the powers of government; and he ſays that

'It ought with more propriety to be placed in ſomething more immediately affecting ſocial intercourſe—in a word, in that *ſecurity* which peculiarly diſtinguiſhes political ſociety from a ſtate of nature, and which the controul of law can alone beſtow. In ſhort, ſays he, the degree of freedom enjoyed under any government may be well eſtimated by the degree of protection which it affords to perſon and property, without involving any other conſideration; and though it be equally true, that the ſubject never can be ſecure without ſome barrier interpoſed, as it were, between him and the attempts of tyranny—and ſuch is the influence which the people of Great Britain have in their Houſe of Commons; yet it ought at the ſame time to be remembered, that this influence ſtill purports to be nothing more than a ſafeguard to our liberties, and is on no other account truly valuable; and that as it may become too weak to withſtand the encroachments of tyranny, ſo it may ſo far overgrow its juſt ſize as to become itſelf deſpotic, and thereby dangerous to thoſe very rights which it was meant to protect.'

We may here remark that Mr. P. conſiders influence as grafted on the conſtitution by thoſe who formed it; while by others it is regarded as an excreſcence that disfigures the original form of our government, and threatens ultimately to deſtroy it. Of influence there are certainly two kinds; one that ariſes naturally from the exerciſe of the powers conſtitutionally veſted in the King, ſuch as the command of the army and navy, and the appointment of all civil, military, and eccleſiaſtical officers: another, which proceeds from an undue and corrupt interference in the election of repreſentatives of the people, and conſequently in the deliberations of the Houſe of Commons. The former is ſtrictly conſtitutional, and avowedly given to the Crown for its ſupport and defence: but the latter is a violation of the ſpirit as well as of the letter of the conſtitution. A peer who poſſeſſes freehold eſtates is ſo far entitled to vote for members of the lower houſe, in common with the other freeholders; and we know not any act of parliament by which they are reſtrained from voting at county elections:—but we know that there is a ſtanding reſolution of the Houſe of Commons, againſt which neither the King nor the Lords have ever proteſted, declaring that the interference of a peer in the election of its members is a breach of its privileges. This reſolution, the propriety of which we have never heard queſtioned, may be ſaid to be expreſſive of the ſenſe of the commons of England. Surely, then, we may truly ſay that, if the bare interference of a lord of parliament in the election of members of the Houſe of Commons be a breach of the privileges of the people, it muſt be a much higher one in peers abſolutely to *nominate*, and *ſubſtantially* to *elect*, members to repreſent the people. That both the Crown and the Peerage do actually nominate and return citizens and burgeſſes to the Houſe of Commons, is an aſſertion that has been made in petitions now lying on the table of that Houſe, and which ſtands uncontradicted on the journals. To what ſuch an influence as this may lead, any man, however moderate his underſtanding may be, can eaſily foreſee. The legitimate influence, interwoven with the very texture of the conſtitution, was intended as *defenſive* armour to protect the executive power againſt the encroachments of the legiſlative:—but the other kind of influence is evidently *offenſive* in its nature, and calculated to paralyze thoſe powers which were given to the Houſe of Commons, and which the conſtitution intended ſhould always be in a ſtate of vigour. If it were in favour of the former that Mr. P. ſtood forwards, we might conſider him as the undoubted champion both of the theory and practice of the conſtitution:—but, in our opinion, he goes a great deal farther, and defends the ſyſtem which, in various parts of the kingdom, veſts in a ſingle individual the nomination of members, who ought to be elected by the people. Surely it muſt be a downright mockery, and a perverſion of common ſenſe, to call thoſe perſons repreſentatives of the people, who are not elected by the people.

Not to dwell longer on this point, we will now attend to the execution of the author's plan. He divides his ſubject into twelve parts, each of which, except the firſt, contains a propoſition that may be conſidered as flowing from and proved by the preceding; and thus it appears to be a chain of argument, the links of which are all cloſely connected, and, having proved each other as they go on, ultimately lead to one general concluſion, the ſubſtance of which may be collected from what we have already ſaid. It would carry us far beyond our limits, were we to give the outline of each of theſe twelve propoſitions, and of the arguments urged in ſupport of them. Some of the moſt ſtriking of them, however, challenge obſervation; and we will as briefly as poſſible ſtate them to our readers.

Fear, Mr. P. ſuppoſes, led men originally to form political ſocieties. Hence he concludes that the primary object of political aſſociations is the ſecurity of the ſeveral members of the community; and that, wherever an equal and effectual protection is afforded to perſon and property, and without any farther abridgment of natural liberty than what the general ſecurity of the community requires, there the ſubject undoubtedly enjoys political liberty in its greateſt poſſible extent. Security, however, he conſiders only as a negative advantage, a mere exemption from danger, which might be purchaſed at too dear a price; namely, by the ſurrender of a greater portion of natural liberty than is neceſſary. Security cannot exiſt without reſtraint: but, when the reſtraint is carried farther than the general ſecurity requires, he admits that it may be fairly termed in ſome degree arbitrary and tyrannical. He profeſſes himſelf, therefore, an enemy to every unneceſſary reſtraint impoſed on the exerciſe of our natural faculties, 'whether it reſpect manufactures, commerce, landed property, offices of emolument or honour, or any other object on which man can employ his capital, induſtry, or talents, if it be even of no greater importance than his pleaſures.' Here certainly is liberality of ſentiment which ought to be admired in any man, but ſtill more in a member of an eſtabliſhment which reſerves excluſively for its own adherents all offices of truſt, honour, and emolument, civil, eccleſiaſtical, and military.

Having told us in what political liberty conſiſts, he proceeds to ſhew on what it depends: it reſts, he ſays,

> 'Firſt, on the conſtitution of the government to which the ſociety is ſubject; and, ſecondly, on the municipal laws and cuſtoms actually eſtabliſhed. How immediately and eſſentially it is influenced by the laſt mentioned cauſe, it can hardly be neceſſary to illuſtrate. Society has obviouſly in different ſoils and climates a vaſt variety of forms and aſpects; in one country, we ſee it formed upon a moſt equal and liberal ſyſtem of reciprocal accommodation, while in another it exhibits only a monſtrous picture of vaſſalage and tyranny; and hence the legal proviſions, whether eſtabliſhed by cuſtom, or enacted by the legiſlature, to which the ſubject muſt look up for the protection of his perſon and property, are under one government, either partial or inſufficient; while under another they are copious and effectual, and extend an equal ſhare of protection to all ranks and conditions.—But again, however favourable the eſtabliſhed laws may be to liberty, if

the ſubject have not the power, as well as the right, to do whatever they allow, or be at all conſtrained on any occaſion to do what they forbid, he is ſtill ſo far inſecure; and this explains how much political liberty depends upon the nature of the government to which the ſociety is ſubject.'

The above opinions clearly ſhew that, if Mr. P. has undertaken to maintain the neceſſity of influence in our conſtitution, it is not becauſe he is indifferent about liberty.

He remarks, very juſtly, that nothing can be more deluſive than theory; and that experience is the teſt of every ſpeculation. Hence he infers that, when a ſyſtem already eſtabliſhed has been found to anſwer the end of good government, it would be madneſs, or folly, or ſomething worſe, to alter or new-model it, and riſque the welfare of a whole people on the iſſue of an experiment. The Britiſh conſtitution, he ſays, is of this deſcription. He quotes the homage paid to it by the celebrated Monteſquieu, who obſerved that there was one nation (meaning the Engliſh) that had political liberty for the direct object of its conſtitution; and that, in the principles on which it was founded, liberty was reflected as in a mirror. Such a conſtitution, Mr. P. remarks, ſo admired abroad, the cauſe of ſo much happineſs at home, ought not to be haſtily altered, nor made to give way to theories which, however ſpecious and plauſible, are after all but theories, and may diſappoint the hopes of thoſe who reſort to them.——Paſſing on from abſtract reaſoning and the praiſe of our conſtitution in general, our author comes at laſt to particulars; and, ſpeaking of the Houſe of Commons, he makes this broad and unqualified aſſertion:—'It is an undoubted fact, that it never did and never could (from the mode of its election) repreſent either *fully* or *excluſively* the commons of Great Britain.' He here throws down the gauntlet to thoſe who ſay, in preſſing for a reform in the repreſentation, that they mean not to *innovate* but to *renovate*; not to make a new conſtitution, but to carry the preſent one back to its original purity and perfection. Mr. P., not expecting that an aſſertion naked and unſupported would have any weight, calls hiſtory to his aid; and he is unfortunately too ſucceſsful in proving that, for ages before the revolution, the *people* had little or no ſhare in either the legiſlature or government of the country. He remarks that the members of the lower houſe are choſen only by certain bodies of electors, to whom the elective franchiſe has been from time to time imparted; that the qualifications of the electors themſelves are different in different parts of the kingdom, and, on the whole, multifarious and capricious; that the regal and ariſtocratical parts of the conſtitution have ever had, even at the æra of the revolution, a powerful influence in the Houſe of Commons; that, in the reign of King William III. two bills were brought into parliament, one of which was for excluding all placemen and penſioners from ſeats in the lower houſe; the other was for making parliament itſelf triennial, or, in other words, for rendering the Houſe of Commons independent of the Crown; and that theſe two bills were rejected only by the exerciſe of the royal negative. From this very circumſtance, he concludes that the influence of the Crown, with all its places and honours, and backed by that of the peerage, was ſo far from being able to ſway a Houſe of Commons formed on the ſame conſtruction with that which is ſitting at this moment, that it could not procure the rejection of two bills, which, in the opinion of our author, ſtruck at the very exiſtence of the Crown.

The author thinks that hiſtory and practice warrant him in ſaying, that the idea of a *popular delegation* ought to be excluded from the definition of the Houſe of Commons; which, he declares, ought to be conſidered 'ſimply as a ſenate, the members of which are bound, individually, to conſult the intereſts not of particular diſtricts, but of the country at large; and to defend, not merely the privileges of their own body, but the principles of the conſtitution in all its parts.' To thoſe who have always coupled the idea of *delegation* with that of a Houſe of Commons, this doctrine will undoubtedly ſound ſtrange; and it certainly is not the poſition which Mr. P. ſupports with the greateſt ability.

The concluſion which, in his 9th propoſition, Mr. P. draws from thoſe that precede it, is that what is propoſed as a *regeneration* of parliament cannot be defended on *conſtitutional* principles; and that thoſe who propoſe it cannot with juſtice lay claim, however ſtrongly they may profeſs it, to a zealous attachment to the Britiſh conſtitution.

Our author next proceeds to inquire whether the Houſe of Commons, in its preſent form, be or be not adequate to the ends for which it was originally intended; and he argues moſt powerfully for the affirmative.

Having enumerated various ſalutary effects, which he conſiders as the reſult of the influence which the King and the Peers poſſeſs in the Houſe of Commons, Mr. Peacock expreſſes his apprehenſions that the real aim of thoſe who wiſh to extinguiſh it, is to eſtabliſh on its ruins a *republican* government. He then inveighs againſt the advocates for reform, and attacks particularly the members of the ſociety called the Friends of the People: this very name he thinks alarming; inſtead of denominating themſelves the friends of a conſtitution, they ſtyle themſelves, he obſerves, the Friends of the *People*; and 'their avowed ſcope is to transform the Houſe of Commons, as nearly as poſſible, into an aſſembly of popular delegates.'

The author then proceeds to conſider the conſtitutions adopted by the French in 1789, and by the United States of North America ſome few years earlier; to point out the defects that naturally led ſince to the overthrow of the former, and to the erection of a republic on its ruins; and to refute the arguments drawn from the American ſyſtem of government in favour of the projected alterations in our own. From the fate of the French conſtitution, he makes this inference: 'that a numerous popular aſſembly is altogether incompatible with the genius of a mixed government.' As ſuch an inference, taken abſtractedly, might be urged againſt the policy and utility of our Houſe of Commons, which is certainly a popular aſſembly, and a numerous one too, it is but fair to ſtate that Mr. P. ſpeaks only of ſuch a body when it is not counterbalanced by another,—ſuch as an hereditary ſenate or Houſe of Peers,—or in a great meaſure influenced by the higher orders of the ſtate. So far from thinking that the caſe of North America makes againſt him on this head, he actually appeals to it for ſupport; ſtrengthening himſelf by arguments derived from a conſtitution which bears a much greater reſemblance to that of England, than to that which was adopted by France in 1789; and which was deſtroyed through want of that equipoiſe which a third eſtate would have afforded it,—and through want of which, Democracy, like a torrent, bore down the feeble remains of a monarchy whoſe bulwarks, the ariſtocracy of the country, had been previouſly deſtroyed.

Having diſcuſſed theſe points, Mr. P. enumerates ſix different plans of reform, which have been propoſed, and makes many ſenſible remarks on them. This concluding part of the pamphlet has the greateſt novelty, but we have not room to make extracts from it.

Adverſe, however, as Mr. P.'s ſentiments are to thoſe which we have always maintained, we cannot diſmiſs his work without ſaying that it merits ſerious and attentive conſideration.

ART. X. *A Narrative of the Britiſh Embaſſy to China,* in 1792, 1793, and 1794: containing the various Circumſtances of the Embaſſy, with Accounts of Cuſtoms and Manners of the Chineſe; and a Deſcription of the Country, Towns, Cities, &c. By Æneas Anderſon, then in the ſervice of his Excellency Earl Macartney, K. B. Ambaſſador from the King of Great Britain to the Emperor of China. 4to. 1l. 1s. Boards. Debrett. 1795.

IT was not to be ſuppoſed that an embaſſy of ſo extraordinary a kind, and which ſo much intereſted the public curioſity, as the late miſſion from this country to China, ſhould have only a ſingle hiſtorian; nor that the profeſſed diplomatic account of it, a work neceſſarily of much labour and preparation, would not be anticipated by ſome volunteer of the ſuite: neither can we think that any apology is required for a reſpectable attempt to gratify the impatience of the public, on a ſubject reſpecting which, information may be fairly given by any one who is capable of giving it. Different perſons view things in ſuch various lights, and with ſuch different talents for obſervation, that there is room for a variety of narrations relative to the ſame event; which, if all be faithful, tend naturally to illuſtrate or to rectify each other.

Mr. Anderſon, whoſe name is prefixed to the preſent work, appears to have been in an humble ſtation in the embaſſy; (chief mate of the Lion man of war;) nor do we find any thing in his obſervations which denotes him to be a man either converſant with books, or ſkilled in any of the arts or ſciences which qualify a traveller for receiving and imparting knowlege of the more important kinds. His ſituation, too, in courſe excluded him from a near acquaintance with the political occurrences of the enterprize. All, therefore, that is likely to be learned from ſuch an obſerver, muſt be an accurate narrative of occurrences, and the external appearances of things; which, in a country ſo different from thoſe of this quarter of the globe, could not fail of attracting a man, endowed with natural ſagacity and quick feelings, and animated with a ſpirit of rational inquiry. The reader who expects ſo much, and no more, will be gratified by the narrative before us; which contains much to impreſs the imagination, and affords many lively and apparently exact pictures of the people and the country which it brings before us. The ſtyle of writing is evidently not that of ſuch a perſon as we ſhould ſuppoſe the narrator to be;—it is artificial, correct, and ſtamped with all the marks of the cloſet compoſition of one who is habituated to authorſhip. In ſome degree, it muſt always derogate from the fidelity of repreſentation, if the eye that has ſeen gives up any ſhare in the direction of the pen which deſcribes:—but we are willing to believe that, in the preſent caſe, a little of the glare of colouring is all which the *journal* has acquired in being wrought into a *book*.

The relation begins with Lord Macartney's leaving England, and carries him, in two chapters, to China. The deſcription of the voyage affords nothing ſufficiently novel to engage attention. The Ambaſſador landed at Mettow, a large town at the mouth of a river which runs into the Yellow Sea, whence he and his ſuite proceeded on the ſame river, in junks, for Pekin. The narration now becomes intereſting, and the reader partakes of the pleaſure which the travellers muſt have felt on entering a world ſo new to them, and ſo filled with ſtriking objects. The natural fertility, the rich cultivation, and the amazing populouſneſs of the country, the appearance and manners of the people, the ſingularity of their buildings, and the frequency and extent of their towns and cities, afford ample matter for deſcription. This inland voyage ceaſed at the city of Tong-tchew, where the whole train diſembarked, and proceeded by land for Pekin, at the diſtance of half a day's journey. From the writer's account of this great capital, we ſhall make our firſt extract:

‘On entering the ſuburbs, we paſſed beneath ſeveral very beautiful triumphal arches, elegantly painted, and enriched with various fanciful ornaments: the upper part of them was ſquare, with a kind of pent-houſe, painted of a green colour, and heightened with varniſh: from the inſide of this roof was ſuſpended the model of an accommodation junk, admirably executed, and adorned with ribbons and ſilken ſtreamers.

‘Theſe ſuburbs are very extenſive; the houſes are of wood, the greater part of them two ſtories in height, and their fronts painted in various colours. The ſhops are not only commodious for their reſpective purpoſes, but have a certain grandeur in their appearance, that is enlivened by the very pretty manner in which the articles of the reſpective magazines are diſplayed to the view of the public, either to diſtinguiſh the trade, or to tempt the purchaſer.

‘We proceeded gradually through ſpacious ſtreets, which are paved on either ſide for the convenience of foot paſſengers. The whole way was lined with ſoldiers, and, indeed, without ſuch a regulation, it would have been impoſſible for the carriages to have proceeded from the crowd that attended us.

‘At two o'clock we arrived at the gates of the grand imperial city of Pekin, with very little ſemblance of diplomatic figure or importance: in ſhort, for I cannot help repeating the ſentiment, the appearance of the Ambaſſador's attendants, both with reſpect to the ſhabbineſs of their dreſs, and the vehicles which conveyed them, bore a greater reſemblance to the removal of paupers to their pariſhes in England, than the expected dignity of the repreſentative of a great and powerful monarch.

‘Pekin, or as the natives pronounce it, Pitchin, the metropolis of the Chineſe empire, is ſituated in one hundred and ſixteen degrees of eaſt longitude, and between forty and forty-one degrees of north latitude. It is defended by a wall that incloſes a ſquare ſpace of about twelve leagues in circumference: there is a grand gate in the center of each angle, and as many leſſer ones at each corner, of the wall: they are ſtrongly arched, and fortified by a ſquare building, or tower, of ſeven ſtories, that ſprings from the top of the gateway; the ſides of which are ſtrengthened by a parapet wall, with port-holes for ordnance. The windows of this building are of wood, and painted to imitate the muzzle of a great gun, which is ſo exactly repreſented, that the deception is not diſcoverable but on a very near approach: there are nine of theſe windows to each ſtory on the front towards the ſuburbs. Theſe gates are double; the firſt arch of which is very ſtrongly built of a kind of free-ſtone, and not of marble, as has been related by ſome writers: the depth of it is about thirty feet, and in the middle of the entrance is a very ſtrong door of ſix inches thick, and fortified with iron bolts: this archway leads to a large ſquare which contains the barracks for ſoldiers, conſiſting of mean wooden houſes of two ſtories: on turning to the left, the ſecond gateway is ſeen, whoſe arch is of the ſame dimenſions and appearance as that already deſcribed, but without the tower.

'At each of the principal gates there is a ſtrong guard of ſoldiers, with ſeveral pieces of ordnance placed on each ſide of the inner entrance. Theſe gates are opened at the dawn of day, and ſhut at ten o'clock at night, after which hour all communication with the city from the ſuburbs is impracticable; nor will they be opened on any pretence, or occaſion whatever, without a ſpecial order from the principal mandarin of the city.

'The four leſſer gates are defended by a ſmall fort built on the wall, which is always guarded by a body of troops.

'The wall is about thirty feet high, and ten feet in breadth on the top: the foundation is of ſtone, and appears about two feet from the ſurface of the earth: the upper part is of brick, and gradually diminiſhes from the bottom to the top. Whether it is a ſolid ſtructure, or only filled up with mortar or rubbiſh, is a circumſtance concerning which I could not procure any authentic information.

'This wall is defended by outworks and batteries, at ſhort diſtances from each other; each of them being ſtrengthened by a ſmall fort, though none of the fortifications are garriſoned but thoſe which are attached to the gates; and though there is a breaſt-work of three feet high, with port-holes for cannon, which crowns the whole length of the wall, there is not a ſingle gun mounted upon it. On the ſide towards the city, it is, in ſome places, quite perpendicular; and in others, forms a gentle declivity from the top to the ground. It is cuſtomary for bodies of ſoldiers to patrole the wall every night during the time that the Emperor reſides in the city, which is from October to April, when his Imperial Majeſty uſually goes to a favourite palace in Tartary. From its perfect ſtate of repair and general appearance, I ſhould rather ſuppoſe it to be of modern erection, and that many years cannot have paſſed away ſince it underwent a complete repair, or was entirely rebuilt.

'The diſtance from the ſouth gate, where we entered, to the eaſt gate, through which we paſſed out of the city, comprehends, on the moſt moderate computation, a courſe of ten miles. The principal ſtreets are equally ſpacious and convenient, being one hundred and forty feet in breadth, and of great length, but are only paved on each ſide for foot paſſengers. The police of the city, however, ſpares no pains to keep the middle part clean, and free from all kind of nuiſance; there being large bodies of ſcavengers continually employed for that purpoſe, who are aſſiſted, as well as controlled, in their duty by ſoldiers ſtationed in every diſtrict, to enforce a due obſervance of the laws that have been enacted, and the regulations which have been framed, for preſerving civil order among the people, and the municipal œconomics of this immenſe city. I obſerved, as we paſſed along, a great number of men who were ſprinkling the ſtreets with water, in order to lay the duſt, which, in dry weather, would not only be troubleſome to paſſengers, but very obnoxious alſo to the ſhops; whoſe commodities muſt be more or leſs injured, were it not for this beneficial and neceſſary precaution.

'Though the houſes at Pekin are low and mean, when conſidered with reſpect to ſize and domeſtic accommodation, their exterior appearance is very handſome and elegant, as the Chineſe take a great pride in beautifying the fronts of their ſhops and dwellings; the upper part of the former is ornamented with a profuſion of golden characters; and on the roofs of the latter are frequent galleries, rich in painting and other decoration; where numerous parties of women are ſeen to amuſe themſelves according to the faſhion of the country. The pillars, which are erected before the doors of the ſhops, are gilded and painted, having a flag fixed at the top, whoſe characters ſpecify the name and buſineſs of the owner: tables are alſo ſpread with commodities, and lines attached to theſe pillars are hung with them.

'I obſerved a great number of butchers ſhops whoſe mode of cutting up their meat reſembles our own; nor can the markets of London boaſt a better ſupply of fleſh than is to be found in Pekin. My curioſity induced me to inquire the prices of their meat, and on my entering the ſhop, I ſaw on a ſtall before it an earthen ſtove, with a gridiron placed upon it; and on my employing a variety of ſigns to obtain the information I wanted, the butcher inſtantly began to cut off ſmall thin ſlices of meat, about the ſize of a crown piece, and broiled as faſt as I could eat them. I took about a dozen of theſe ſlices, which might altogether weigh ſeven or eight ounces; and when I paid him, which I did by giving him a ſtring of caxee, or ſmall coin, he pulled off, as I ſuppoſe, the amount of his demand, which was one conderon, or ten caxee, the only current money in the empire. I ſaw numbers of people in other butchers ſhops, as I paſſed along, regaling themſelves with beef and mutton in the ſame manner.

'The houſes for Porcelain utenſils and ornaments are peculiarly attractive, having a row of broad ſhelves, ranged above each other, on the front of their ſhops, on which they diſpoſe the moſt beautiful ſpecimens of their trade in a manner full of fancy and effect.

'Beſides the variety of trades which are ſtationary in this great city, there are many thouſands of its inhabitants who cry their goods about, as we ſee in our own metropolis. They generally have a bamboo placed acroſs their ſhoulders, and a baſket at each end of it, in which they carry fiſh, vegetables, eggs, and other ſimilar articles. There are alſo great numbers of hawkers and pedlars, who go about with bags ſtrapped on their ſhoulders like a knapſack, which contain various kinds of ſtuff goods, the folds of which are expoſed to view. In ſelling theſe ſtuffs, they uſe the cubic meaſure of ſixteen inches. Barbers alſo are ſeen running about the ſtreets in great plenty, with every inſtrument known in this country for ſhaving the head and cleanſing the ears: they carry with them for this purpoſe a portable chair, a portable a portable ſtove, and a ſmall veſſel of water, and whoever wiſhes to undergo either of theſe operations, ſits down in the ſtreet, while the operator performs his office, for which he receives a mace. To diſtinguiſh their profeſſion, they carry a pair of large ſteel tweezers, which they open with their fingers, and let them cloſe again with ſome degree of violence, which produces a ſhrill ſound that is heard at a conſiderable diſtance; and ſuch is their mode of ſeeking employment. That this trade in China is a very profitable one may be pronounced, becauſe every man muſt be ſhaved on a part of the head where it is impoſſible to ſhave himſelf.

' In ſeveral of the ſtreets I ſaw perſons engaged in ſelling off goods by auction: the auctioneer ſtood on a platform ſurrounded with the various articles he had to ſell; he delivered himſelf in a loud and bawling manner, but the ſmiling countenances of the audience, which was the only language I could interpret, ſeemed to expreſs the entertainment they received from his harangue.

' At each end of the principal ſtreets, for there are no ſquares in Pekin, there is a large gateway fancifully painted, with an handſome roof coloured and varniſhed; beneath which the name of the ſtreet is written in golden characters: theſe arches terminate the nominal ſtreet, or otherwiſe there would be ſtreets in ſome parts of the city of at leaſt five miles in length, which are formed into ſeveral diviſions by theſe gateways. They are very handſome, as well as central objects, and are railed in on each ſide from the foot pavement.

' The narrow ſtreets are encloſed at each end with ſmall lattice gates, which are always ſhut during the night; but all the conſiderable ſtreets are guarded both night and day by ſoldiers, who wear ſwords by their ſides, and carry long whips in their hands, to clear the ſtreets of any inconvenient throng of people, and to chaſtiſe ſuch as are refractory in ordinary decorum or good behaviour.

' Notwithſtanding the vaſt extent of this place, there is little or no variety in their houſes, as I have before obſerved, but in the colours with which they are painted; they are in reality nothing better than temporary booths, erected entirely for exterior ſhew, and without any view to ſtrength or durability. It is very rare, indeed, to ſee an houſe of more than one ſtory, except ſuch as belong to mandarins, and even thoſe are covered, as it were, by the walls which riſe above every houſe or building in Pekin, except a lofty pagoda, and the imperial palace.

' There are no carriages ſtanding in the ſtreets for the convenience of the inhabitants, like our hackney coaches in London: the higher claſſes of people keep palanquins, and others of leſs diſtinction have covered carts drawn by an horſe or mule.

' The opinion, that the Chineſe women are excluded from the view of ſtrangers, has very little, if any, foundation, as among the immenſe crowd aſſembled to ſee the cavalcade of the Engliſh embaſſy, one fourth of the whole at leaſt were women; a far greater proportion of that ſex than is to be ſeen in any concourſe of people whom curioſity aſſembles in our own country: and if the idea is founded in truth, that curioſity is a peculiar characteriſtic of the female diſpoſition in Europe, I ſhall preſume to ſay that, from the eagerneſs which we obſerved in the looks of the Chineſe women as we paſſed by them, that the quality which has juſt been mentioned is equally prevalent among the fair ones of Aſia.

'The women we ſaw on our paſſage through Pekin poſſeſſed, in general, great delicacy of feature, and fair ſkins by nature, with which, however, they are not content, and therefore whiten them with coſmetics; they likewiſe employ vermilion, but in a manner wholly different from the application of rouge among our European ladies, for they mark the middle of their lips with it by a ſtripe of its deepeſt colour, which, without pretending to reaſon upon it, certainly heightened the effect of their features. Their eyes are very ſmall, but powerfully brilliant, and their arms extremely long and ſlender. The only difference between the women of Pekin, and thoſe we had already ſeen, as it appeared to us, was that the former wear a ſharp peak of black velvet or ſilk, which is ornamented with ſtones, and deſcends from the forehead almoſt between their eyes; and that their feet, free from the bandages which have already been mentioned, were ſuffered to attain their natural growth.

'When we had paſſed through the eaſtern gate of the city, ſome confuſion having ariſen among the baggage carts, the whole proceſſion was obliged to halt. I, therefore, took the opportunity of eaſing my limbs, which were very much cramped by the inconvenience of the machine, and perceiving a number of women in the crowd that ſurrounded us, I ventured to approach them; and, addreſſing them with the Chineſe word *Chou-au*, (or beautiful) they appeared to be extremely diverted, and gathering round me, but with an air of great modeſty and politeneſs, they examined the make and form of my clothes, as well as the texture of the materials of which they were compoſed. When the carts began to move off, I took leave of theſe obliging females by a gentle ſhake of the hand, which they tendered to me with the moſt graceful affability; nor did the men, who were preſent, appear to be at all diſſatisfied with my conduct, but, on the contrary, expreſſed, as far as I could judge, very great ſatisfaction at this public attention I paid to their ladies. It appears, therefore, that in this city, the women are not diveſted of a reaſonable portion of their liberty, and, conſequently, that the jealouſy attributed ſo univerſally to the Chineſe men, is not a predominant quality, at leaſt, in the capital of the empire.

'Among other objects which we ſaw in our way, and did not fail to attract our notice, we met a funeral proceſſion, which proved to be a very ſtriking and ſolemn ſpectacle: the coffin is covered by a canopy decorated with curtins of ſatin, enriched with gold and flowers, and hung with eſcutcheons: it is placed on a large bier or platform, and carried by at leaſt fifty or ſixty men, who ſupport it on their ſhoulders with long bamboos croſſing each other, and march eight abreaſt with ſlow and ſolemn ſtep. A band of muſic immediately follows, playing a kind of dirge, which was not without a mixture of pleaſing tunes: the relations and friends of the deceaſed perſon then followed, arrayed in black and white dreſſes.

'Having paſſed through the eaſtern ſuburbs of the city, we entered into a rich and beautiful country, when a ſhort ſtage of about four miles brought us to one of the Emperor's palaces named Yeumenmanyeumen, where we arrived about five o'clock in the afternoon, oppreſſed with fatigue from the extreme heat of the day, and the various impediments which obſtructed our paſſage, ariſing from the immenſe crowds of people that may be ſaid to have filled up the whole way from Tong-tchew to this place, a journey of thirty miles.

'In a ſhort time after our arrival, we received a very ſcanty and indifferent refreſhment, when the whole ſuite retired to ſleep off the fatigue of the day.'

After a ſhort ſtay at a palace near Pekin, the ambaſſador received a notification that his Imperial Majeſty deſired his preſence at his reſidence in Tartary, beyond the great wall. He accordingly departed with ſome of his ſuite for that place; and the circumſtances of the journey, with the deſcription of a new face of country, of the celebrated boundary wall, and of other objects, affords an agreeable variety. The following picture of agricultural induſtry we think worth copying:

'On a very high mountain I diſcovered ſeveral diſtinct patches of cultivated ground, in ſuch a ſtate of declivity, as to be altogether inacceſſible; and while I was conſidering the means which the owner of them muſt employ to plant and gather his vegetables on theſe alarming precipices, I beheld him actually employed in digging a ſmall ſpot near the top of the hill, and in a ſituation where it appeared to me to be impoſſible, without ſome extraordinary contrivance, for any one to ſtand, much leſs to be following the buſineſs of a gardener. A more minute examination informed me, that this poor peaſant had a rope faſtened round his middle, which was ſecured at the top of the mountain, and by which this hardy cultivator lets himſelf down to any part of the precipice where a few ſquare yards of ground gave him encouragement to plant his vegetables, or his corn: and in this manner he had decorated the mountain with thoſe little cultivated ſpots that hung about it. Near the bottom, on an hillock, this induſtrious peaſant had erected a wooden hut, ſurrounded with a ſmall piece of ground, planted with cabbages, where he ſupported, by this hazardous induſtry, a wife and family. The whole of theſe cultivated ſpots do not amount to more than half an acre; and ſituated, as they are, at conſiderable diſtances from each other; and, abſtracted from the continual danger he encounters, the daily fatigue of this poor man's life, they offer a very curious example of the natural induſtry of the Chineſe people.'

The public entry into the city of Jehol, the imperial reſidence, and the audience given by the emperor to the ambaſſador, are the ſubjects of the enſuing chapters. They are deſcribed, on the whole, in a manner not calculated to enhance our ideas of the buſineſs; and the ſucceeding relation of the attempt to extend military diſcipline over all the perſons compoſing the ambaſſador's train, and of the public whipping of a Britiſh ſoldier for a miſdemeanour, calls forth ſome free cenſures, though expreſſed with due decorum.

The embaſſy left Jehol and returned to Pekin, where preparations were made for the ambaſſador's winter reſidence, with all the ſplendor and dignity ſuited to his character. Hitherto, appearances ſeemed favourable to the ſucceſs of his miſſion; and his reception might be termed a gracious and hoſpitable one, though the Chineſe cuſtom of keeping ſtrangers in a kind of honourable confinement was rigorouſly obſerved. Soon after the return of the emperor to Pekin, however, viz. on Monday Oct. 7, to the great ſurprize and confuſion of the embaſſy, an order was ſent to them to prepare for their departure on the Wedneſday enſuing; and, though the grand Choulaa, or prime miniſter, gave permiſſion for two days' longer delay, this *indulgence* was revoked by the expreſs command of the emperor himſelf. The cauſes of this ſudden mandate are beyond the power of this writer to fathom, and we muſt wait for farther information before we can judge adequately reſpecting it. In the mean time, ſuch a diſgraceful and really injurious diſmiſſal cannot but appear extremely inconſiſtent with the mild and polite character of the Chineſe nation, and of the preſent emperor in particular. Its effects are thus deſcribed:

'The hurry and confuſion of this day is beyond deſcription; and if the ſoldiers had not been called in to have aſſiſted in packing the baggage and ſtores, a much greater part muſt have been left behind, that actually became a prey to the Chineſe.

'The portraits of their Majeſties were taken down, but as the caſes in which they had come from England, had been broke up for fixtures in the apartments, a few deals, haſtily nailed together, were now their only protection. As for the ſtate canopy, it was not taken down, but abſolutely torn from the wall, as the original caſe that contained it, had been alſo employed in various convenient uſes, and there was not time to make a new one. The ſtate chairs were preſented to ſome of the mandarins; and the canopy was given to ſome of Lord Macartney's ſervants: though, in the ſcramble, the Chineſe contrived to come in for a ſhare. They alſo contrived to purloin a very large quantity of wine; nor was it poſſible, in ſuch a ſcene of hurry and confuſion, to prevent thoſe opportunities which they were on the watch to ſeize. In one way or other, however, the public baggage, ſtores, furniture, &c. were jumbled together as well as circumſtances would admit; and no pains or activity were wanting in thoſe employed to perform that ſudden and unexpected duty.'

The journey from Pekin to Canton, moſtly performed along the rivers and canals which form ſuch an admirable ſyſtem of inland water-communication through that vaſt empire, is the principal ſubject of the remainder of the book. As they proceeded without intermiſſion, and ſcarcely ever left their junks, nothing but the paſſing landſcape could be an object of their obſervation. This offered a great variety of pictureſque ſcenery, with a perpetual ſucceſſion of palaces, pagodas, villages, towns, cities, gardens, and cultivated fields;—delightful, no doubt, to ſee, but ſomewhat palling in deſcription. The writer, indeed, is fully aware of the tendency to ſameneſs in this part of his narration, and has exerted himſelf as much as poſſible to give variety, at leaſt in the language. Next to the immenſe population, the moſt remarkable circumſtance was the great number of ſoldiery lining the banks of the canals and rivers, and, by the ſalutes of their artillery, making as it were a running fire from Pekin to Canton. The embaſſy was likewiſe treated with nocturnal illuminations, ſome of them of the moſt ſuperb and brilliant kind; and nothing was omitted that was proper to teſtify reſpect either to the embaſſy itſelf, or to the Mandarin accompanying it, who was of high rank in the army, and much eſteemed at court. The account of one of theſe illuminations is very ſtriking:

'At the concluſion of this chain of hills, that had ſo long excluded any view into the country, we were ſurprized with a line of light that extended for ſeveral miles over mountains and vallies, at ſome diſtance from the river, and formed one uninterrupted, blazing outline, as they roſe or ſunk in the horizon.

'In ſome parts of this brilliant, undulating line, it was varied or thickened, as it appeared, by large bands or groups of torches; and, on the moſt conſpicuous heights, immenſe bonfires threw their flames towards the clouds. Nor was this all, for the lights did not only give the outline of the mountain, but ſometimes ſerpentiſed up it, and connected, by a ſpiral ſtream of light, a large fire at the bottom, with that which reddened the ſummit.

'The number of lanterns, lamps, or torches employed on this occaſion, muſt have been beyond all calculation, as the two extremities of the illuminated ſpace, taken in a ſtrait line, and without eſtimating the ſinkings of the vallies, or the inequality of the mountain tops, could not exclude a leſs diſtance from each other than three miles. Whether theſe lights were held by an army of ſoldiers, and a very large one would have been neceſſary on the occaſion, or were fixed in the ground, I could not learn; but it was certainly the moſt magnificent illumination ever ſeen by the European traveller, and the moſt ſplendid compliment ever paid to the public dignity of an European Ambaſſador. Not only a vaſt range of country, but the courſe of the river, for ſeveral miles, received the light of day from this artificial blaze. Succeſſive diſcharges of artillery were, at regular diſtances, added to the honour of this amazing and moſt ſuperb ſpectacle.'

This journey or voyage laſted from October 9th to December 19th, when it terminated at Canton. With ſome obſervations on this well-known place, and a very brief account of the voyage home, the writer's narration ends: but he has added a ſupplementary chapter, deſcribing, from information, Capt. Mackintoſh's paſſage from Hoang-tchew to Chuſan, with ſome detached particulars. An appendix contains a journal of the tranſactions on board the ſhips, during the abſence of the embaſſy.

From the idea which we have given of this work, it will be ſeen that it cannot in any meaſure ſuperſede the expected publication of Sir G. Staunton, which will doubtleſs ſupply us with all the information in which this may be deficient. At the ſame time, it is very probable that Sir George's performance will not contain many particulars of minute occurrences and ceremonials here detailed, and which, though not very important, contribute to the reader's entertainment. Altogether, we cannot but regard the volume before us as no mean attempt to amuſe the public, who will probably give it, and who ought to give it, a favourable reception. It is not decorated with engravings.

Art. XI. *The magnetic Atlas, or Variation Charts of the whole terraqueous Globe*; compriſing a Syſtem of the Variation and Dip of the Needle, by which, the Obſervations being truly made, the Longitude may be aſcertained. By John Churchman. 4to. 1l. 1s. Boards. Sewell. 1794.

In the year 1790 Mr. Churchman printed a ſmall pamphlet on this ſubject at Philadelphia, and, about the ſame time, a chart of the northern hemiſphere; on which he exhibited the variations of the magnetical needle, deduced from a theory of thoſe variations which enabled him (as he ſaid,) to aſſign the variation of the needle at any time and place whatever, with abſolute certainty.—Our account of theſe publications may be ſeen at p. 334 of vol. xii. N. S.; and a defence of it, in reply to a remonſtrance from Mr. Churchman, at p. 479 of the ſame volume. In Mr. Churchman's objections to our account of his former publications, he informed us that he truſted he could *then* aſſign the ſituations of his two magnetical points, for the preſent or any future time, with great certainty; and that the obſervations would be found to agree with the theory in every part of the world. To this we could then only reply that we were glad to hear it; that we ſhould be ſtill more pleaſed to bear teſtimony to it: but that what we had then ſaid related only to what he had then publiſhed:—ſo the matter reſted at that time.

The reſult of Mr. Churchman's farther inveſtigations is now before us; and moſt happy ſhould we be, did it enable us to bear that teſtimony to the truth of his theory which we wiſhed to do: but this is ſo far from being the caſe, that innumerable inſtances might be quoted from his map of the ſouthern hemiſphere, to prove that his theory is not more conformable to obſervation in that hemiſphere than it is in the northern one. We muſt content ourſelves with mentioning two.

At Otaheite, in the neighbourhood of which the eaſtern variation comes to a *minimum*, without paſſing through O and becoming weſt, the variations given by the chart are about *three times* the real quantity; namely, 15 or 16 degrees, inſtead of 5 or 6 degrees, the quantity obſerved. On the other hand, off Staten Land, where the eaſtern variations are the greateſt that we know in the ſouthern hemiſphere, the chart gives little more than one-third part of the quantity obſerved; namely, about 9 degrees, inſtead of 25 or 26.

When an ingenious man has ſpent much money and much time in the purſuit of an object, in itſelf of importance, it is painful to be obliged to ſay that in our opinion he has failed: but our duty to the public, and regard to our own character, which is before that public, compel us to ſpeak the truth, to the beſt of our judgment.

Art. XII. *Information concerning the Strength, Views, and Intereſts of the Powers preſently* [*now*] *at war*; intended to aſſiſt true Friends to themſelves and their Country, to judge of the Progreſs and Effects of the preſent War; and to decide upon the grand Queſtion of immediate Peace? or War for another Campaign? By Robert Heron. 8vo. pp. 314. 5s. Boards. Edinburgh, Morriſon; London, Vernor. 1794.

Of this publication by much the ſmalleſt part is original; the reſt conſiſts principally of tranſlations of Montgaillard's State of France in May 1794, of his ſequel to that work, of an abſtract of a pamphlet intitled "Raſſurez-vous," and alſo of St. Juſt's ſpeech or "Report concerning the negociations of France with the neutral powers;" all which have already paſſed under our review. That part which proceeds more immediately from the author's own pen we have read with ſatisfaction. From local ſituation, he is not within the vortex of parties, and therefore he writes for the benefit of the public, and not of this or that deſcription of politicians. He has judgment to diſcern what is right; candor to make him feel and acknowlege that meaſures are not good merely becauſe they are propoſed by one ſet of men, nor bad becauſe they are oppoſed by another; and he appears to have patriotiſm to induce him to prefer the intereſt of his country to that of any miniſtry or any oppoſition.

The firſt article by Mr. Heron is an abſtract of the hiſtory of the French revolution, in which we find many obſervations dictated by wiſdom and philoſophy. The radical error of the firſt national aſſembly of France he deſcribes as having ariſen from imagining that a whole nation could be at once philoſophized, if we may uſe ſuch a term as applicable to this caſe; that great and powerful intereſts could be cruſhed at the ſame inſtant, without producing a convulſion; that the ardor of patriotiſm could in every breaſt triumph over every conſideration of ſelf, and overcome every prejudice; and that every inſtitution in a vaſt kingdom, of however long a ſtanding, however reſpected, however venerable in the eyes of great numbers of men, could be aboliſhed in a ſhorter time and with leſs difficulty than a ſingle individual would take or experience in breaking through an inveterate habit.

By way of ſupplement to Montgaillard's publication, Mr. H. gives what he calls a ſtate of parties, &c. in France in May laſt, to the middle of October:—but it is much leſs a ſtatement of facts than a ſeries of ſpeculative opinions: ſome of them, however, appear, from recent reports made to the Convention by different committees, to be well founded. He ventures occaſionally to dive into futurity, and to foretel the fate of the party which at preſent poſſeſſes an aſcendency in the councils of France.

Another article of this publication bears the title of 'Reflections on the events of the preſent campaign.' We muſt premiſe that, at the period in which our author wrote, the conqueſt of Holland had not taken place: that event, therefore, was not to be found in the liſt of calamities which had then befallen the allies; if it had, he would ſcarcely have denied, as he does, that the campaign was invariably diſaſtrous to the combined powers, and fortunate to the French. He admits that either thoſe who planned or thoſe who executed the meaſures of the allies were guilty of many overſights, and committed many errors in the courſe of the campaign. 'Dumourier (he ſays) ought not to have been ſuffered, on any pretence, to lead his ſhattered forces, unmoleſted, from Nerwinde to the confines of French Flanders, when Cobourg and Clairfait might eaſily have cut them entirely off. The firſt declaration of Cobourg, however raſh, ought not to have been retracted..... La Fayette and Dumourier ought not indeed to have been truſted; but not to have been, the one caſt to rot in a dungeon, the other driven out as a fugitive; for the ill treatment of two ſuch men was plainly calculated to deter others among the French from following their example; and by conſequence to cement the union of the republicans.' Having enumerated ſeveral other errors of the miniſters and generals of the allies, he paſſes the ſevereſt ſentence on them all by quoting the ſubſtance of the famous ſaying of Chancellor Oxenſtierne, " Let us divert ourſelves, my friends; the world governs itſelf."

The author, in another ſection, gives us ' a general view of the ſtate of the dominions of our continental allies,' which he repreſents as much leſs exhauſted than thoſe of France, and as ſtill poſſeſſing the means of proſecuting the war with vigour and effect:—but, if he be as much out in his calculation of the ſpirit and energy of the other members of the confederacy, as he is reſpecting the Dutch, we have a moſt melancholy proſpect indeed!

In his next ſucceeding article, Mr. H. lays before his readers the ' Preſent internal ſtate of the Britiſh empire,' and labours to prove this propoſition, that ' neither the population nor the wealth of Britain has yet been exhauſted by the war.' His arguments on this head are more than plauſible; they are forcible: but they do not prove that, becauſe the country ſtill poſſeſſes ample reſources, the preſent war is either juſt or neceſſary. It is true, however, that in other parts of his work he has argued in ſupport of the opinion that we could not have avoided it without abandoning the general intereſts of Europe, and hazarding the exiſtence of what has hitherto enabled Great Britain to maintain an aſcendency in the four quarters of the world. He attempts to obviate the objections to this or to any war, which are drawn from an apprehenſion of the conſequences that might be produced by an increaſe of the public debt, and the ſyſtem of funding: the advantages and diſadvantages of this ſyſtem are fairly ſet in oppoſition to each other, and the former are ultimately made to preponderate. We fear, however, that, on this topic, he has proved too much; for, if we underſtand him rightly, a debt of ten thouſand millions would not weigh the country down more than a debt of one million.

On the ſubject of juries, our author ſhews, ſtronger perhaps than on any other, that he is not influenced by a party ſpirit: he alludes to ſome late deciſions or verdicts, and is very far from condemning them, or calling the perſons diſcharged by them "acquitted ſelons."—His opinions reſpecting aſſociations and ſocieties, differing as they do ſo widely from thoſe of moſt other perſons, whether acting in conjunction with or in oppoſition to government, ſhew at leaſt that he thinks for himſelf. As theſe opinions are delivered in a few lines, and are not without a degree of novelty to recommend them, we will tranſcribe them:

' To *Political Aſſociations*, of whatever temper,—whether *Conſtitutional*, or *Friends to the People*, I muſt confeſs myſelf no friend. Nor do I ſuppoſe, that any lawyer or politician, would be able to maintain ſucceſsfully, that ſuch aſſociations, whatever their profeſſions may be, are not,—although forbidden by no poſitive, preciſe, and direct law,—diametrically oppoſite to the fundamental principles of the Britiſh conſtitution. If they be ill attended; with few members; without any tide of popularity in their favour; uttering no loud and deciſive voice concerning public affairs; purſuing no ſecret, artful meaſures, to influence the general ſentiments of the community: they are then good for nothing,—ſocieties, only in name. If, on the other hand, their members be many, vigilant, and active; if they interfere boldly, artfully, and clamorouſly, to influence the public ſentiments: they then virtually and unavoidably uſurp from the legal and conſtituted authorities (becauſe it is not compatible with their exiſtence to do otherwiſe) a conſiderable ſhare of the efficient public power; reducing thoſe conſtituted authorities to vain ſhadows.'

Two ſhort articles, 'on the conduct of the neutral powers,' and thoughts 'reſpecting the farther proſecution of the war and a final pacification,' conclude this work. The objects of the war, ſo often blinked and ſo often ſhifted by the miniſter, are ſtated by our author, not as communicated to him by any one in the ſecret, but as collected from the conduct and language of the different powers combined againſt France: for particulars, we refer to the book, p. 309, 310. His plan for proſecuting the war and finally making peace marks a ſtrong, but at the ſame time too ſanguine a mind. In framing it, Mr. H. never once thought that Holland would not only be ſtricken out of the confederacy, but that her arms and reſources might, in the enſuing campaign, be employed againſt her former aſſociates in the war; he never dreamed that the allies would be in the deplorable condition in which the opening of the year 1795 found them, incapable of defending themſelves againſt an enemy every where victorious, and ſeeking their ſafety only in flight: he never imagined that the French would be able to repair their loſſes at Toulon by the acquiſition of the whole navy, dock-yards, and naval ſtores, of a nation hitherto known as one of *the* maritime powers; and conſequently it never occurred to him that we ſhould be in the ſituation in which he now ſees us. Would that we could ſee Peace concluded on the terms which he propoſes; it would certainly be honourable to us, and happy for all Europe! but alas! in the preſent ſtate of affairs it is not to be expected, and in the preſent temper of the public mind it will not be ſought.

To this publication are prefixed two prints, one of Barrere, the other of Robeſpierre.

Art. XIII. *Sermons preached before the Univerſity of Cambridge.* By James Fawcett, B.D. Fellow of St. John's College, and Lady Margaret's Preacher. 8vo. pp. 361. 6s. Boards. Cadell jun. and Davies. 1794.

In every commendatory ſenſe of the term, theſe ſermons are truly academic. Without encouraging that intellectual inſtability which characterized the antient academic ſect, the author ſearches after truth with a liberal ſpirit, and is willing to embrace it, where better evidence cannot be obtained, on the humble ground of probability. His topics are for the moſt part ſuch as may reaſonably be ſuppoſed to engage the attention, and to intereſt the curioſity, of learned men; and he treats them in that ſtrain of cool argumentation, with that logical preciſion of method, and with that chaſte ſimplicity and claſſical purity of ſtyle, which are ſo peculiarly proper in ſermons delivered before a learned univerſity. Several of the diſcourſes contained in this volume appear to have been written for the purpoſe of meeting objections and difficulties, which may naturally be ſuppoſed to ariſe in converſation among ſtudents in theology and others; and which, if left unnoticed, might give an undue bias to their minds in their inquiries after truth. Of theſe, ſome reſpect the evidences and doctrine of revelation, and others the principles and practice of morals.

Some of the opponents of revelation, particularly Rouſſeau, having objected that its advocates reaſon in a circle, proving the doctrine by the miracles, and the miracles by the doctrine: Mr. Fawcett, in his *firſt* diſcourſe, explains, as we think, very clearly and judiciouſly, the connection between the internal evidence of revelation and its external proofs; ſhewing that internal arguments alone can have no farther *poſitive* weight than to manifeſt that ſuch a revelation may be of divine original, but that their *negative* force may overpower the ſtrongeſt external evidence; ſince a ſyſtem of religion, which contains any thing contradictory to reaſon, by whatever external proofs it comes recommended, can by no means demand our belief.—The *ſecond* ſermon is an able defence of the wiſdom of divine Providence in admitting ſo many external rites into the Jewiſh religion, and in ſupporting its credit by ſo long a ſeries of unexampled events. The defence is chiefly grounded on the peculiar character and ſituation of the antient Hebrews, and on the eſſential evidence which the religion of the Jews, and the circumſtances of their nation through a long ſucceſſion of ages, have afforded to the truth of Chriſtianity. Perhaps, on this ſubject, the author lays more ſtreſs on the typical connection between the rites of Judaiſm and the events of Chriſtianity, than the argument will bear.—In the *third* diſcourſe, the evidence of the truth of Chriſtianity, drawn from the prophecies of our Saviour, is forcibly ſtated.—The complaint having been frequently urged that the evidences of Chriſtianity are not ſo convincing as its importance might ſeem to require, it is the buſineſs of the *fourth* ſermon to ſhew that theſe evidences are ſufficient to engage our belief; that to have made them irreſiſtible would have been a meaſure equally inconſiſtent with the uſual conduct of Deity, and with the particular deſign of Chriſtianity; and that ſtronger evidence, if it were granted, would probably have no conſiderable effect on the manners of mankind. The author, in this diſcourſe, follows the analogical method of reaſoning which was ſo ably employed by Biſhop Butler.—In reply to the objection often brought againſt Chriſtianity, from the miſchief which it has occaſioned in ſociety, it is in the *fifth* ſermon ſtrongly urged that no inſtitution can be anſwerable for the exceſſes which it forbids, and which its genuine principles have a tendency to prevent; and that Chriſtianity, in fact, has been productive of the beſt moral effects.

The object of the *ſixth* and of the *ſeventh* diſcourſes is to vindicate the doctrines of *divine influence* and of *atonement*; the former, by ſhewing that our ignorance of the manner in which divine communications are made is of no weight againſt the expreſs declaration of revelation; the latter, by endeavouring to eſtabliſh the unlimited extent of the benefits of redemption to all nations in every age of the world. If what is advanced on theſe ſubjects ſhould not be univerſally thought ſatisfactory, it will at leaſt be allowed the merit of ingenuity.—Next follow two ſermons, on the general topic of the practical ſtudy and uſe of the ſcriptures, and on the peculiar obligations of Chriſtians to refrain from vicious practices.

The remaining five diſcourſes are on general topics. In this part of the volume, the curious queſtion is firſt diſcuſſed, how far benevolence requires us to refrain from actions, which we judge indifferent, from a regard to the ſcruples of others; and it is maintained that to indulge ourſelves in pleaſures or purſuits, which, though they may appear indifferent to us, are judged immoral by another, is reprehenſible, on account of its tendency to ſeduce our neighbour into practices which appear to him to be criminal.—The next inquiry is, how far the government of the thoughts or mental diſcipline is practicable and neceſſary.—The obligation of guarding againſt ſmall faults, and of attending to the leſs important duties, is then examined and eſtabliſhed.—The folly of that inverted kind of hypocriſy, not uncommon among young people, which conſiſts in diſguiſing virtue and in affecting vice, is in a diſtinct diſcourſe very happily expoſed.—Laſtly, the criminality of doing evil that good may come, under the plea that nothing which is uſeful can be morally wrong, is aſſerted and illuſtrated in ſeveral pertinent inſtances.—Theſe moral diſcourſes afford young preachers a happy example of the manner in which ingenious ſpeculation may be united with practical utility. Indeed, the whole volume may be juſtly recommended to their attention, as a pattern well deſerving of imitation by thoſe whoſe ſituation gives them an opportunity of addreſſing auditories compoſed, for the moſt part, of perſons of refined taſte and cultivated underſtandings.

Art. XIV. *Letters to Alcander.* Written between the Years 1777, and 1783. 2 Vols. Crown 8vo. pp. 350. 6s. ſewed. Becket. 1795.

To thoſe of our readers who are endued with ſuch a ſhare of natural ſenſibility, or whoſe boſoms have been ſo far ſoftened by ſorrow as to be capable of enjoying "the penſive pleaſures," theſe letters will be a very acceptable preſent. They are written under the powerful preſſure of ſettled grief for the loſs of a beloved wife and child, and are the judicious effort of a ſenſible and elegant mind to relieve itſelf from the heavy burden of hopeleſs diſappointment, and in ſome degree to reſume its tranquillity, by engaging in various literary occupations, or by making excurſions among new ſcenes of nature. The literary ſubjects, which chiefly employ the writer's attention, are either hiſtorical or poetical. In hiſtory, he communicates to his friends ingenious remarks on the wars of Italy, related at length by the voluminous Guicciardini; on ſome of the more intereſting portions of the French hiſtory; and on the early periods of the Scotch and Engliſh hiſtory. The author's elegant taſte appears in his obſervations on the ſimilarity between the genius and productions of Dante and Milton. A letter on this ſubject we ſhall copy, as a ſpecimen of the chaſte ſimplicity of his ſtyle:

'I have converſed for ſome time with Dante the earlieſt of the Italian poets. When I read this poet, I think of the remark which has been made, that as the moſt vigorous plants often ſpring in a virgin ſoil, ſo genius ſometimes makes its happieſt ſhoots in the writers who firſt applied themſelves to the cultivation of poeſy. In the wild and irregular compoſition of Dante, I yet remark a loftineſs of thought, and vigor of expreſſion, that *has* not been ſurpaſſed by the more poliſhed poets of a later date in that language.

'Milton, who was well acquainted with the Italian poets, has drawn many hints from Dante to the improvement of his poem. In the

" Regions of ſorrow, doleful ſhades, where peace
And reſt can never dwell, hope never comes
That comes to all,

I trace the awful words of Dante written in the gate of theſe doleful regions:

" Laſſate ogni ſperanza, voi, che'ntrate.

Neither is there wanting a conſiderable degree of reſemblance between the genius of the Engliſh and the Italian poets. The ſame daring ſpirit carried both poets to paſs the bound of the viſible diurnal ſphere, and to explore the ſecrets of an inviſible world. The ſublime images, ſolemn train of thought, conciſeneſs and energy of language, that characteriſe the Engliſh, are alſo found in the Italian poet. Amidſt the vigorous flights of a bold fancy, we may alſo obſerve that a like caſt of mind leads each of theſe poets to engage in abſtruſe diſquiſitions, and to interweave the ſubtleties of theology with the more pleaſing deſcriptions of poetry.

' As there is a reſemblance in the character and genius of Milton and Dante, ſo we may alſo trace a likeneſs in their fortunes and the events of their life. Both poets lived at a time when their country was rent by inteſtine diſſentions, in which they took no inconſiderable part. In the civil wars in England, Milton, inclined to republican principles, warmly eſpouſed the intereſts of that violent party by which the monarchy was overthrown. In the fierce conteſts that agitated the ſtate of Florence between the oppoſite factions of the Bianchi and Neri, Dante was an eminent leader of the Bianchi. Fortune, which in the beginning had favoured them in their political courſe, was equally adverſe to both in the concluſion. By the triumph of the royal party in England, Milton was involved in perils and diſtreſſes, and by the ſucceſſes of the Neri in Florence, Dante with his party was ſent out into baniſhment. The courage and conſtancy of the poets was not overcome by adverſity, and calamity only added new ardour to their genius. Milton in obſcurity and diſgrace undertook his noble work of Paradiſe Loſt, and Dante in exile compoſed his ſingular poem, which firſt diſplayed the beauty and compaſs of the Italian tongue, and ſet an example to other nations to improve their native language.

' Milton has touched on his diſtreſſes and the reproach that attended him in the latter part of his life;

" Though fallen on evil days,
On evil days though fallen, and evil tongues,
In darkneſs, and with dangers compaſt round,
And ſolitude."

' Dante alſo pathetically deplores the misfortunes of his exile, in that prediction which he feigns his anceſtor to have pronounced to him in paradiſe concerning his future fortune.

" As by a ſtepdame cruel and unjuſt
Hypolitus from Athens was exil'd,
Thou from thy native Florence muſt depart,
And thou ſhalt leave all, that in proſperous days
Thy ſoul had held moſt dear, and with the ſmart

> Of that firſt ſhaft ſhall exile wound the ſore.
> And thou ſhalt prove what bitter bread he eats
> Who eats at others' board; what painful path
> He treads, whoſe feet ſtill climbs another ſtair.
> But that which moſt thy ſpirit will oppreſs
> Is that perverſe unrighteous company,
> That, caſt with thee to baniſhment, ſhall turn
> With ſenſeleſs rage, and baſe ingratitude,
> Againſt thy peace, compelling thee to keep
> Thy way apart."

'Dante died in that baniſhment of *whoſe* afflictions he complains; leſs fortunate in that reſpect than Milton, who though in obſcurity and diſtreſs, yet ended his life in his native country.'

The author quotes and comments on Petrarch, Spencer, and other poets, and gives his reader ſeveral ſmall pieces of poetry; ſome of which are tranſlations, others original.

In the relation of his excurſion to the Iſle of Wight, to Scotland, and to Flanders, natural deſcriptions are united with intereſting reflections. Several miſcellaneous topics are in the courſe of theſe letters introduced; and, while the reader is led from one agreeable ſubject to another, he every where partakes of that ſoft melancholy which throws a pleaſing ſhade over the whole picture.—It is impoſſible to peruſe thoſe letters, in which the writer dwells on the cauſe of his grief, without enjoying the luxury of tender ſympathy.

ART. XV. *The Hiſtory of the Reign of George the Third*, King of Great Britain, &c. from the Concluſion of the Sixth Seſſion of the Fourteenth Parliament, in 1780, to the End of the Seventh Seſſion of the Sixteenth Parliament of Great Britain, in 1790. Vol. III.[*] 8vo. pp. 494. 6s. Boards. Evans. 1794.

THE writer of this work, which might not improperly be called A decennial Regiſter of the Affairs of Great Britain, ſtill continues to digeſt, in the order and form of annals, a variety of the great occurrences not only of this country, but of Europe in general. The progreſs and termination of the American war; the rupture with Holland; the India tranſactions; the diſturbances in Ireland; the commencement of the French revolution; and the chief heads of public buſineſs in parliament; are among the moſt important articles treated in this volume. The author, as is certainly moſt deſireable in a hiſtory of recent events, has made it his chief object to give a clear ſtatement of facts, as far as they could be collected from public documents; and this he appears to have executed with ſufficient fidelity to render his work a very uſeful remembrancer. At the ſame time, he has not entirely confined himſelf to the office of a journaliſt. Obſervations and reflections are occaſionally interſperſed; and they are ſuch as diſcover a temperate ſpirit of freedom; conſiderably lowered, indeed, in its tone, ſince the appearance of the firſt volume, and perhaps not altogether ſupported with conſiſtency;—particularly in the account which is given of the applications to parliament for the repeal of the corporation and teſt acts. The work is written in a correct and manly ſtyle; of which, as well as of the writer's caſt of political ſentiment, our readers will judge from the following reflections, with which, among others, he concludes the preſent volume:

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[*] See Rev. vol. xliii. p. 187. and vol. lxvii. p. 420.

'There is little in the preſent appearance of European politics to ſoothe philanthropy, or to encourage expectation. The fond viſions of benevolent ſpeculation are fruſtrated by the depraved practice of mankind; and though changes in the civil ſtate of men will neceſſarily be wrought from the diffuſion of knowledge, the inequality of property, and the funding ſyſtem, the experience of the preſent day affords little reaſon to welcome ſuch events.

'Revolutions effected by the populace, are eſpecially to be dreaded. However right in their ſentiments, or honeſt in their intentions, the multitude cannot be temperate in their actions, or wiſe in the direction of their irreſiſtible efforts. To prevent ſuch evils, is always laudable; but there is only one infallible mode of preventing revolutions, and that is, by making them unneceſſary. The ſtateſman who would preſerve his country from the calamities of which he has been ſo recently a witneſs, muſt be inſtructed by the example: he muſt, by the moſt rigid economy, guard againſt that fatal derangement of public credit, which has overwhelmed France in an abyſs of miſery; and a prudent attention to the grievances of the ſubject muſt, in all caſes, anticipate complaint. Whatever the conſtitution of modern ſociety, and the improved ſtate of human knowledge, has obviouſly rendered obſolete, ought not to be too tenaciouſly retained; and it ſhould be remembered, that while reform proceeds from the governing powers themſelves, it may be conducted with prudence.

'If from the more extended range of European politics, we contract our view to the narrow circuit of our domeſtic concerns, the patriotic mind will ſee but little cauſe for exultation, and will find many things to reprove and to deplore. The war ſyſtem, ſo inimical to the peace and proſperity of a commercial people, and which has been uniformly condemned by all ſound politicians, is ſtill purſued on every frivolous occaſion; an inattention to economy, the only virtue which can ſave the country, is too little regarded in almoſt every department of government.

'But we lament, with ſtill deeper concern, the ſtate of parties in this nation. The reformers are viſionary, violent, and exorbitant in their demands; the party of the court are tenacious of every abuſe. We regard with a religious awe the great principles of the conſtitution, and we ſhould tremble at the innovation which ſhook one ſingle pillar of it in church or ſtate. But practical reforms endanger nothing;

thing; and thoſe which would contribute moſt to the eaſe and happineſs of the people, are the leaſt formidable to the government. The peace eſtabliſhment of the country ought undoubtedly to be *greatly* reduced; war, and every cauſe that can operate to increaſe the public debt, ought moſt cautiouſly to be avoided, as the firſt and greateſt of evils. Even in the levying and collecting of the taxes, many improvements might be ſuggeſted for the eaſe of the ſubject and the relief of the poor. The adminiſtration of juſtice ſhould be burdened with as little expence as poſſible; and the ſyſtem of the law ought to be ſimplified, amended, and explained.'

Theſe ſenſible obſervations are followed by ſeveral juſt remarks on the ſtate of literature, ſcience, education, and morals; and we recommend the whole performance to the attention of the public,—particularly to the riſing generation.

A late advertiſement of this work mentions the author's name, Robert M'Farlane, Eſq.

Art. XVI. *A Sketch of the Campaign of* 1793; a Poem. Part I. Letters from an Officer of the Guards, on the Continent, to a Friend in Devonſhire. 4to. pp. 70. 4s. ſewed. Cadell and Davies. 1795.

Ansty's tit-uping taſte in poetic horſemanſhip brought the ambling nags of Parnaſſus into great vogue, about thirty years ago; and ſome tolerable feats, in imitation of that truly original performance, have ſince been achieved: but Anſty himſelf is a riding MASTER, of excellence hitherto unequalled. No man beſtrides Pegaſus with more eaſe and grace. The preſent performance, however, will at leaſt rank with that of the far-fam'd SIMKIN, the correſpondent of "his dear brother in Wales."

This poetical ſketch of the ſhare which the Britiſh troops, (but more particularly the brigade of Guards,) under the command of the Duke of York, had in the memorable campaign of the year ninety-three, is introduced by a preface; in which the writer obſerves that he 'has endeavoured to deſcribe, as accurately as poſſible, the ſcenes to which he was himſelf an eye-witneſs; and events hitherto unnoticed, except in the public papers, will not, he truſts, be deemed unintereſting to his countrymen.'

Little verſed in 'ſcholaſtic rules,' he hopes that 'criticiſm will animadvert, if neceſſary, with good humour, ſo as to correct, not to cruſh, an unpractiſed and unpreſuming adventurer.'

As a ſhort ſpecimen of the ſucceſs with which this humble ſervant of Meſdames CLIO and THALIA has aſſumed the manner of the celebrated "Bath Guide," we ſhall give a few lines from his deſcription of the march of the brigade from London to Greenwich, in order to embark for the Continent, Feb. 25, 1793; which, as the poet juſtly intimates, will bring to the reader's recollection Hogarth's celebrated *march to Finchley:*

'Of my ſupper, ſo lately in Devonſhire trick'd,
Torn away from my friends, and my pullet half pick'd;
Scarce ſuffer'd to bid them a parting adieu *!
By the help of four horſes to London I flew,
And haſten'd to join the brigade in the Park,
Aſſembling tow'rds Greenwich to march and embark.
Had you witneſs'd the ſcene, you'd have thought, I am ſure,
Of Hogarth's, this march was a caricature.
Prim'd with Whitbread's entire, and their boſom-friend gin,
A long time elaps'd ere they form'd to fall in.

* * * * *

All ſmoothly went on in the front of our line,
But the rear, O ye gods! who on earth could define?
Not a ſingle pot-alehouſe eſcap'd an aſſault,
And they drain'd to the dregs ev'ry barrel of malt.
Supported between two battalion-men, here,
Hiſſing hot from the bung, reel'd a tall grenadier.
Two damſels attending, his armour to bear,
As drunk as the ſtaggering hero were there;
His croſs belts and pouch the fair Phillada bore,
While his cap Amaryllis triumphantly wore!
Our march was retarded by whiſkies and gigs;
Mad oxen, mad drivers, and obſtinate pigs,
Men boxing, dogs barking, and women in tears,
And noiſes that near crack'd the drums of our ears:
Carts follow'd to pick up all ſtragglers they found,
Who, unable to move, had repos'd on the ground.
'Midſt a buſtle, to which I can nothing compare,
At length we arriv'd at the Hoſpital ſquare †;
Our Sov'reign, God bleſs him! belov'd and rever'd,
Benignantly ſmiling, amongſt us appear'd.
Around him ‡ thoſe patterns of excellence ſhone,
Thoſe jewels, that luſtre reflect on his throne.

'* The orders for the embarkation of the firſt three battalions of Guards were ſo ſuddenly iſſued, that many officers who were employed on the recruiting ſervice, with difficulty reached London in time, to march with the brigade to Greenwich.'

† Greenwich.

'‡ The affability and condeſcenſion, which ſo peculiarly diſtinguiſh our Royal Family, were never more conſpicuous than on this occaſion; and as we paſſed in review, every ſoldier's countenance was exhilarated. The Queen and the Princeſſes, who were at Sir Hugh Palliſer's during the embarkation, waved their handkerchiefs as the boats put off; and in return, after repeated hearty huzzas, our men ſtruck up a roaring chorus of GOD SAVE THE KING; in which they were joined by the royal groups.'

A grenadier drunk from the centre rank reel'd,
And hiccuping, up to his Majeſty wheel'd.
" Never mind all theſe Jacobins, *George*, but be quiet
We'll quell them as quick as we'd quell you a riot."
The King was delighted, and laugh'd out aloud;
And the fellow receiv'd three huzzas from the crowd.
The tranſports in readineſs waited in ſight,
And we ſaw ev'ry ſoldier embark'd before night.'—

We cannot ſay that the author's ſubſequent details, and deſcriptive ſketches of marches and countermarches, battles, ſkirmiſhes, ſieges, encampments, and good or ill accommodations in quarters, are equally entertaining and ſarcaſtic with the foregoing extract. The bulk of the publication is, indeed, little more than "a Gazette in Rhime," as was ſaid of Addiſon's "CAMPAIGN:"—but, the ſubject conſidered, with the character and ſituation of the loyal and zealous writer, could it have been otherwiſe? Without intending to burleſque the events of the campaign of 1793, it could not: but ſo abſurd a deſign was neither in the author's plan nor in his principles. No one who reads theſe letters, with the notes accompanying them, can poſſibly ſuppoſe him capable of indulging his diſpoſition to pleaſantry at the expence of the ſmalleſt particle of his loyalty, or of his zeal for the ſervice in which he is ſo laudably engaged.

We have ſpoken of this work as the production of *one* pen: but it appears that the public are obliged to two diſtinct writers, (both officers,) for the entertainment which this poetical correſpondence will afford; for after p. 41, we turn to a *ſecond* part, the proper title-page of which informs us that its author was 'one of his Royal Highneſs the Commander in Chief's Aid-de-Camps on the Continent,' and it is addreſſed to 'Miſs Lucy Lovegrove, in England.' The *two parts* ſeem to be very ſimilar in point of ſtyle and general merit. The notes in the latter, added by the author of Part I., are numerous, and certainly neceſſary for the illuſtration of events, and of the frequent *notices* of perſons, places, and ſituations, occurring and recurring in the verſes. Many entertaining and not unimportant particulars are included in the notes, throughout.

'Should this firſt eſſay,' (ſays the "officer of the Guards," in his preface,) meet with encouragement, the author may be induced to follow it up with a ſimilar narrative of the campaign of 1794; which will, at leaſt, have equal hiſtorical accuracy and truth to recommend it.'—We ſhall be glad if the ingenious writer ſhould be led to fulfil this conditional engagement.

MONTHLY CATALOGUE,

For MAY, 1795.

POLITICS, &c.

Art. 17. *A ſecond* Letter to H. Duncombe,* Eſq. M. P. for the County of York. By the Rev. W. Lipſcomb, Rector of Welbury in Yorkſhire. 8vo. 1s. Debrett. 1795.

MANY good remarks occur in this pamphlet. The author, though a miniſter of peace, rather inclines to a continuance of the war; although in his firſt letter the proſecution of hoſtilities appeared to him unadviſable: but he aſſigns his reaſons for this change of opinion.

Among the paſſages which we moſt approve, is that part of his letter in which he recommends our attention to the increaſe of our naval ſtrength, in preference to our dependence on the army. What he ſays on this ſubject deſerves our beſt attention. ‘The transferring the expences of a part at leaſt of ſo vaſt an eſtabliſhment, as the preſent army eſtimates provides for, to the increaſe of the navy, will be not only a more conſtitutional alteration, but will cauſe all the expence incurred for that purpoſe to be productive of laſting and continued good. Seamen, whenever a peace ſhall leſſen the war eſtabliſhment, are ſtill not only uſeful for the extenſion of our commerce, but are to be found in the habit of their uſual occupation, ready trained againſt the day on which the ſtate may again want them; but an army, when diſbanded, is turned looſe upon a country; it requires a long time for men of that claſs to return to their former habits; and whenever an emergence calls again for their ſervices, they have become ſo mixed with the maſs of the community, that the labour, the diſcipline, the time, the expence, requiſite to call them forth, is all to be begun anew.’

As to our preſent enmity with France, Mr. L. is not ſparing of the language of *invective* at preſent ſo much in faſhion, and which muſt be aſcribed to the *rage* of the day: but, at the cloſe of his pamphlet, he candidly obſerves that we know too well the value of liberty ourſelves to be an enemy to her [France] ‘becauſe ſhe aſpires to it. Let her no longer glory in bold and open impiety, let her cultivate the milder virtues, and the people of England will then ſhew themſelves as ready to advance towards her, and to greet her with aſſurances of firm and ſteady friendſhip, as they now ſhrink back from her with decided horror, and prefer the expences of war, before the dangers of pollution.’

Art. 18. *Reaſons why Terms of Peace ſhould be offered to the French Nation.* Addreſſed to the Inhabitants of Great Britain, through the Medium of their Repreſentatives in Parliament. 8vo. 2s. Allen and Weſt. 1795.

This writer argues very ſeriouſly, but not without occaſional ſtrokes of warmth and pathos, againſt the farther continuance of the war. He traces this calamity, in the preſent inſtance, to its ſource, and totally condemns both its principle and its progreſs. He advances his opinions with a manly freedom, and without that indulgence of invective and perſonal acrimony which too commonly diſgraces the productions of party writers, and injures the cauſe in which they are employed. Thoſe who wiſh to aid their recollection of facts and occurrences, reſpecting this highly intereſting ſubject, will find their account in turning over the pages of a tract which ſeems to be dictated by honeſty of intention, and ſupported by good ſenſe.

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* See “*Caſe of the War conſidered.*” Rev. *New Series,* vol. xiii. p. 216.

Art. 19. *Plain Suggeſtions reſpecting the preſent Admiralty,* and the Mode of conſtituting the Board, &c. With the Figure made by this Country on the Seas during the preſent War. And ſome looſe Hints for a Plan for Manning the Fleet without Preſſing. By a Britiſh Seaman. Part II. 8vo. pp. 51. 1s. Jordan. 1795.

As we perfectly agree with this writer that our proſperity and ſafety depend on our navy, and as he appears to be actuated by the pureſt motives in giving the advice which he offers, from experience and well-grounded information, we would warmly recommend his *Suggeſtions* to the attentive conſideration of the public in general, and of that part of it in particular which can give efficiency to approved theory.

The preſent pamphlet is dated in December laſt; and the author promiſes to publiſh, at the beginning of every ſeſſion of parliament, 'a ſmall pamphlet, as a kind of memorandum of errors, neglects, &c. which may ſerve to refreſh the memories of our ſenators, that in all debates in the houſe relative to the navy, they may be furniſhed with a faithful recital of facts. By conſecrating this next year entirely to theſe matters, I hope to have ready, by the next ſucceeding ſeſſion, a chronological hiſtory of our marine in all parts of the world, for the year 1795: it ſhall comprehend the ſailing of our fleets out and home; the ſtrength of their convoy, the attention paid by the convoy; delays neceſſary and unneceſſary; the ſituation of the grand fleet; with winds, weather, &c.; ſtate of the different ſtations; cruiſers; *captures in Lloyd's books, per contra,* with every other nautical information I can collect. And I ſhall be particularly attentive to *ſtationary ſquadrons in Plymouth Sound, Torbay, and Cauſand Bay.*'

As we much approve this plan, we hope that the author will be encouraged to purſue it, and will find that his repreſentations are not unheeded. We would only recommend to him ſcrupulous *accuracy* and *authenticity.*

Art. 20. *Conſiderations on the new Reſtrictions which are propoſed on the Privilege of Franking.* 8vo. 6d. Debrett.

This diſpaſſionate diſcuſſion of the ſubject, as a matter of finance, and as a conſtitutional regulation, appears to have merited conſideration. The matter is now ſettled.

Art. 21. *Thoughts on the Prince's Debts.* 8vo. 1s. Debrett.

The author of this well-written pamphlet aſſumes great candour, and acknowleges the *imprudences* of which the Prince may have been guilty, but *pities* him on account of the temptations to which he has been expoſed, and zealouſly apologizes for and extenuates his errors. He expects converſion and amendment; adviſes John Bull to pay *every farthing,* (or nothing) *without examination,* like a gentleman, and like a father towards his eldeſt ſon; and recommends that in future it ſhould be rendered *impoſſible* for *a prince* to contract debts which the nation ought to pay, by placing all the princes in the light of minors; in which caſe, tradeſmen, &c. would know on what ſlender grounds they muſt give credit.

There are many objections to the author's ſentiments. Certainly his R. H.'s debts, if paid by the people, *ſhould be ſtrictly examined*, and only thoſe diſcharged which are juſt and honourable. No legal means of diſtreſs could be enforced *againſt the P.* for other kinds of claims; and creditors on that ſcore merit no compaſſion. Undoubtedly, much impoſition has been practiſed againſt him; and ſhall the public, in theſe times, be the victims of it, from pride and bravado? We hope that the parliamentary *intimation* of a ſecret committee of inquiry has more chance for adoption than the preſent author's advice.

Art. 22. *The Meal-Tub Plot*; or Remarks on the Powder Tax. By a Barber. 8vo. 6d. Allen and Co. 1795.

A piece of pleaſantry, for which the public are obliged, as we underſtand, to the prolific pen of Mr. Joſeph Moſer. Some of the remarks are truly humorous; and others are not unworthy of a degree of the ſerious attention of ſtateſmen and politicians.

Art. 23. *The Cutting Butcher's Appeal to the Legiſlature on the high Price of Meat:* in which many of the baſe practices of Smithfield Market are expoſed, and a Remedy pointed out for the Poor. By a Philanthropic Butcher. 8vo. 6d. Symonds.

The ſubject of this pamphlet is of moſt material conſequence, and the repreſentations of the writer appear worthy of ſerious notice, as the reſult of experience and good information. We believe, indeed, that there is much of artifice and unprincipled monopoly in the preſent ſcarcity of animal food, and we ſhall be happy to ſee the legiſlative attention directed to the immediate detection and future prevention of ſuch criminal conduct.

That claſs of people known by the name of carcaſe-butchers, who by monopoly and foreſtalling keep the *cutting* or *retail* butchers in their power, and oblige them to pay an advanced price for the cattle, are the principal objects of attention and cenſure in this publication.

Art. 24. *A Loyal, but ſolemn Expoſtulation*, addreſſed in a Moment of general Diſtreſs, Diſmay, and Apprehenſion, to a thoughtleſs and imprudent YOUNG MAN. 8vo. pp. 16. 1s. 6d. Owen. 1795.

The author, with freedom, but not without a conſiderable degree of that ceremony of addreſs and circumlocution of ſpeech which conſtitute the language of *courtly* politeneſs, expoſtulates with the high-born gentleman, to whom he alludes in the title-page, on the degrading circumſtance of a ſecond appearance before the public in the character of a R——l Inſolvent, ſoliciting aid for the payment of his enormous and inſcrutable debts. He intreats his R. H. to relinquiſh, with diſdain, the humiliating idea which may have been ſuggeſted to him by ill adviſers, and to apply rather to his R. F——r[*]; and he here ſketches a form for the P.'s perſonal addreſs to his M——y, in which there is much of pathos and perſuaſion: though we think there are a few expreſſions that might have been omitted, or more happily turned by a writer of ſo much ability.

AFFAIRS OF IRELAND.

Art. 25. *Firſt Letter*—From Earl Fitzwilliam, recently retired from this Country (Ireland), to the Earl of Carliſle, explaining the Cauſes of that Event. 8vo. 1s. Dublin printed, London reprinted, by Meſſrs. Robinſons, &c. 1795.

The *cabinet* motives for the recall of Lord F., from his highly eminent ſtation in the ſiſter kingdom, could not poſſibly be aſſigned by his lordſhip, in this nor in any other publication; nor is it poſſible for *us* to imagine any cogent reaſons for his Lordſhip's *appeal to the public*, on the preſent occaſion. Both theſe meaſures are to us equally inſcrutable; and, therefore, in pure regard to the unimpeached character of this very reſpectable nobleman, we ſhall decline all attempt at developement, and all circumſtantial diſcuſſion of the arguments of political writers who have preſſed forwards in the courſe of this unavailing debate,—noticing little more than merely the part which the different authors have taken, on either ſide of the queſtion; which is made a mere party buſineſs.—We ſuppoſe the letters to be genuine, although their authenticity has been doubted by certain political ſceptics.

The complaining and exculpatory epiſtle now before us appears to have been written before the noble Earl was actually deprived of the high office of Lord Lieutenant, and to have been founded merely on the 'calumnies, the aſperſions, the falſe charges [†]' which, ſays the ſuppoſed noble writer, 'are levelled againſt my devoted head.'—The refutation of theſe calumnies is written with animation, accompanied with many references to characters and facts reſpecting the *then* ſtate of politics in Ireland; the whole forming a good preparative to his Lordſhip's *ſecond* letter:—which, odd as it may ſeem, came forth as *firſt* in reſpect of publication. Whether the circumſtance originated with the bookſellers in Dublin, or in London, we know not.

Art. 26. *A Letter from a venerated Nobleman,* who lately left this Country [Ireland], to the Earl of Carliſle; explaining the Cauſes of that Event. 8vo. 1s. Dublin printed, London reprinted, for Meſſrs. Robinſons, &c.

This pamphlet appears before us as the *ſecond* letter from Lord F. to Lord C. on the ſubject of the diſmiſſion of the former from the viceroyſhip of Ireland. Among the points of explanation relative to his

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[*] An intimation is given that the P——'s debts, GREAT as they are, would, compared with the private fortune of his R——l F——r, bear a proportion ſomewhat ſimilar to that of a drop of water to the ocean from which it had been taken.

[†] Communicated by Lord C. in his private friendly correſpondence with Lord F.

Lordſhip's recall, the principal is, that the grand meaſure then in contemplation, reſpecting the catholics, 'entered *for nothing* into the real cauſe' of Lord F.'s removal:—no, 'not in the moſt diſtant degree.'—His Lordſhip's eſpouſal of the intereſt of the family of Ponſonby, in oppoſition to the rival houſe of Beresford, it is averred, *was the real cauſe.*

Art. 27. *A Letter from the Earl of Carliſle to Earl Fitzwilliam,* in Reply to his Lordſhip's *Two* Letters. 8vo. 1s. Stockdale.

We have never heard the authenticity of this letter queſtioned. Admitting its genuineneſs, it affords a ſtrong confirmation of that of the two epiſtles to which it is given in anſwer. In this publication, Lord C. by no means applauds the meaſures of Lord F. during his vice-royalty, either with reſpect to the Catholics, or to his diſmiſſion of Mr. Beresford, and the other gentlemen whom he found in office, or to his conſequent appearing in his own defence 'at the tribunal of the public.'—This letter is written perfectly in the ſtyle of ſincere friendſhip, but, at the ſame time, it plainly expreſſes Lord C.'s entire diſapprobation of the political conduct of his noble correſpondent.

Art. 28. *Letter to the Right Hon. the Earl Fitzwilliam,* occaſioned by his two Letters to the Earl of Carliſle. By William Playfair, Author of "the Commercial and Political Atlas." 8vo. 1s. Stockdale.

Lord F. muſt have expected, on the event of his difference with the miniſtry, that the whole treaſury pack would be after him, in full cry; nor has he been diſappointed: *he muſt be hunted down.*

Mr. Playfair attacks Lord F. with too much flippancy and ſarcaſm. He gives no credit to the intimation that the 'diſmiſſal of Mr. Bereſford was the cauſe of his Lordſhip's diſgrace;' and he thinks it abſurd to ſuppoſe 'that for the cauſe of a ſingle family in Ireland, whether it begins with a B. or a G. the miniſter will riſk his *popularity, himſelf,* and *this kingdom,*' &c. We are indeed of the ſame opinion:—but what is your opinion, Mr. Playfair, or our's, in a caſe like the preſent? would they but let us take a peep behind the curtain, it were *ſomething!*

Art. 29. *A Fair Statement of the Adminiſtration of Earl Fitzwilliam,* in Ireland, containing *Strictures on the Noble Lord's Letters* to Earl Carliſle. 8vo. 1s. White, Piccadilly.

We have here a ſerious and argumentative inveſtigation of Lord F.'s ſtatement of his caſe, reſpecting the grounds of his recall. The writer does not admit that the diſmiſſion of the Beresfords and other old ſervants of government, nor the ſupport of the Ponſonbys, was the efficient cauſe of the removal of the late Lord Lieutenant. On the contrary, he maintains that his Lordſhip brought this miſhap on himſelf, ſolely by his departure from the tenor of his inſtructions, and by his eagerneſs to *accelerate* the catholic cauſe, inſtead of *procraſtinating* it, *as was intended,* till the peace. This able writer has, at leaſt, probability on his ſide; and he ſeems to be well ſupported by deductions from facts that appear to have been fairly quoted.

Art. 30. *The Concluſion of the Strictures on the Earl Fitzwilliam's Letters* to the Earl of Carliſle. 8vo. 6d. White.

We ſuppoſe that by *The Strictures*, &c. is meant the preceding '*Fair Statement*.' The author now proceeds, *in concluſion*, to animadvert on what has been aſſigned as the *real* cauſe of Lord F.'s recall, viz. "Mr. Pitt's deſign, at the time of the *coalition* [with the Portland party], not to ſtrengthen adminiſtration by any acceſſion of character, but to debaſe, degrade, and diſgrace that character." To explode this idea, is a principal part of the intention of this *tail-piece* to the author's former publication; and if all that is here urged be not ſtrictly fact, it is, at leaſt, truly ſpecious, and worthy of the attentive reader's examination.—In taking leave of the ſubject, the writer obſerves that 'enough has been ſaid to refute Lord F.'s attack on the cabinet, for his removal, which *his Lordſhip* has [himſelf] ſo amply proved to be *neceſſary* and *unavoidable*.'

Art. 31. *A Plain Statement of Facts relative to the Adminiſtration of Earl Fitzwilliam*. 8vo. 6d. White, Piccadilly.

The author of the *Plain Statement* takes the other ſide of the queſtion, (ſee the *Fair Statement*, &c. in the preceding articles,) and enters decidedly, and rather *warmly*, into a defence of Lord F.'s adminiſtration; the great advantages of which, to the Iriſh nation, though of only a few months' continuance, are here ſtated at large; and indeed they ſeem, from this enumeration, to have been of high import to the welfare of the country. He particularly vindicates the meaſure of diſplacing Mr. B. whoſe extraordinary portion of power and influence in that kingdom he thus repreſents:

'This gentleman had been long in the ſervice of the Revenue and of the Crown; he had voted for ſeven and twenty years for every meaſure of every Adminiſtration, however hoſtile or odious to the Iriſh nation, and had acquired ſome influence from being ſuppoſed the devoted agent of Engliſh influence; but having oppoſed the Parliamentary eſtabliſhment of the Conſtitution of his country, and all the reſolutions which had been deemed neceſſary for the acquiſition of a free trade, and having taken, in the perſon of his ſon, an active part againſt the Roman Catholics in 1792, and having oppoſed, in the perſon of the ſame ſon, the introduction of the Catholic bill in the laſt ſeſſion, he was thought improper to be continued in the confidence of a government which endeavoured to unite all ranks of people in ſupport of the crown; and his places were of that ſort which made it impoſſible to ſupport him in office and deprive him of confidence. He united in his own perſon, or of his ſon, the different offices of Miniſter, of Commiſſioner of Treaſury, of Revenue, of Counſel to the Commiſſioners, of Storekeeper and of Banker, deſtroying thereby all controul which a Commiſſioner of the Treaſury ought to have over the Commiſſioners of the Revenue; and eſtabliſhing an intereſt in the Commiſſioners of the Revenue to poſtpone the payment of duties in order to increaſe the fees of the ſtorekeeper, and eſtabliſhing a ſyſtem of reciprocal combination, inſtead of reciprocal controul. The great quantities of ſtores ſuffered to remain in ſtorehouſes againſt law, at the hazard of the revenue, and to the certain poſtponement of the payment of the duties, juſtified the apprehenſion of Government from this confuſion of capacities.

‘ There were other reaſons, though not coming to abſolute proof, which made it leſs reputable to continue this gentleman as the Prime Miniſter of the country; but there was one amongſt others which ſeemed to juſtify government in his removal. His family had aſpired to all the powers of government; his brother-in-law was Chancellor, his ſon-in-law Treaſurer, he has endeavoured to make his brother Primate, and he himſelf had the entire control of the Revenue; ſo that the ſyſtem of his family was to monopolize the patronage of the Church, the Law and the Revenue, and by the laſt power to overawe and govern all the mercantile intereſt in the country. It was therefore thought expedient by the Duke of Portland, and thoſe connected with him, that this gentleman ſhould be removed; and the compenſation of his retreat was 3000l. a year for himſelf, with all the places and emoluments which the various branches of his family poſſeſſed. His caſe, however, was thought by the Cabinet a caſe of compaſſion, and it was thought right to break faith with Lord Fitzwilliam, and to reſtore Mr. Bereſford to the adminiſtration of the country. The effects of ſuch a meaſure as this to the nation or the empire, no man of underſtanding can be at a loſs to foreſee.’

This little tract is ably written: but we ſhould have given it ſtill farther commendation, had it borne leſs of the air of a party publication.

Art. 32. *Earl Fitzwilliam's Letters and Adminiſtration* reſcued from Miſrepreſentation, &c. 8vo. 1s. 6d. Kearſley.

The pamphlet which is the ſubject of this article is expreſsly given as an anſwer to the “ Fair Statement,” (ſee p. 99,) the nameleſs author of which is here pointed out as ‘ a member of the Iriſh Commons, recently diſmiſſed from office;’ and his ‘ ſtatement’ is repreſented, by the writer of the preſent tract, as teeming with the moſt indecent invective, and the moſt wanton miſrepreſentation.’ A ſtrict regard, therefore, to truth and juſtice, this anſwerer obſerves, ‘ demands that its malignant tendency ſhould be expoſed, and its falſehoods refuted.’—This our readers will conſider as the common language of party altercation, in which perſonality and abuſe are generally more abundant than argument. It muſt, however, be allowed that this advocate for Lord F. can do ſomething more than “ ſcold,” as Bp. Warburton expreſſed it. He offers many conſiderations to the reader's attention, in favour of the late Lord Lieutenant; on whoſe honour, openneſs, and liberality of conduct he beſtows the warmeſt (and we doubt not, well-founded) encomiums; at the ſame time that, as may be expected, he is not ſparing of his ſatire on the meaſures of adminiſtration which relate to the main ſubject of this diſpute.—On the whole, thoſe who read the *Fair Statement* will not find their time wholly thrown away in the peruſal of this earneſt and keen reply to it.

Art. 33. *Letter to Earl Fitzwilliam,* on his Speech in the Houſe of Peers, April 24, and on Mr. Grattan's Motion in the Houſe of Commons of Ireland, April 21. By a Member of the Whig Club. 8vo. 1s. Baldwin, &c.

A very ſevere reprehenſion of Lord F.'s conduct with reſpect to his late adminiſtration in Ireland—to his recall,—and to his two celebrated epiſtles to Lord Carliſle. The unceremonious writer of the letter now before us treats the *ci devant* vice-roy very roughly indeed; repreſenting him as void of '*prudence, judgment, wiſdom, magnanimity,* or any ſort of *policy* that was either *dignified* or *juſt.*'—Were this picture a true reſemblance, what would the world think of thoſe who appointed the original to an office of ſuch high and hazardous conſequence?

This letter is too violent an attack on the truly reſpectable nobleman who is the ſubject of the author's extraordinary virulence. It will doubtleſs give great offence to his Lordſhip's numerous friends and admirers; to whoſe animadverſion we conſign a performance which, in other reſpects, is by no means contemptibly written. In point of political acumen it is not to be lightly regarded by either party.

Art. 34. *Bill for the Emancipation of the Roman Catholics of Ireland.* Preſented to the Houſe of Commons of Ireland, April 24, 1795. By Mr. Grattan. 8vo. 6d. Debrett.

The fate of this memorable bill, one of the moſt important that ever was introduced to parliament in either kingdom, is well known. It was rejected, after a moſt ample and merited diſcuſſion, by a majority of 155 againſt 84;—and thus did this great political bubble burſt!

Art. 35. *The Whigs unmaſk'd*; or an Addreſs to the People of Great Britain, on the two Letters of Earl Fitzwilliam to the Earl of Carliſle: to which are added, by way of Appendix, the two Letters. 8vo. 6d. Symonds.

CONTENTS. I. Eight pages of left-handed compliments to Mr. Pitt for 'making a tool' of Lord F. II. Twenty-three pages, compriſing a re-print of the *two letters,* as promiſed in the title-page; the editor's object being 'to circulate Earl F.'s letters,' together with what appears to him (the editor) 'to be their proper comment;'—a comment by no means unfavourable to the cauſe of the noble writer. Wonderfully varied, indeed, are *the manœuvres* of party, and the modes of book-making!

MODERN PROPHECY, *continued.*

Art. 36. *A Calculation on the Commencement of the Millenium,* with Obſervations on the Pamphlets intituled "Sound Argument" &c. and the "Age of Credulity." Together with a Speech delivered in the Houſe of Commons, 31ſt March 1795, reſpecting the Confinement of Brothers the Prophet. By Nathaniel Braſſey Halhed, M. P. To which is added, an original Letter written by Brothers in 1790 to P. Stephens, Eſq. and alſo a Paper, pointing out thoſe Parts of Brothers's Prophecies that have been already fulfilled. 8vo. 1s. 6d. Croſby.

The doctrine of a millenium, or a future paradiſaical ſtate of the earth, is not of Chriſtian but of Jewiſh origin. The tradition is attributed to Elijah, which fixes the duration of the world, in its preſent imperfect condition, to ſix thouſand years, and announces the approach of a ſabbath of a thouſand years of univerſal peace and plenty, to be uſhered in by the glorious advent of the Meſſiah. This idea may be traced in the epiſtle of Barnabas, and in the opinions of Papias, who knew of no written teſtimony in its behalf. It was adopted by the author of the Apocalypſe, by Juſtin Martyr, by Irenæus, and by a long ſucceſſion of the Fathers. As the theory is animating, and conſolatory, and, when diveſted of cabbaliſtic numbers and allegorical decorations, probable, even in the eye of philoſophy, it will no doubt always retain a number of adherents.

Mr. Halhed is rather too impatient for this pleaſing revolution, and labours to inculcate a belief that, on the 19th day of November next, at ſun-riſe, will begin at Jeruſalem the mighty metamorphoſis. In order to ſupport his hypotheſis, he maintains that Richard Brothers truly eſtimates the age of the world at 5913 *ſolar* years; and that it is to endure only 6000 *divine years*; which, like thoſe of the Greeks, conſiſt of 360 days only, but admit of no emboliſm. In this notion he is probably not ſolitary, as may be ſeen by conſulting the Encyclopœdia Britannica.

Of the other articles in this publication, it may ſuffice to ſay that they are enumerated in the tranſcript of the title-page.

Art. 37. *Occaſional Remarks:* Addreſſed to N. B. Halhed, Eſq. in Anſwer to his late Pamphlet intitled 'A Calculation of the Commencement of the Millenium, &c.' With Curſory Obſervations on that Gentleman's Speech in the Houſe of Commons, reſpecting the pretended Prophecies of Richard Brothers. By George Horne, D. D. Author of *Sound Argument*, &c. (See Rev. March, p. 348.) 8vo. 1s. 6d. Booſey, &c.

Dr. Horne ſtill retains his opinion that the bold pretenſions of the *modern prophets* are pregnant with danger to the public. Again he enters the field in order to deliver us from this danger; and, on the ground which he has taken, we think him completely ſucceſsful; yet *we* are not convinced (ſee Rev. as above) of the neceſſity for keeping alive, in ſo ſerious a way, a controverſy of *ſuch* a kind, and thereby giving conſequence to effuſions of fanaticiſm; the current of which, like other ſudden torrents, if unoppoſed, muſt ſoon ſpend their force, ſubſide, and be forgotten.

This writer conſiders Mr. Halhed's calculations of the millenium as 'inconſiſtent, and repugnant to divine revelation;' and to evince this, is the purport of the 'Occaſional Remarks.'

Dr. H. may puzzle ſome of his readers by quoting, as he frequently does, 'Dr. Whiſton,'—'the learned Dr. Whiſton.' He means the famous Mr. Whiſton, who was himſelf a *milleniumiſt*, if we may be allowed the word.—He alſo repeatedly mentions Dr. Clerk; meaning the celebrated Dr. Samuel Clarke. An Oxford Doctor might be expected to be more familiarly acquainted with the names and honorary diſtinctions of learned men, eſpecially men ſo eminent as WHISTON and CLARKE; and who, perhaps, were Dr. Horne's contemporaries. The writer of this article was perſonally acquainted with the former, and might have ſeen the latter.

Art. 38. *An Anſwer to Dr. Horne's Second Pamphlet*, intitled "Occaſional Remarks," &c. By N. B. Halhed, M. P. 8vo. 6d. Croſby.

Mr. Halhed affirms that Dr. H's 'Occaſional Remarks are more abuſive and more ſelf-ſufficient than his firſt work, and no leſs deficient in facts. Nay, more, they are ſtuffed with abominable blaſphemies, and groſs and wilful lies.' The learned anſwerer enters on a circumſtantial refutation of ſome of theſe '*lies*:' but we are too much concerned to ſee ſuch a ſtream of intemperate language flow from the pen of a ſcholar and a gentleman, to dwell on the particulars.

Having beſtowed due chaſtiſement on the Oxford Doctor, (if ſuch his antagoniſt really be,) Mr. H. gives us an extraordinary explanation of the "ſlain lamb of the Revelations," in order to prove that this prefiguration, or type, bore not, as commonly ſuppoſed, any reference to Jeſus Chriſt, but to *Richard Brothers!*

Mr. H. is much diſſatisfied with the preſent confinement of Mr. Brothers, by authority, in a private mad-houſe; which meaſure he conſiders as both unjuſt and cruel. We ſhall tranſcribe the account which he gives of Mr. B.'s ſituation, at this time, as we imagine it will gratify the curioſity of many of our readers:

'By an arreſt, under warrant of the Secretary of State, on ſuſpicion of treaſonable practices, was Mr. Brothers deprived of his liberty; by an inconſiderate verdict of a jury [*], deciding on incompetent evidence, on evidence even worſe than none at all, was he ſurreptitiouſly incapacitated from every function of civil life, and reduced virtually to the ſituation of an object to be protected by the new *dead body-bill*; by a cloſe and ſevere confinement, already [April 15,] of above ſix weeks, in an obſcure room, in an obſcure ſtreet, is he robbed of all the comfort of light, air, and exerciſe; and, by a moſt deliberate refinement of cruelty, from the firſt moment of his arreſt as a traitor to the preſent hour of his detention as a mad-man, has he been conſtantly denied the privilege of ſeeing a ſingle friend to divert his ſolitary reflections, or ſympathize with his unprecedented ſufferings.'

The pamphlet concludes with ſome curious '*Remarks* on the Departure of the Iſraelites' from Egypt; in which Mr. H. traces ſome wonderful coincidences with the divine appointment of Mr. Brothers to conduct the Hebrews again out of captivity, 'this very year;'—in order to which, we conceive, it will be neceſſary for the prophet to be himſelf releaſed from his preſent captivity.

Art. 39. *The Second Speech of N. B. Halhed,* Eſq. delivered in the Houſe of Commons April 21, 1795, reſpecting the Detention of Mr. Brothers the Prophet. 8vo. 4d. Croſby.

This elegant piece of oratory ſerved to introduce the author's motion for 'a copy of the warrant of the ſecretary of ſtate, for the apprehending of Richard Brothers, to be laid before this houſe, together with a copy of the information on which this motion was grounded.'—The motion, not being ſeconded, could not be put from the chair; which was the caſe with regard to Mr. H.'s former motion reſpecting Mr. Brothers's publications. He was, however, heard with the moſt profound attention.

Art. 40. *An additional Teſtimony given to vindicate the Truth of the Prophecies of Richard Brothers.* Dictated by the Spirit of God, and wrote by Thomas Taylor. 8vo. 6d. Riebau. *Printed in the Year of Chriſt* 1795.

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[*] Mr. H. fully explains this reflection on the jury *de lunatico inquirendo*, mentioning the facts on which it is founded.

Mr. Thomas Taylor dates from ' No. 8, Ludgate Hill, 8th day of the 3d month, called March;' and he hereby informs the public that he has had frequent communications with the ſpirit of God; and that he has never ſeen Mr. Brothers perſonally, (though in another place he ſtyles him his friend,) but that he *feels* it his duty to bear teſtimony concerning him.—For the nature and weight of ſuch teſtimony, we refer to the pamphlet.

Art. 41. *Richard Brothers neither a Mad-man nor an Impoſtor:* with a few Obſervations on the Poſſibility of his being the Prophet of God, &c. By Francis Offley, late of Oxford. 8vo. 1s. Riebau, &c.

Mr. Offley's publication is more elaborate than ſome of thoſe which have been given as teſtimonies in favour of the pretenſions of Mr. Brothers. Many ſcriptural and other arguments are here brought to prove that gentleman to be neither lunatic nor impoſtor. We have no doubt that this is the real opinion of the preſent writer; who ſolemnly declares that, '*from his ſoul,*' he ' believes Mr. Brothers to be the very man he profeſſes himſelf.' We learn from a note, preface p. 19, that Mr. Brothers is a native of Placentia, in Newfoundland; and that he has not any near relations in England.

Art. 42. *Strictures on the Prophecies of Richard Brothers*; and the Publications and Parliamentary Conduct of N. B. Halhed, Eſq. in their Defence. By a Country Curate. 8vo. 1s., Rivingtons, &c.

If we conſider poor *Brothers* as a lunatic, any degree of harſhneſs which may appear in this attack on him will reflect little honour on the writer, who appears to be a perſon of ſenſe and learning, and animated by a laudable zeal for religion and piety: but when we ſee him engaged ſo earneſtly with Mr. Halhed, and ſo well " fighting the good fight of faith*," we muſt allow that he will gain real credit by a victory: yet we cannot help thinking him ſomewhat too ſevere in certain conſtructions which he ſeems to have put on that gentleman's motives for the part which he has [perhaps GENEROUSLY] taken, in regard to this extraordinary affair, ſo far as it has affected or may affect Mr. Brothers.

LAW.

Art. 43. *Full Report of all the Proceedings on the Trial of the Rev. William Jackſon,* at the Bar of his Majeſty's Court of King's Bench, Ireland, on an Indictment for High Treaſon. Collected from the Notes of William Ridgway, William Lapp, and John Schoales, Eſqrs. Barriſters at Law. 8vo. pp. 142. 3s. 6d. Robinſons. 1795.

This ample report alſo includes the argument in arreſt of judgment, after the verdict of *guilty*, and the particulars of its termination by the ſudden deceaſe of Mr. Jackſon in the Court; the depoſition of the ſurgeons who examined the body; the coroner's inqueſt and verdict; and a ſhort prayer in the deceaſed's writing, found in his pocket.

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* 1 Tim. vi. 12.

The cauſe of his death was a metallic poiſon, but by whom adminiſtered is not diſcovered.

THEOLOGY, &c.

Art. 44. *Two Sermons,* adapted to the preſent Situation of Public Affairs; preached in the Cathedral Church of Cheſter; the firſt, April 15th; the ſecond, September 23d, 1794, at the opening of the Spring and Autumn Aſſizes for the County. Dedicated by Permiſſion to the Lord Biſhop of the Dioceſe. By the Rev. Peter Halſted, Rector of Grappenhall. 8vo. 1s. Lowndes.

Againſt the general principles which it is the deſign of theſe ſermons to eſtabliſh, no reaſonable objection can be urged. Such a diſcontented and reſtleſs ſpirit, as would prompt a man to deſire and purſue innovations without urgent neceſſity, ought unqueſtionably to be diſcouraged; and the lower orders of the people ought to be impreſſed with a conviction of the neceſſity of ſubordination in ſociety. It will alſo be readily admitted, as the author of theſe ſermons ingeniouſly maintains in his ſecond diſcourſe, that it is neceſſary for the ultimate ſecurity of peace and order in ſociety, and therefore not inconſiſtent with the peaceable religion of Chriſt, that a judicial authority ſhould be exerciſed againſt internal violence, and that a military force ſhould be employed againſt external aſſault. Both theſe points are ably ſupported in theſe well-written diſcourſes; and we have only to lament that, in applying theſe general doctrines to the preſent ſituation of affairs, the author has haſtily, and, we muſt add, uncandidly, taken it for granted that all who wiſh for an alteration in public meaſures are turbulent diſcontented ſpirits, who, while zeal for the public good, redreſs of grievances, and improvement of the preſent corrupt ſtate of things, are the pretence, are in reality governed by ſelfiſh paſſions.—The author is zealous for the continuance of the preſent war, and perhaps ſomewhat too boldly predicts the ſucceſs of our arms; aſſerting that, whatever have been the cauſes, the ſtrange unaccountable cauſes, of our reverſe of fortune, *there is no doubt* (with the bleſſing of God) that the magnanimity of theſe kingdoms will yet bring things to a happy iſſue. With the bleſſing of God this muſt no doubt be the caſe: but whether it will pleaſe God to bleſs us with ſucceſs, who is there that will preſume, in the preſent ſtate of affairs, to determine?

EDUCATION.

Art. 45. *Poetæ Sententioſi Latini*; &c. Dhe Sentencious Poets: Publius, dhe Syrrian; C. D. Laberius, dhe Roman Knight; L. A. Senneca, dhe Philoſopher; D. Cato, dhe Morraliſt: alſo, from Auſonius, dhe Sayings of the Sevven Greek Sages; arrainged, and tranſlated into correſpondent Ingliſh Mezzure. By James Elphinſton. 12mo. pp. 80 the Latin, 115 the Engliſh. 2s. 6d. ſewed. Richardſon. 1794.

Mr. Elphinſton could not eaſily have undertaken an office for which he is better adapted than for theſe tranſlations. His facility at rendering, with pithy preciſion, the moral remarks of the antients had not eſcaped the critical eye of Dr. Johnſon, who requeſted from him a verſion of the mottos to the Rambler.

This volume contains the proverbial ſayings of Publius the Syrian, of Laberius, Seneca, Cato, and Auſonius. A few are inſerted which the ſpirit of our religion forbids us to approve; as *Inimicum ulciſci vitam accipere eſt alteram*, and *Læſo doloris remedium inimici dolor*, &c. but the greater number well merit preſervation. We tranſcribe a few:

'Graviſſima eſt probi hominis iracundia.'
'Dhe anguer, hardeſt to' endure,
Iz dhat ov pacient men and pure.'
'Pericla timidus, etiam quae non ſunt, videt.'
'Dhe coward perrils kens afar,
Hwich nedher wil be, wer, nor ar.'
'Diu apparandum eſt bellum, ut vincas celeriùs.'
'For war, widh long conſult, prepare;
If dhou woodſt ſpeedy laurels wair.'
'Malignos fieri maximè ingrati docent.'
'Ingrattitude may boaſt won pow'r:
She makes dhe ſweeteſt ſoll turn ſour.'
'Caſta ad virum matrona parendo imperat.
'Dhe moddeſt wife, ſubmitting, ſways;
And rhules dhe roaſt, hwile ſhe obeys.
'Fortuna nulli, plùs quàm conſilium, valet.'
'On Fortunes favor nehr depend:
Dhy conduct muſt becom dhy frend.'
'Effugere cupiditatem, regnum eſt vincere.'
'Know'ſt dhou each falſe dezire to' ſhun?
A real kingdom dhou haſt won.'
'Inferior horret, quicquid peccat ſuperior.'
'Hwen higher folks abuze dheir pow'r,
Dhe lower dred dhe fatal our.'
'Omnes aequo animo parent, digni ubi imperant.'
'Hwarehr dhe wordhy bair dhe ſway,
All widh alaccrity obey.'
'Homo toties moritur, quoties amittit ſuos.'
'At evv'ry deareſt Frends demize,
'Tiz doutles dhe ſurviver dies.

Dr. Franklin took much pains to bring into circulation the traditional maxims of prudence, which his experience had taught him to approve. Such a taſk is greatly facilitated by throwing them into rimed diſtichs. Of Mr. E.'s *reform* of our language, we have already hazarded an opinion.

GEOGRAPHY.

Art. 46. *A New Geographical Table, ſhewing the Poſition of Places by a View of the Sun only.* By J. Moon, Saliſbury. On a Card, price 6d. Crowder. 1794.

This table conſiſts of 6 columns, the 1ſt and 2d of which ſhew the day of the month and the hour of the day in which the ſun is vertical to 17 different places within the torrid zone, which are ſet down in the 3d column. The 4th and 5th columns exhibit the countries and the quarters of the globe in which theſe places are found. The 6th column contains the reſpective diſtances in miles, and the bearings in points of the compaſs from London. The work is deſigned to enable a perſon to aſcertain the ſituation of any of the places marked in the table, or of others contiguous to them:—but it is obvious that this can be determined by means of the ſun, with any degree of exactneſs, only for two days in the year, when the ſun is vertical to ſuch places; and that the diſtances in arcs of a great circle are the neareſt diſtances, the knowlege of which can anſwer no practical purpoſe. The table will alſo ſerve to determine the difference of time or of longitude between London and the ſeveral places reſpectively:—but the whole of it is more a matter of curioſity than of real uſe. To perſons, however, who have no acceſs to a globe, nor to books of geography, it may afford ſome amuſement.

On the reverſe ſide of the card, the author has given an explanation of the table, and two examples of its application.

NOVEL.

Art. 47. *The Duke of Clarence*, an Hiſtorical Novel. By E. M. F. 12mo. 4 Vols. 12s. ſewed. Lane. 1795.

It requires more reading than commonly falls to the ſhare of our novel writers, to give to an hiſtorical tale the characteriſtic features of the age in which it is placed. The incidents of the preſent novel are ſuppoſed to have happened in the fifteenth century, during the reigns of Henry V. and VI. and the principal male characters are military men, who are repreſented as having diſtinguiſhed themſelves in the wars of that period:—but the ſtory is marked with few of the peculiar traits of antient Engliſh manners and cuſtoms, and has few references to the real hiſtory of the times; it has therefore but a ſlender title to the character of an *hiſtorical* novel. It has, however, ſome claim to commendation as an intereſting love-tale, in which a variety of paſſions, highly excited by a quick ſucceſſion of uncommon incidents, are ſtrongly expreſſed; and which, through a tolerably well connected narrative, occupies the reader's curioſity, and exerciſes his ſympathy. The principal characters are well conceived and delineated; and the language, though not particularly elegant, will ſeldom offend the reader by any groſs violations of accuracy. The piece, however, is not without its defects. In the conſtruction of the ſtory, we remark a premature and unneceſſary diſcovery of the hero's high deſcent, by means of a picture. The circumſtances, in which Julia is ſuppoſed to relate the long ſtory of her woes, cannot be reconciled with probability. The baſeneſs of Stafford meets with too eaſy a pardon from the gentle Matilda. No apology can be made for the abſurdity of introducing, in one place, the ghoſt of Clarence in complete armour, and in another, the ghoſt of the murdered Montcalm. At the period in which the ſtory is laid, the belief of ghoſts, it is true, prevailed:—but ghoſts were then, as well as now, non-entities; and it is a groſs injury to young minds to impreſs on them, in tales of this kind, the belief of their real exiſtence.

POETRY.

Art. 48. *Epithalamium on the Nuptials of his Royal Highneſs, George Prince of Wales, and Carolina Princeſs Royal of Brunſwick.* 4to. 1s. Owen. 1795.

The Britiſh muſes have not been ſo loyally alert as might have been expected on the joyful occaſion which has given birth to this ſolitary Io Pæan; this poſey of ſnow-drops and primroſes, the flowers of the ſeaſon, being the only offering of the kind which we have ſeen preſented to "George and Caroline!"—whoſe happily adapted names ring ſo harmoniouſly at the end of every diviſion of the verſes.—Names well tuned to the Muſe's ear, we ſee, are of ſome conſequence on theſe mellifluous occaſions. What would the writer of the Epithalamium before us have done with Wenceſlaus, and Cunegonda?

Art. 49. *The Poll Tax*, an Ode. By Grizzle Baldpate, Eſq. 4to. 1s. 6d. Griffiths, No. 169, Strand, &c.

This is not the firſt time that Peter Pindar has received the honours of *imitation*. 'Squire Baldpate, whoſe deſign ſeems to be to ridicule the powder-tax, ſomewhat in the manner of P. P. is not the moſt ſucceſsful of his imitators, few of whom can much boaſt of their good fortune: but he may, perhaps, do better when he has learnt to 'write by rule [*],' and to put rhimes where rhimes ſeem to have been intended.—At preſent, however, he appears to be ſo completely regardleſs of all propriety, when addreſſing the public in verſe, that (although he is not deſtitute of wit) we almoſt deſpair of his being ever brought to a due ſenſe of his imperfections.

Art. 50. *Somerſet Houſe*, a Viſion. By Joſeph Moſer, Author of Timothy Twig, &c. 8vo. 6d. Griffiths, No. 169, Strand. 1795.

Mr. Moſer tells his hiſtorical dream, about *old* Somerſet Houſe and *new* Somerſet Houſe, pleaſantly enough; and he points the end of it with a compliment to Sir William Chambers,—the juſtice of which will be acknowleged by every competent judge of architectural merit.

Art. 51. *A Poetical Epiſtle from a little Inſolvent Debtor* to a Great Inſolvent Debtor. 4to. 1s. Jordan. 1795.

If the priſoners for debt, *in Banco Regis*, &c. &c. expected, as report has given out, an act of grace, on the recent occaſion of the marriage of the Prince of Wales, they have been diſappointed; and this diſappointment, and their conſequent chagrin, may poſſibly have tinctured the complexion of theſe ſorry verſes: which, the reader is to ſuppoſe, expreſs their feelings and complaints:

SPECIMEN.

'Reflect! *No ſeaſon this* [†] to aſk freſh aid;
Know—There's no real grandeur in parade;

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[*] He fairly profeſſes to write by *no rules*. See his prefatory hint to "the Critics."

[†] Alluding to the hardſhips of the times, and the horrid proſpect of a *famine*.

'THAT—While a country feels taxation's preſs,
Reproach ſtares boldly on each ſpangled dreſs;
That diamond blaze caſts ſhades of ſtrongeſt ſhame,
Whene'er the wearer bears a DEBTOR's name.'

MISCELLANEOUS.

Art. 52. *Minutes of the Proceedings of the Court Martial held at Portſmouth, Aug.* 12, 1792, on Ten Perſons charged with Mutiny on board his Majeſty's Ship the Bounty. With an Appendix, containing a full Account of the real Cauſes and Circumſtances of that unhappy Tranſaction, the moſt material of which have hitherto been with-held from the Public. 4to. pp. 79. 3s. Deighton. 1794.

The circumſtances communicated to the public in the Appendix,—the moſt intereſting part of the preſent publication,—were collected by the brother of Mr. Fletcher Chriſtian; who, diſclaiming every wiſh and intention of vindicating the crime of mutiny, attempts to bring forwards certain cauſes and circumſtances, hitherto concealed or miſrepreſented, which cannot fail of adminiſtering ſome conſolation to the friends and relatives of thoſe who were criminally concerned in one of the moſt remarkable events in the annals of the navy. The information contained in this appendix is collected from many interviews and converſations, in the preſence of certain reſpectable gentlemen, with ſeveral of the men belonging to the Bounty who returned in the boat with Capt. Bligh, with three of the four who were tried and honourably acquitted, with Mr. Haywood, midſhipman, who received his Majeſty's pardon, and with William Muſprat, diſcharged by the opinion of judges in his favour on a point of evidence.

Mr. Chriſtian, from the teſtimony of theſe people belonging to the Bounty, repreſents the behaviour of Capt. Bligh to his officers and men in a very unfavourable point of view; aſſerting that his conduct to Chriſtian was particularly abuſive and mortifying; and that the latter was frequently heard to complain of the treatment which he received, and of the impoſſibility of his bearing ſuch ill uſage.

We are informed that Chriſtian had prepared to leave the ſhip on a raft, and that there was no plot nor intention to mutiny before he went on his watch at four in the morning. It is agreed that Chriſtian was the firſt to propoſe the mutiny to the people in his watch, which he declared was ſuggeſted to him by an expreſſion of Mr. Stewart; who, knowing his intention of leaving the ſhip, ſaid to him, " when you go, Chriſtian, we are ripe for any thing."

' The ſufferings of Capt. Bligh and his companions in the boat, (ſays Mr. Edward Chriſtian,) however ſevere they may have been, are perhaps but a ſmall portion of the torments occaſioned by this dreadful event: and whilſt theſe prove the melancholy and extenſive conſequences of the crime of mutiny, the crime itſelf, in this inſtance, may afford an awful leſſon to the navy, and to mankind, that there is a degree of preſſure beyond which the beſt formed and principled mind muſt either break or recoil. And though public juſtice and public ſafety can allow no vindication of any ſpecies of mutiny, yet reaſon and humanity will diſtinguiſh the ſudden unpremeditated act of deſperation and phrenzy, from the foul deliberate contempt of every religious duty or honourable ſentiment; and will deplore the uncertainty of human proſpects, when they reflect, that a young man is condemned to perpepual infamy, who, if he had ſerved on board any other ſhip, or had perhaps been abſent from the Bounty a ſingle day, might ſtill have been an honour to his country, and a glory and comfort to his friends.'

Art. 53. *An Anſwer to certain Aſſertions contained in an Appendix to a Pamphlet, intituled, Minutes of the Proceedings on the Court Martial held at Portſmouth, Aug. 12th, 1792, on Ten Perſons charged with Mutiny on board his Majeſty's Ship the Bounty.* By Capt. William Bligh. 4to. pp. 31. 1s. 6d. Nicol. 1794.

'It is with no ſmall degree of regret that I find myſelf (ſays Capt. Bligh,) under the neceſſity of obtruding my private concerns on the public. A pamphlet has appeared under the title of "Minutes of the Proceedings on the Court Martial held at Portſmouth, Aug. 12, 1792, with an Appendix, &c." This appendix is the work of Mr. Edward Chriſtian, the brother of Fletcher Chriſtian who headed the mutineers of the Bounty; written apparently for the purpoſe of vindicating his brother's conduct at my expence.'

Capt. Bligh objects, with great propriety, to the conduct of Mr. Edward Chriſtian, in mixing together the names of men whoſe aſſertions merit very different degrees of credit, and blending their evidence into one maſs, without diſtinguiſhing the particular information given by any individual. He reſts his defence on the teſtimony of others, which he truſts will be ſufficient to do away any evil impreſſion that the public may have imbibed from reading Mr. Edward Chriſtian's defence of his brother.

The affidavits of Coleman, Smith, and Lebogue, late belonging to the Bounty, contradict, in the moſt expreſs terms, muſt of the aſſertions reſpecting the behaviour of Capt. Bligh to his officers and men, advanced in Mr. Chriſtian's Appendix to the Proceedings of the Court Martial.

Lieut. Hallet, in a letter to Capt. Bligh, publiſhed in this defence, conſiders himſelf as bound, in juſtice to the character of Capt. Bligh, to advance his mite towards the confutation of the aſſertions and inſinuations conveyed to the public through the medium of the above-mentioned Appendix. To this is added a letter from Mr. Edward Lamb, Commander of the Adventure in the Jamaica trade, to Capt. Bligh; who, on reading the Appendix, thought it his duty to vindicate, as far as came within his knowlege, the character of Capt. Bligh.

On ſuch evidence Capt. B. ſubmits his conduct to the judgment of the public.—The Appendix makes poſitive aſſertions;—the Defence contains equally poſitive denials —It remains therefore with the public to determine not only what they are to believe—but whom they are to credit.

Art. 54. *Obſervations on Mr. Stedman's Hiſtory of the American War.* By Lieut. Gen. Sir Henry Clinton, K. B. 4to. pp. 34. 2s. Debrett. 1794.

It has been thought by many that our ill ſucceſs on the continent of America, during the late unfortunate war, may in part be attributed to the jealouſies and diſagreements of the reſpective commanders of the Britiſh forces. The truth of this obſervation muſt appear to every one who peruſes the preſent ſtrictures on Mr. Stedman's Hiſtory of the American War*.

How far the obſervations of Sir Henry Clinton are founded in juſtice, it is impoſſible for us to determine; in ſome inſtances, he appears with propriety to object to the conduct of Lord Cornwallis, of whoſe military operations, during that war, he ſeems to entertain no very favourable opinion.

We could not avoid noticing a fact brought forwards by Sir Henry Clinton, reſpecting the plunder taken at the ſiege of Charleſtown: 'The army (ſays he) is now waiting to receive a very ſmall ſhare of plunder taken at a ſiege, of which the navy divided their *ample* ſhare full 14 years ſince!!'

Art. 55. *Sketch of a Plan for an effectual and general Reformation of Life and Manners.* By John Donaldſon, Eſq. 8vo. pp. 180. 4s. ſewed. Cadell and Davies. 1794.

In a projector, it is certainly ſome merit to have, like Sterne's *Le Fevre*, "all the diſpoſitions in the world:" but to form a plan for the effectual and general reformation of life and manners is a vaſt undertaking, which requires ſomething more than a laudable deſire of promoting the public good. It demands a degree of knowlege and good ſenſe, of acquaintance with the world, and of penetrating diſcernment of men and things, far beyond what we are able to diſcover in this publication. Many a project appears well on paper, which, nevertheleſs, on trial is found impracticable. In favour of this author's projects, we cannot, univerſally, ſay ſo much as that they are at firſt ſight promiſing. One of Mr. Donaldſon's ſchemes is to oblige not only priſoners, but people againſt whom no legal ſuſpicion has ariſen, to give ſecurity on oath for their good behaviour: for example, all apprentices, clerks, ſhopmen, and ſervants, all ſchool-maſters, and diſſenting teachers, and all foreigners,—a kind of ſtigma, which it would be injurious as well as unneceſſary to put on a good man; and which, with reſpect to bad men, would be altogether nugatory. The taxes, which Mr. D. propoſes on foreigners, are equally illiberal and injudicious. His plan for making ſtraight roads and parallel roads, though it has not much to do with the reformation of life and manners, might be very eligible if it were not impracticable, as it certainly is, in incloſed and cultivated countries. Various other projects are thrown out in this volume, but in ſo confuſed and imperfect a manner, that, even where the idea is in the main good, we are apprehenſive that they will be of little uſe. Some tolerable hints are offered with reſpect to the regulation of priſons: but, on this ſubject, Mr. Donaldſon's random propoſals can add little to the accurate and indefatigable inquiries, and judicious ſuggeſtions, of the benevolent HOWARD.

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* Of which ſee our account, Rev. vol. xv. N. S. p. 55.

Art. 56. *A Letter to the Magiſtrates, Burgeſſes, &c. of the Royal Burghs of Scotland.* Second Edition. By John Donaldſon, Eſq. 8vo. 6d. Cadell jun. and Davies. 1795.

Mr. Donaldſon has ſome favourite plan for the improvement of Scotland, the particulars of which he will fully diſcloſe as ſoon as he is aſſured of a ſhare of the profits that may ariſe from the execution; and he is exceedingly diſappointed at not having obtained ſuch a degree of attention to his propoſal, particularly from the Committee of Royal Burghs in Scotland, as, in his judgment, the extenſive utility of his projects demands. For farther information concerning the nature of this writer's ſcheme, the reader may conſult his other pieces. See the preceding article; and Rev. N. S. vol. iii. p. 224; and vol. x. p. 232.

Art. 57. *Evenings at Home*; or the Juvenile Budget opened. Conſiſting of a Variety of Miſcellaneous Pieces for the Inſtruction and Amuſement of Young Perſons. Vol. IV. 12mo. pp. 156. 1s. 6d. Johnſon. 1795.

After the juſt tribute of approbation which has been paid to the former parts of this work*, little more is now to be done than to announce to the public the appearance of a fourth volume. We can with ſatisfaction continue our recommendation of this amuſing and moral miſcellany. The addition which it here receives preſents uſeful information and rational entertainment. Our youth, not to mention others, may derive conſiderable advantage from the peruſal of theſe dialogues, eſpecially if they happen to fall under the direction of ſome capable friend, who may proſecute the ſubjects to farther effect.

Art. 58. *Friendly Advice*; comprehending general Heads of Qualifications, requiſite for thoſe who wiſh to marry well and live happy: Compiled and tranſlated from different Authors. By Cæſar Muſſolini, Profeſſor of the Italian Language, in London. 8vo. 3s. Richardſon. 1794.

It is one of the privileges of reviewers, that they have an opportunity of ſeeing more literary curioſities than other people. The preſent work is of this kind. It is a collection of obſervations, ſentiments, and ſtories on love and marriage, huddled together without any method, and told in vulgar language; to which the author prefixes an humble addreſs to the public, aſſuring them 'that the preſent *ſubject* has been *compiled* and *tranſlated* from different authors with great accuracy, exactneſs, and ſuperior attention;' and *only* requeſting from an indulgent public their approbation:—which humble petition an indulgent public will doubtleſs have too much humanity to reject.

Art. 59. *The Life of Lord George Gordon*: With a Philoſophical Review of his Political Conduct. By Robert Watſon, M.D. 8vo. pp. 137. 3s. 6d. ſewed. Symonds, &c. 1795.

The fame of Lord George Gordon has found a zealous friend in his preſent biographer, who has warmly defended his general character and political conduct, in regard to the various inſtances and aſpects in which both were exhibited to the obſervation of the public, at different periods of a brief but active life. The biographer ſets out with obſerving that 'whether we reflect on the eccentricity of Lord George's character, or on the viciſſitudes of fortune which he experienced, he was undoubtedly one of the moſt extraordinary perſons of the age. But, as a celebrated writer has juſtly obſerved, the lives of few men deſerve to be tranſmitted to poſterity; and did not gratitude for a departed friend, added to a ſtrong impulſe to reſcue injured virtue from the revengeful attacks of miniſterial hirelings, urge me on, I ſhould have ſubmitted to the misfortune with calm reſignation, and ſilently regretted his death with the patience of philoſophy, as the common lot of human nature; ſuch were my feelings for the loſs of my departed friend; but ſo implacable is the rage of his oppreſſors, that it purſues him even beyond the grave. They continue to libel a man whom they could not corrupt, and conſcious of their injuſtice and barbarity towards him, baſely and cowardly endeavour to avert cenſure from themſelves, by reflecting obloquy on the memory of one who can no longer defend himſelf. He has fallen a martyr to cruel and ſanguinary laws, or at leaſt to the mercileſs ſentence of lawyers;—but the veil of prejudice is about to be removed, and poſterity will judge between them. There lies a tribunal whence there can be no appeal, and where there will be neither threats nor promiſes to pervert the judgment.'

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* See Rev. for Nov. 1793, vol. xii. p. 355.

Our readers will already perceive that Lord George's biographer is rather his *apologiſt* than his *hiſtorian*; and that in this work his Lordſhip's cauſe is ſupported by an advocate who poſſeſſes conſiderable powers, and who exerts thoſe powers in ſuch a manner as will ſcarcely fail of convincing the impartial reader that the extraordinary perſon, who is the ſubject of this memoir, was, in ſome reſpects, hardly uſed, and calumniated by the zealots of almoſt every party; which, indeed, is not ſurprizing, if we conſider the peculiarities of his Lordſhip's character, and of the ſituations into which he was precipitated by the ſingularities of his conduct, on particular emergencies.

With reſpect to the riots in London in 1780, the author obſerves that 'few events in the annals of Britain have excited more attention,' and that, perhaps, 'none are involved in greater darkneſs;' nor has he been able to throw much light on it: but he recites the principal circumſtances of them, ſo far as they immediately relate to the hero of the preſent tale. On the whole, with reſpect to Lord George, he offers this general reflection: 'Many advocates for reform, from a dread of anarchy and plunder, have decided too raſhly on the ſubject, and as the newſpapers are either in the pay of adminiſtration, or under the influence of factious partizans, no pains have been ſpared to blacken his character, and to expoſe him to popular contempt and hatred through the medium of prejudice. They in part ſucceeded, for an honeſt individual has no chance in contending with a phalanx of placemen, penſioners, and expectants; ſecret-ſervice money is profuſely ſcattered to calumniate virtue: and hence the true patriot is often ſacrificed to the joint efforts of malice and corruption.'

The author's account of Lord George's converſion to Judaiſm is curious: but, as we muſt not enlarge, we ſhall conclude by recommending the work to the peruſal of our readers. They will find in it more entertainment than they will probably expect from a bare peruſal of the title.

Art. 60. *A Diſſertation on the Theory and Practice of Benevolence.* By George Dyer, B. A. 8vo. pp. 106. 2s. Kearſley. 1795.

This ingenious and liberal author very reaſonably requeſts his readers, before they form a judgment concerning the preſent work, to conſider its preciſe character and its avowed object. It is not his intention to enter into a metaphyſical inveſtigation of the origin of our moral feelings; he rather chooſes to exhibit a portrait of benevolence under its leading characters, in order to inſpire the ſpirit which it is his leading deſign to call into exerciſe. The theoretical part of the work, or the Diſſertation, is accordingly ſhort, and the tract is principally a narrative of facts, preſenting objects for the exerciſe of benevolence. In continuation of the detail contained in a former publication, "The Complaints of the Poor People of England," Mr. Dyer gives at length plans of a charity ſchool, work-houſe, and houſe of induſtry, and reports of hoſpitals and the Philanthropic Society. An entire chapter is devoted to the ſubject of the poverty and diſtreſs of men of letters, in which an account is given of a ſociety inſtituted for their relief, and of another for the joint purpoſes of encouraging ſcience and relieving diſtreſs. The laſt ſubject in the order of this Diſſertation, but, as the author confeſſes, the firſt in his mind, is the caſe of thoſe who have been lately put on their trial for treaſon or ſedition. Mr. Dyer calls the public attention to this ſubject not in a political but in a moral view, in regard to the inconveniences and loſſes ſuſtained by the defendants; and, in order to ſtimulate generous exertions in their behalf, he gives a particular account of the circumſtances of the ſeveral individuals; not at their ſolicitation, but purely from motives of benevolence and public ſpirit. There are, doubtleſs, in many of theſe caſes, circumſtances of peculiar hardſhip, which may entitle them to the liberal attention of thoſe who regard the perſons in queſtion as ſufferers in the cauſe of freedom. Mr. Dyer has given ſome of the details in the exact words of the reſpective reports, as he ſays, not with a view of ſaving labour, but of preſerving accuracy. A work of this kind can ſcarcely with propriety be conſidered as an object of literary criticiſm.

Art. 61. *An Account of Mr. Joyce's Arreſt* for "Treaſonable Practices;" his Examination before his Majeſty's Moſt Hon. Privy Council; his Commitment to the Tower, and ſubſequent Treatment: By Jeremiah Joyce, Twenty-three Weeks a cloſe Priſoner in the Tower. *Second Edition,* corrected and enlarged. 8vo. 9d. Ridgway, &c. 1795.

Firſt publiſhed with Mr. Joyce's ſermon, [ſee M. Rev. for Dec. 1794, p. 477,] and now printed in a ſeparate form, with corrections and enlargements, as the title-page ſets forth.

FAST SERMONS, *Feb.* 25, *continued.*

Art. 62. Preached in the Epiſcopal Chapel in Stirling. By George Cleig, M. A. 8vo. 1s. Rivingtons.

Mr. Cleig judiciouſly comments on Iſ. x. 5, 6, 7. As the Aſſyrians, a wicked people themſelves, were appointed to chaſtiſe the abominations of the Iſraelites, in like manner he ſtates that the wickedneſs of *this* country may, by the all-wiſe diſpenſations of Divine

Providence, receive its due puniſhment by the hands of the French, although our enemies may be a more ſinful nation than ourſelves. He conceives, in common with many other Divines, that 'there is, indeed, much wiſdom diſplayed in making one impious nation, in the regular courſe of Providence, chaſtiſe another,' without ſuppoſing 'that the righteous Judge of all the earth ever over-ruled the minds of a people, and compelled them, for the ſake of executing his vengeance, to enter on an unjuſt war againſt another:' which, he adds, 'would be wholly inconſiſtent with every notion which we can form of the Divine attributes of goodneſs and juſtice.'—On this hypotheſis he enlarges with propriety and judgment, in order to render it conſiſtent with ſcripture and reaſon. As to any *experience* which we may have had with regard to the actual *good effects* of our national faſts, of late years, he ſeems to think, with Mr. Hill *, and others, that very little, if any, reformation has followed the obſervance of them. 'The ſame total neglect,' ſays he, 'of the ordinances of religion prevails among us this year that diſgraced us the laſt. No man ſeems to have retrenched his ſuperfluous expences, or to have forſaken his ſinful pleaſures; and the trading part of the community have increaſed, *without reaſon,* [the author's words] *and beyond all proportion,* the price of the neceſſaries of life: thus aggravating the burdens, which the exigencies of the ſtate muſt lay upon the people.'

The good preacher would not, however, that we ſhould abandon ourſelves to deſpair, on account of the 'ſucceſſes' of our enemies: but, on the contrary, that we ſhould by a ſpeedy and earneſt repentance of our ſins, and a general reformation of our 'national manners,' endeavour to avert the juſt judgments that may await us. 'True repentance,' he concludes, 'is, like godlineſs, "profitable for all things, having the promiſe of the life that now is, as well as of that which is to come."'

Art. 63. *Individual Vice, the Source of National Calamity.* Preached in the Chapel of the Right Rev. Dr. William Abernethy-Drummond, in Edinburgh. By James Walker, A. B. of St. John's College, Cambridge. 8vo. 1s. Rivingtons.

Mr. W. very juſtly contends that 'An irreligious and immoral man cannot poſſibly be a good ſubject; nor, on the other hand, can a bad ſubject be truly religious nor ſtrict in his moral conduct.' In another place, he obſerves that 'without private virtue, and individual religion, the wiſeſt ſchemes of politics muſt eventually be ineffectual, and the beſt civil conſtitution muſt quickly decay.' This general idea may be conſidered as the foundation of the theological part of this diſcourſe: but Mr. W.'s performance is chiefly of a *political* caſt. He laſhes the French nation with unreſtrained ſeverity of language: nor is he more favourable to the advocates for reformation in the government of our own country. 'Our preſſes,' ſays he, 'teem with writings on the ſubject of civil government beyond all precedent; and political poiſon is induſtriouſly diſſeminated through the remoteſt corners of the nation, by men who are diſſatisfied *they know not why,* and who are endeavouring to amend what they do not appear to *underſtand.*'

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* See Art. 53, in the Review for April, p. 474.

We have no doubt that the zeal of this animated preacher may be founded in ſincere good-will to his country, and in well-meaning loyalty to government: but, ſurely, in the invective parts of his performance, (not here quoted,) he has adopted too much of the virulent ſtyle of our miniſterial pamphleteers, and newſpaper paragraphiſts; writers who ſeem to aim at *widening* the *breach* between England and the neighbouring nations,—which it ought to be the ardent wiſh of every true friend to this *commercial country* to ſee amicably, ſpeedily, and honourably cloſed[*]: but to the attainment of which happy end, abuſive and irritating language does not ſeem to be a ſuitable preparative.

Art. 64. Preached at the Chapel in Hanover-ſquare, Newcaſtle. 8vo. No Price, nor Publiſher.

The author of this ſpirited diſcourſe has not permitted his name to accompany this publication, and no doubt he had prudential reaſons for his caution. It might not ſeem wiſe to riſk the perſonal conſequences (ſuch as the violence of the times have lately produced,) of the freedoms which he has taken with the "Sins of the Nation[†]:"—among which he includes pride: that Pride, that 'over-weening conceit of ourſelves, as a nation,' which, in his opinion, has led us 'to interfere in the concerns and quarrels of our neighbours, to ſettle their ſucceſſions, the diviſions of their territories, their religious creeds, and their forms of government; involving ourſelves in endleſs continental diſputes, from which our inſular ſituation was peculiarly adapted to have preſerved us,—and in boundleſs expences, which the conſciouſneſs of our wealth perſuaded us we were able to bear, and by which alone, on various occaſions, our allies have been tempted to fight.'

It is needleſs to enter farther into the character of this ſermon, which bears ſome reſemblance to Mrs. Barbauld's performance, to which we have referred in the note; and which the author quotes and recommends.—Political ſyſtem out of the queſtion, this anonymous production will, by moderate and candid readers, be deemed a good diſcourſe: the latter part, eſpecially, applying, with propriety, to private and perſonal as well as to general reformation.

Art. 65. Preached in the County of Durham. 4to. 1s. Longman.

The author of *this* ſermon on the late faſt-day has likewiſe, as well as the preceding anonymous preacher, ſuppreſſed his name: but we cannot imagine the reaſon of ſuch reſerve in the preſent inſtance; the diſcourſe being conceived in the uſual ſtrain of piety, ſuitable to the occaſion, and perfectly inoffenſive with reſpect to politics.

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[*] How different are the ideas of theſe gentlemen from the opinion of Mr. Erſkine, as occaſionally expreſſed in his excellent ſpeech in defence of Mr. Horne-Tooke!—"It would be the moſt dangerous thing in the world, to ſay *we muſt nurſe up an endleſs* animoſity between the two nations:"—meaning Great Britain and France. P. 67. Jordan's Edit.

[†] See Mrs. Barbauld's "Diſcourſe for the Faſt," entitled, "Sins of the Government, Sins of the Nation," Rev. New Series, vol. ii. p. 237.

Art. 66. —At Filliongley, in the County of Warwick. By James Illingworth, D.D. Vicar. 8vo. 1s. Robinſons, &c.

A very becoming manifeſtation of Dr. Illingworth's zeal for *Government*, for the *Church*, for a vigorous proſecution of the war,—and of his hearty deteſtation of French anarchy!

Art. 67. — At the Church of St. Mary, Taunton. By the Rev. John Gardiner, Curate, &c. 4to. 1s. Rivingtons.

Mr. G. is, on this occaſion, a fervent defender of the war, as he before was in his ſermon at the conſecration of the colours of the Somerſet dragoons*: ſee Rev. vol. xv. N. S. p 539.—The preſent diſcourſe has conſiderable merit. In the preface to it, Mr. G. takes notice that 'the ground-work of it, and ſome entire paſſages, are borrowed from a production of nearly 50 years ſtanding:' for which he makes a very proper and juſt apology.

Art. 68. —At — (the Title does not mention where.) By the Rev. J. Morton, of Trinity College, Cambridge, and Chaplain in Ordinary to the Prince of Wales. 8vo. 1s. Rivingtons.

A flaming Philippic againſt the French, and againſt republican principles of government. If it were the eloquent preacher's wiſh to embrace this occaſion of evincing his loyalty and zeal, he has accompliſhed it with good ſucceſs.

SINGLE SERMONS.

Art. 69. Preached before the Lords Spiritual and Temporal at the Abbey Church of Weſtminſter, on Jan. 30, 1795. By Spencer, (Madan,) Lord Biſhop of Peterborough. 4to. 1s. Rivingtons.

From a text (Rom. xiii. 1.) which has been hackneyed in the ſervice of this day, the Right Rev. preacher deduces none of thoſe ſlaviſh and unconſtitutional doctrines which ſome of his predeceſſors on this occaſion advanced, and that too under the ſanction, (as they would have had it ſuppoſed,) of apoſtolic authority. Biſhop Madan manfully admits that St. Paul does not enjoin an abject ſubmiſſion to every ſpecies of power, whether legal or illegal, and maintains that, in ſtating a general rule or maxim reſpecting a ſubmiſſion to civil governors, the apoſtle could only have in his contemplation thoſe who were lawfully appointed. On this baſis the Biſhop erects a judicious comment, which ſtands very clear of the extremes of party, and which all the lovers of good government muſt venerate. In ſpeaking of that melancholy part of our hiſtory to which the anniverſary refers, he appreciates, with tolerable fairneſs, the character of the contending parties; and, though the ſcale preponderates in favour of Charles, he allows 'him to have been too fatally diſpoſed to violate the rights and liberties of his ſubjects beyond what they could well bear, and to have acted under miſ-conceived notions of kingly power.' The Biſhop does not therefore ſeem to condemn the oppoſition which the parliament made to the King's tyrannic meaſures, but their refuſal to accept his conceſſions.—Independently of the merit or demerit of the prominent characters in this ſcene of civil commotion and ſubverſion of government, the very circumſtances with which they were attended convey an important leſſon to rulers and people:—to the former they inculcate the danger of irritating the people by the abuſe of power:—to the latter, the importance of guarding againſt tumult, anarchy, and civil war. The R. R. preacher enforces ſuch reflections as are appoſite to his ſubject, and lays it down as an indiſputable maxim, (and ſurely it is ſo,) that peace and happineſs, loyalty and religion, civil order and Chriſtian piety, are naturally and properly united.

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* Some remarks on that diſcourſe have been publiſhed, which will probably be farther mentioned in our next Review. Mr. G. notices them in the preſent ſermon.

Art. 70. Preached at Royſton, on the much lamented Death of the Rev. Habakkuk Crabb, who died Dec. 25, 1794, aged 45. By Samuel Palmer; to which is added, The Funeral Oration, by Robert Hall, M. A. Printed for the Benefit of Seven Orphans. 8vo. 1s. Longman, &c.

Juſtice appears to have been here done to an amiable character, in a very proper funeral *ſermon*, and in a pathetic *oration* at the interment of the deceaſed. An *elegy* is added, conceived in ſtrains that are ſuperior to many pious effuſions of this kind, which have occaſionally fallen under our notice. It is ſigned with the initials J. T. R.

Art. 71. *The mournful and pleaſing Viciſſitudes of Life.*—Preached at St. Thomas's, Jan. 1, 1795; for the Benefit of the Charity School in Gravel-lane, Southwark. By Robert Winter. 8vo. 6d. Knott.

The mutability and decay of nature, which the Epicurean conſidered as a call to pleaſure, are here more properly ſtated by the preacher as motives to virtue and uſefulneſs; and while the elegant but luxurious Horace ſings,

Quem ſors dierum cunque dabit, lucro
Appone: nec dulces amores
Sperne, puer, nec tu choreas;
Donec virenti canities abeſt
Moroſa:——

Mr. Winter urges ſuch views of the uncertainty of life as tend to render the world not a ſcene of diſſoluteneſs, but of rational enjoyment, and which may enable man to derive ſatisfaction and hope (as Addiſon expreſſes it) from his very decays and infirmities. Mr. W.'s obſervations and reflections on *the paſſing away of one generation, and the coming of another*, (text, Eccleſ. i. 4.) are judicious and well arranged.

CORRESPONDENCE.

'Lord Mountmorres preſents his compliments to the Editors of the Monthly Review, and conſigns the following ſtatement to their acknowledged candor and liberality:

'Though he has reaſon to be well pleaſed, and is unqueſtionably much flattered, by their good opinion of his various productions, and of the ſucceſs of his laborious efforts in the public ſervice, (eulogiums far beyond his pretenſions,) yet, he muſt ſay, as a friend to truth, and one who never has concealed, garbled, nor miſrepreſented any fact, that could be of public ſervice, either in the Letters of Themiſtocles, the Criſis, or any of his works: that more than ſuppoſition has been ſtated in the *firſt* compilation, as the true grounds of the diſpute with Spain in 1790. [See Rev. for April, p. 470.]

'But, leſt any doubt ſhould remain upon that ſubject;—Lord M. begs leave *to ſtate*, in the moſt clear and *emphatic* manner, that all the information contained in theſe Eſſays, relative to Spaniſh America, was derived from General Miranda:—that he never had any occaſion to doubt his veracity:—that he always ſaw him in the light of a ſoldier of fortune, but true to the party with whom he engaged for political and temporary purpoſes.

'That Lord M. always thought, that any inducement, to the moſt extenſive and enlightened traveller he had known or heard of, to ſettle in this country, would have been a great national acquiſition; at a time, when a general knowledge of the affairs of Europe is ſo eſſential to ſtateſmen; and when it may *now* be ſtated as a great truth, which will be daily more and more evident,—that moſt of the calamities, which have befallen the empire in this calamitous and miſconducted war, have ariſen from an ignorance of the ſtate of the different nations of Europe; and the want of able men, in diplomatic deſignations.

'That Lord M., apprized of General Miranda's circumſtances, had offered and preſſed any pecuniary aid in his power: an offer which was as honourably declined, as it was liberally propoſed.

'And, finally, Lord M. begs leave to ſtate, not from *ſuppoſition*, but from General Miranda's unreſerved aſſertion and information, in his laſt conference in February 1792, which he was authoriſed to communicate, as he thought proper:—that though the buſineſs of Nootka Sound and the whale fiſhery, at the Antipodes, was the ſuppoſed and oſtenſible cauſe of the war, yet that the true object and deſign of the conteſt in 1790, was the commercial emancipation of Spaniſh America, the deſtruction of the monopoly of the mother country, and the admiſſion of *this* country into a participation of the Spaniſh colonial trade.

'General Miranda added farther, that he had given every neceſſary information for this purpoſe; that he had reaſon to expect a liberal gratification for this ſervice, from Miniſters: and Lord M. collected from the tenor of his diſcourſe, that his diſappointment in this reſpect was the true reaſon of his engaging in the ſervice of the French republic.'

'York-ſtreet, St. James's-ſquare,
'May 5, 1795.'

We give to the world the information with which Lord M. has favoured us, juſt as we received it; and we ſhall only obſerve that the account of his Lordſhip's work called the Criſis, in this number, was *printed* before we received the above letter.

⁂ G. G. is of opinion that the ſentence in an extract from Miſs Wollſtoncraft's View of the French Revolution, (Rev. April, p. 398,) which we marked in a note as incomplete, is deficient only in two commas, and that there ſhould be one at the word *clergy*, and one at the word *orders*. The meaning, certainly, is thus rendered intelligible, and it was before impervious to us. We wiſh, moſt ſincerely, that writers in general would pay more attention to punctuation. It is of indiſpenſible importance to the right reading and underſtanding of compoſition; and where it is deficient or erroneous, impenetrable obſcurity or moſt eſſential miſtakes may be the conſequence.

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†‡† W. D.—Clericus, &c. are unavoidably poſtponed.—J. A.—F. I. P.—Truth, &c.—are received.

THE

MONTHLY REVIEW,

For JUNE, 1795.

Art. I. *Memoirs of the Reign of George III.* to the Seſſion of Parliament ending A. D. 1793. By W. Belſham. 8vo. 4 Vols. 1l. Boards. Robinſons. 1795.

To write memoirs of the preſent eventful ſcene, before it is cloſed, muſt be acknowleged to be an undertaking of no ſmall difficulty—an enterprize which requires no inconſiderable portion of courage. When Mr. Belſham intimated, at the cloſe of his memoirs of the reign of George I. and II. (ſee Rev. N. S. vol. xiii. p. 143,) that at ſome future time, if in future time the truth could be ſafely ſpoken, he might reſume the ſubject, we had little expectation of being ſo ſoon called to the pleaſing taſk of attending this judicious memorialiſt through his review of a period ſo highly intereſting to every Briton. We are happy to find that a writer of Mr. Belſham's principles, which are evidently thoſe of genuine whiggiſm, or pure conſtitutional freedom, feels ſufficient confidence in the antient Britiſh ſpirit to venture on an unreſerved examination of the wiſdom of meaſures, and of the merit of characters, while the former yet remain unfiniſhed, and while many of the latter are continuing to act their parts, whether honourable or diſgraceful, on the political theatre. Such a work, received, as we think it will, and as we are certain it ought to be, not only without official cenſure but with ſtrong marks of public approbation, may contribute to baniſh the apprehenſions which have lately been entertained for the ſafety of that grand palladium of Britiſh liberty, THE FREEDOM OF THE PRESS.

If Mr. Belſham's Memoirs be not, according to the critical definition of the term, a hiſtory; they are, however, much more than a mere journal or regiſter of facts. As far as reſpects domeſtic affairs, they are a comprehenſive and maſterly retroſpect of the political ſyſtem which has been purſued through the period in queſtion, with ſuch an exhibition of the conſequences of theſe meaſures, as may enable the reader to form a tolerably correct judgment concerning their wiſdom. In taking this ſurvey, the author chiefly attends to the parliamentary tranſactions of the preſent reign; and he at once enlivens his narrative, and ſupports his ſtrictures, by intereſting extracts from the ſpeeches of members of parliament. The leading character of the work is that of a parliamentary hiſtory: but, beſides this, the author introduces a variety of domeſtic occurrences, which, being freſh in the recollection of moſt of his readers, will on that account be particularly intereſting. He likewiſe takes a general review of the great events and tranſactions in the remote part of the Britiſh empire, and in foreign nations, which, during the laſt thirty years, have furniſhed ſuch important materials for the records of hiſtory.

To detail the contents of theſe volumes is wholly unneceſſary. The reader, without being particularly informed, will of courſe expect that the riſe, progreſs, and termination of the American war form the principal figure in this hiſtorical piece; that the memorable ſtruggle between Mr. Wilkes and the parliament; the unſucceſsful efforts which have repeatedly been made by the clergy for the abolition of ſubſcription to the thirty-nine articles, by the diſſenters for the repeal of the teſt and corporation acts, and by the friends of humanity for the abolition of the ſlave trade;—with other objects which have ſucceſſively intereſted the public; have, in their proper place, their due ſhare of notice in theſe memoirs. Nor will it be ſuppoſed that the important tranſactions in the Eaſt Indies have been overlooked; nor that the author, though profeſſedly occupied in Engliſh hiſtory, would be wholly ſilent on an event ſo ſtupendous as that of the French revolution.—Inſtead of an outline of theſe memoirs, (a taſk which would be attended with the greater difficulty, as the author of the work has not contrived either to divide it into chapters, or to furniſh his readers with a table of contents, or alphabetical index; an omiſſion which we ſeriouſly conſider as material injuſtice to the purchaſer,) we ſhall preſent our readers with a few extracts, which, after the diſtinct notice that we have taken of the author's former publications, will leave them at no loſs to eſtimate the value of this work.

Perhaps no ſubject has ever more generally agitated the public mind, than the important queſtion concerning the right of taxing America. Mr. B. gives the following account of the ſtate of this diſpute in the year 1765:

'The *indulgence* of the Miniſter in deferring the impoſition of the ſtamp duties till the preſent year, had not produced any advances towards an accommodation. The difference of principle occaſioned by the agitation of this new and dangerous queſtion, was in fact far too great to admit of any amicable compromiſe. Numerous petitions or memorials were tranſmitted from the different colonies, none of them expreſsly admitting, but the majority on the contrary poſitively denying, the right of the Britiſh Legiſlature to impoſe any tax for the purpoſe of raiſing a Colonial revenue, at the diſpoſal of the Britiſh Parliament, and payable into the Britiſh Exchequer.

'On the part of the Coloniſts it was urged, that the claim of England was not only abſolutely novel, but diametrically oppoſite to the ſpirit and letter of the Engliſh conſtitution, which has eſtabliſhed as a fundamental axiom—that taxation is inſeparably attached to repreſentation—that as the Colonies were not, and from local and political obſtacles could not, be repreſented in the Britiſh Parliament, it would be of the very eſſence of tyranny to attempt to exerciſe an authority over them, which from its very nature muſt lead to groſs and inevitable abuſe. For when Great Britain was in full poſſeſſion of the power now contended for, could it poſſibly be imagined, when a ſum of money for the ſupply of the exigencies of Government was wanting, that the Britiſh Parliament would not rather chooſe to vote, that it ſhould be paid by the Coloniſts, than by themſelves and their conſtituents?

'In reply to the argument which ſtated as highly reaſonable that America ſhould contribute her proportion to the general expences of the empire, it was ſaid, "that America had never been deficient in contributing, at the conſtitutional requiſition of the Crown, in her own Aſſemblies, to the utmoſt of her ability, towards the expences of the wars in which conjointly with England ſhe had been involved—that, in the courſe of the laſt memorable conteſt, large ſums had been repeatedly voted by Parliament, as an indemnification to the Colonies for exertions which were allowed to be diſproportionate to their means and reſources *—that the proper compenſation to Britain for the expence of rearing and protecting her Colonies was the monopoly of their trade, the abſolute direction and regulation of which was univerſally acknowledged to be inherent in the Britiſh Legiſlature." It was however clearly intimated, that a ſpecific ſum in lieu of all other

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'* In the month of February 1756, the ſum of 115,000l. was voted by Parliament, as a free gift and reward to the Colonies of New England, New York, and Jerſey, for their paſt ſervices; and as an encouragement to continue to exert themſelves with vigor. May 1757, 50,000l. *was* in like manner voted to the Carolinas; and in 1758, 41,000l. to the Maſſachuſetts and Connecticut. April 1759, 200,000l. *was* voted as a compenſation to the reſpective Colonies in North America—March 1760, 200,000l.—1761, 200,000l.—1762, 133,000l.—1763, 133,000l. in all, one million ſeventy-two thouſand pounds. Excluſive, however, of theſe indemnifications, and of the extraordinary ſupplies granted in the different Colonial Aſſemblies, a debt of above two millions and a half had been incurred by America during the war; and this debt was far from being as yet liquidated. But it might be inferred from the conduct of the preſent Miniſtry, that the moſt trivial revenue *extorted* from America was deemed preferable to the largeſt ſums freely and voluntarily granted.'

claims might be obtained from the Colonies, if accepted as a voluntary offering, not as a revenue extorted by a tyrannical and lawleſs force, which left them no merit in giving, and which might ultimately leave them nothing to give.

'The argument or pretext which appeared to excite moſt indignation in the breaſt of the Americans and of their advocates, was that which affected to deem them *already repreſented*; and as being, if not actually, yet virtually included in the general ſyſtem of repreſentation, in the ſame manner as that very large proportion of the inhabitants of the Britiſh iſland who have no votes in the election of members or repreſentatives in the Britiſh Parliament. "The very eſſence of repreſentation," ſaid America, "conſiſts in this—that the repreſentative is himſelf placed in a ſituation analogous to thoſe whom he repreſents, ſo that he ſhall be himſelf bound by the laws which he is entruſted to enact, and liable to the taxes which he is authoriſed to impoſe. This is preciſely the caſe with regard to the national repreſentation of Britain. Thoſe who do, and thoſe who do not elect, together with the elected body themſelves, are, in reſpect of this grand and indiſpenſable requiſite, upon a perfect equality—that the laws made and the taxes impoſed extend alike to all. Where then in this caſe is the danger of oppreſſion, or where the inducement to oppreſs? But in the caſe of American taxation, theſe *mock repreſentatives* actually relieve themſelves in the very ſame proportion that they burden thoſe whom they falſely and ridiculouſly pretend to repreſent. Where then in this caſe is the ſecurity againſt oppreſſion? or where is the man ſo weak and prejudiced as not to ſee the irreſiſtible tendency of this ſyſtem to oppreſſion, however honeſt and upright candor would repreſent the intentions of thoſe by whom it ſhould be originally eſtabliſhed?"

'It is painful to reflect how little influence theſe clear and irrefragable reaſonings had in an Aſſembly ſo intelligent and dignified as that of the Parliament of Great Britain. Jealous in the higheſt degree, in common with all other bodies of men in whom power is veſted, of the ſlighteſt violation of their authority, they unanimouſly concurred, however divided in other points, in not ſuffering the memorials which queſtioned their juriſdiction to be read in the Houſe of Commons. The Miniſter indeed propoſed, that the Colonial Agents might be indulged in being heard at the bar of the Houſe by counſel, contrary to the uſual parliamentary practice, againſt the tax, in behalf of their reſpective colonies; but this was refuſed as derogatory to the honour of the colonies, who would not on this occaſion petition, but proteſt: and the STAMP ACT, after paſſing through the uſual forms, and confiding in the ſupport of great and deciſive majorities, received at length the royal aſſent.

'The oppoſition to this famous act, though weak in reſpect to numbers, was nevertheleſs unuſually ardent and animated. General Conway, with the magnanimous firmneſs of an ABDIEL, ſingly proteſted againſt the *right*; and Colonel Barré, a ſpeaker of great eminence in the Houſe, in reply to the reflections of Mr. Charles Townſhend on the pretended ingratitude of the Americans, whom he ſtyled "children planted by our care, and nouriſhed by our indulgence, broke out into a moſt eloquent and indignant exclamation——" They planted by your care!" ſaid he, " NO—your oppreſſions planted them in America—they fled from your tyranny to a then uncultivated and inhoſpitable wilderneſs, expoſed to all the hardſhips to which human nature is liable. They nouriſhed by your indulgence!—No; they grew by your neglect of them: your *care* of them was diſplayed, as ſoon as you began to care about them, in ſending perſons to rule them who were the deputies of deputies of Miniſters—men whoſe behaviour on many occaſions has cauſed the blood of thoſe ſons of liberty to recoil within them—men who have been promoted to the higheſt ſeats of juſtice in that country, in order to eſcape being brought to the bar of a court of juſtice in their own. I have been converſant with the Americans, and I know them to be loyal indeed; but a people jealous of their liberties, and who will vindicate them if ever they ſhould be violated: and let my prediction of this day be remembered, that the ſame ſpirit of freedom which actuated that people at firſt, will accompany them ſtill." The Houſe ſat a while apparently heſitating and amazed, but the event ſhewed how tranſient was the impreſſion.'

Having, in the text, mentioned a ſcarcity of corn which happened in the year 1765, the author enters more fully into the general ſubject of the price of proviſion, in a note which we ſhall tranſcribe:

' A ſucceſſion of wet and unfavorable ſeaſons may ſufficiently account for the extraordinary ſcarcity which prevailed at this particular period; but the grand and intereſting problem yet remains to be ſolved; WHEREFORE is it, that the means of ſubſiſtence have been for thirty years paſt leſs eaſily attainable by the bulk of the people than at any former æra?—that while on the one hand our ears are ſoothed and delighted with thoſe annual *parliamentary proluſions,* in which the proſperity of the nation is deſcribed in the moſt brilliant and glowing colours of eloquence, on the other our eyes are grieved and ſhocked at the diſplay of wretchedneſs and miſery which the habitations of the poor every where exhibit? Whence is it that the poor's rates are ſo alarmingly increaſed, that the workhouſes of the kingdom are crowded, and the villages deſerted?—that the labourer is bereft of the comforts which once made his cottage the abode of contentment; his family pining under the accumulated evils of cold, nakedneſs, and hunger? That this is an ideal picture, thoſe who move in the gay and ſplendid circles of faſhion would no doubt willingly affect to believe, but the evidence of facts is too ſtrong to be reſiſted or weakened by a pompous parade of words; and, where ſuch a ſtate of things exiſts, to talk of the proſperity of the country is a groſs abuſe of language. Effects ſo fatal muſt no doubt originate in ſomething radically wrong in the general ſyſtem. Two cauſes obviouſly preſent themſelves as jointly and powerfully co-operating to their production: 1. The enormous increaſe of the national debt, which is in fact only a taxation of the poor houſeholder for the benefit of the rich ſtockholder; and, 2. The vaſt and prodigious fortunes amaſſed by individuals, particularly by the oppreſſors and plunderers of the

Eaſt, which have contributed more than is eaſily conceivable to the rapid and aſtoniſhing increaſe of luxury, i. e. of the conſumption of ſuperfluities, which has an immediate and irreſiſtible tendency to raiſe the price of the neceſſaries of life—while by the exceſſive influx of wealth the value of money is perpetually decreaſing. Thus the blood WE have ſo profuſely ſhed in our ſucceſſive wars, the treaſures WE have laviſhed, and the treaſures WE have extorted, all combine to induce a ſtate of political debility, languor, and decay, in which it may be truly affirmed "that the whole head is ſick, and the whole heart is faint." And as there is no proſpect of a change of ſyſtem, it muſt neceſſarily terminate in a cataſtrophe, which will be the more dreadful in proportion as it is procraſtinated by artificial and temporary expedients.'

In the third volume, Mr. Belſham enters fully into the hiſtory of the government of Bengal under Mr. Haſtings. In the courſe of this narrative, as well as in a former part of the work, in which he relates ſome of the tranſactions under Lord Clive, our author brings abundant proofs of the injuſtice and inhumanity of the general principles on which this great monopoly is conducted: but he directs the charges of extortion and oppreſſion againſt Mr. Haſtings with a more decided tone than ought to have been aſſumed by an hiſtorian, while the cauſe of the accuſed was ſtill *ſub judice*, in the ſupreme court of the nation: nor will the deciſion of this court in favour of Mr. H. ſince Mr. B. wrote, ſupport the author's ſentiments *.

The ſtate of public affairs reſpecting America, in the year 1781, at the meeting of parliament, is ſtrongly repreſented in the following paſſage:

'In the ſpeech from the throne his Majeſty obſerved, "that the war was ſtill unhappily prolonged, and that, to his great concern, the events of it had been very unfortunate to his army in Virginia, having ended in the total loſs of his forces in that province. But he could not conſent to ſacrifice, either to his own deſire of peace or to the temporary eaſe and relief of his ſubjects, thoſe eſſential rights and permanent intereſts upon which the ſtrength and ſecurity of this country muſt ever principally depend." His Majeſty declared, "that he retained a firm confidence in the protection of Divine Providence, and A PERFECT CONVICTION of the JUSTICE of his CAUSE;"—and he concluded by calling "for the concurrence and ſupport of Parliament, and a VIGOROUS, ANIMATED, and UNITED EXERTION of the FACULTIES and RESOURCES of his PEOPLE." Upon the whole, this ſpeech was plainly indicatory of a fixed and reſolute determination to proſecute a war, of which it might well be ſuppoſed, that "fools as groſs as ignorance made drunk" might by this time have ſeen the hopeleſſneſs and the abſurdity.

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* See a publication on this ſubject, in reply to Mr. Belſham, in this month's *Catalogue*, Claſs *Eaſt Indies*.

' The Monarch had now ſwayed the ſceptre of theſe kingdoms more than twenty years, and, in a courſe of a long and variegated ſeries of events, his character both perſonal and political was completely matured and developed. * * * * * * * * * * * * * * If we wiſh to reverſe the medal, a view of the private life and domeſtic habits of the King will indeed diſcover a life paſſed without any remarkable deviation from the rules of propriety and decorum, and much leſs any direct violation of the higher and more ſerious obligations of morality and religion. But the virtues of the man, were they ſuch as to entitle him to the honours of papal canonization, unfortunately afford to the public a moſt inadequate and wretched compenſation for the errors and imperfections of the monarch.

' The ſpeech from the throne underwent, as may well be imagined, the ſevereſt animadverſion.—Mr. Fox ſaid he had expected, and he knew it had been expected by many others, to hear on this occaſion his Majeſty declare from the throne, that he had been deceived and impoſed upon by miſinformation and miſrepreſentation; that, in conſequence of his deluſion, the Parliament had been deluded, but that now the deception was at an end; and requeſting of his Parliament to deviſe the moſt ſpeedy and efficacious means of putting an end to the public calamities: inſtead of which, they had heard a ſpeech breathing little elſe than vengeance, miſery, and blood. Thoſe who *were ignorant of the perſonal character of the Sovereign*, and who imagined this ſpeech to originate with him, might be led to ſuppoſe that he was an unfeeling deſpot, rejoicing in the horrid ſacrifice of the liberty and lives of his ſubjects, who, when all hope of victory was vaniſhed, ſtill thirſted for revenge. The Miniſters who adviſed this ſpeech, he affirmed to be a CURSE to the country, over the affairs of which they had too long been ſuffered to preſide. From that unrivalled pre-eminence which we ſo lately poſſeſſed, they had made us the object of ridicule and ſcorn to the ſurrounding nations. "But," ſaid he, "the time will ſurely come when an oppreſſed and irritated people will firmly call for SIGNAL PUNISHMENT on thoſe whoſe counſels have brought the Nation ſo near to the brink of deſtruction. An indignant Nation will ſurely in the end compel them to make ſome faint atonement, for the magnitude of their offences, on A PUBLIC SCAFFOLD." He concluded with moving, "That of the Addreſs propoſed the whole be omitted excepting the firſt paragraph, and the following words inſerted:—"And we will without delay apply ourſelves with united hearts to propoſe and digeſt ſuch counſels as may in this criſis excite the efforts, point the arms, and, by a total change of ſyſtem, command the confidence of all his Majeſty's ſubjects."

' This amendment was vigorouſly ſupported by Mr. Pitt, who declared, "That the duty he owed his Sovereign and his Country compelled him to exert every effort to prevent the Houſe from precipitately voting an Addreſs, which pledged them to the ſupport of that fatal ſyſtem which had led this country, ſtep by ſtep, to the moſt calamitous and diſgraceful ſituation to which a once flouriſhing and glorious empire could be reduced.—Was it becoming the Parliament of a free people to echo back the words which a Miniſter, long practiſed in the arts of deluſion, had dared to put into the Royal mouth? He implored the Houſe not to vote an Addreſs fraught with treachery and falſehood, which could not have been framed by any who felt for the honor of the King, the dignity of Parliament, or the intereſt of the Nation."

'An amendment of the ſame import was moved in the Upper Houſe by the Earl of Shelburne, and ſupported by the Duke of Richmond, who declared "the misfortunes of this country to be owing to that wretched ſyſtem of government which had been early adopted in the reign of his preſent Majeſty, and to the influence of that INTERIOR CABINET which (he ſaid) had been the ruin of this country;" and he recalled to the recollection of the Houſe the memorable declaration of the late Earl of Chatham, "that he was duped and deceived, and that he had not been ten days in the Cabinet before he felt the ground rotten under his feet."

'In both Houſes, however, the Addreſſes were carried by great majorities, and a moſt melancholy and alarming proſpect preſented itſelf to the Nation, of a fatal perſeverance in a war which, from an involuntary and irreſiſtible conviction univerſally impreſſed, was now regarded as deſperate, and paſſionately deprecated as tending to certain and remedileſs ruin.'

At the beginning of the fourth volume, which opens with the diſmiſſal of the *coalition adminiſtration*, Mr. B., who ſeems well acquainted with both the former and preſent ſtate of political parties in this country, makes the following obſervations on the diſtinct characters of modern Whigs and Tories:

'The eſtabliſhed appellations of WHIG and TORY, as deſcriptive of the two grand political parties which under theſe or equivalent terms of diſtinction will doubtleſs ſubſiſt ſo long as the preſent Conſtitution of Government ſhall remain, though greatly changed from their original ſignification, it would nevertheleſs be faſtidious to reject. The gradations of ſentiment and principle which mark their progreſs it is however of indiſpenſable importance occaſionally to ſpecify. The principles of Whiggiſm may indeed in this reſpect be ſaid to have gained a complete triumph over thoſe of the antient Tories, inaſmuch as the once favorite maxims of Toryiſm—paſſive obedience, non-reſiſtance, and the divine and indefeaſible right of monarchy—have fallen into general contempt. Nor can any doctrines bearing the moſt diſtant analogy to theſe monſtrous abſurdities be now maintained, without the uſe of ſuch artificial and ambiguous phraſeology as, however magnificent in ſound and ſhow, ſhall vaniſh from the touch of reaſon as miſts and vapors from the noon-day ſun.

'Agreeably then to the viciſſitudes which have in a long ſeries of eventful years taken place in the views and ſentiments of the oppoſing parties of the State, a WHIG muſt now be underſtood to mean a man who, in addition to the ſpeculative principles of liberty civil and religious which have deſcended to him from his anceſtors, entertains a lively and well-founded jealouſy leſt the prerogative of the Crown ſhould, in conſequence of the prodigious increaſe of its influence, ultimately abſorb the whole power and authority of the other branches of the government, and with them the liberties of the nation at large, in its vaſt and tremendous vortex. A modern Whig acknowledges and deeply regrets the improvidence of his anceſtors in contributing, by the facility of their compliances, to the accumulation of an immenſe public debt, and the eſtabliſhment of a ſtanding army, both of which are yet in a ſtate alarmingly progreſſive. He can ſcarcely forgive thoſe extravagant ebullitions of loyalty which could ſacrifice the moſt ſacred principles of the Conſtitution to the intereſt or ambition of the reigning family, in prolonging by a moſt unjuſtifiable ſtretch of power the exiſtence of Parliaments to a term of dangerous duration, and in furniſhing to a Miniſter, little ſcrupulous of expedients, and regardleſs of conſequences, the means of univerſal and unbounded corruption. Whatever palliations of the fatal ſyſtem then adopted, the peculiarity of that Miniſter's ſituation, and the ſituation of the country at large in a political view, might then afford, had, it was affirmed, been long ſince entirely at an end; but the ſame ſyſtem is nevertheleſs reſolutely and uninterruptedly purſued, recovering Antæus-like from every apparent or accidental fall with renewed and redoubled vigour.

'On the other hand, the modern Tories, although the deſcendants of thoſe who long entertained a moſt inveterate enmity againſt the family upon the throne, and who from motives not of the pureſt patriotiſm vehemently oppoſed in the former reigns the unconſtitutional meaſures of the Whigs, having at length entirely ſhaken off their old attachments, and being taken into favor and inveſted with power under the marked and too partial protection of the Court, ſuddenly became its open and zealous advocates—combining, as far as the ſpirit of the times would admit, the ſpeculative errors of one party with the practical errors of the other. The neceſſity of ſtrengthening the prerogative of the Monarch, and of ſupporting the DIGNITY of the CROWN, was from this time the inceſſant theme of their argument and declamation. Conceſſions and indulgencies were in their eſtimation things incompatible with the majeſty of the regal character. The high, harſh, and peremptory tone of AUTHORITY uniformly marked every act of Government under the almoſt conſtant predominance of this dangerous faction during the preſent reign, from the commitment of a printer, or the proſecution of a libeller, to thoſe meaſures of provocation and oppreſſion terminating in a war which rent in twain and had well nigh ſubverted the empire.

'This party, now grown ſtrong and confident by an unexpected return of proſperity, aſſumed with oſtentatious audacity the appellation of the KING'S FRIENDS, in which novel capacity they heſitated not to give their eager and ardent ſupport to thoſe meaſures of Court policy, which had been ever reprobated by the Tories of elder days as in the higheſt degree pernicious and unconſtitutional. The STANDING ARMY, ſo long the theme of their invective and reproach, was now affirmed to be neceſſary for the preſervation of the national tranquillity; the public debt was pronounced a public benefit; the connection with Hanover was honorable and uſeful; the influence of the Crown was the happy means of conſolidating the harmony of the different branches of Government; a long Parliament was ſaid to be attended with no ſuch inconvenient conſequences as had been previouſly and erroneouſly apprehended; and every attempt to reſtore that equality in the repreſentation, or rather to remove thoſe glaring inequalities ſo inconſiſtent with the ſpirit of the Conſtitution and the practice of former ages, was oppoſed and rejected by them in terms of unbounded obloquy and deteſtation, as leading to nothing leſs than the abſolute ſubverſion of Government. They profeſſed on all occaſions their dread of innovation and novelty—not adverting to the conſtant declaration of the antient Tories, that the things to which they objected were themſelves innovations wholly extraneous to the Conſtitution—and that they who merely wiſhed to *reſtore* were moſt unjuſtly accuſed of a fondneſs for innovation, or a dangerous propenſity to tamper with the Conſtitution by trying new and hazardous experiments.

'Although the high and prepoſterous notions once prevalent reſpecting the AUTHORITY of the CHURCH had, in common with the old opinions relative to Civil Government, gradually fallen into diſrepute, the Tories of the preſent reign have been invariably characterized by the ſtrength of their attachment to the Eccleſiaſtical Eſtabliſhment, which they are delighted to applaud and extol as a model of purity and perfection. Any ſuggeſtions of the expediency of a reform in the Church, whether in relation to the irregularities of its diſcipline, or the errors of its doctrine as exhibited in a ſet of obſolete and unintelligible articles of faith, are received by this claſs of men with a ſort of horror, as leading to foul ſuſpicions of ſectarian hereſy or atheiſtical profaneneſs; while the Diſſenters of all denominations are on the contrary viewed by them with eyes of jealouſy and hatred, and aſſiduouſly held up on all occaſions as the inveterate enemies of at leaſt one part of the Conſtitution, and as the doubtful friends at beſt of the other: and every idea of enlarging the limits of the toleration allowed them by law, and much more of extending to them the common privileges of citizens, they have uniformly exclaimed againſt with affected terror and real malignity.'

We remark, through the whole of this intereſting publication, a happy union of eaſe and ſtrength in the compoſition; and, in the ſentiment, a no leſs felicitous and much more difficult combination of temperance and firmneſs. We admire the author's ſteady attachment to the conſtitutional principles of freedom, and have only to expreſs our ſurprize that he ſhould have any heſitation in following this principle to its full extent, in the caſe of the Roman catholics of Ireland.

ART. II. *Selections from M. Pauw*, with Additions by Daniel Webb, Eſq. 8vo. pp. 235. 4s. Boards. Dilly. 1795.

OUR philoſophical readers are no ſtrangers to the ingenuity and the eccentricity of M. Pauw's ſpeculations. They have more than once paſſed under our animadverſion in our account

account of foreign literature; and ſome of his principal works have already been introduced to the Engliſh reader in entire tranſlations.

In this ſelection, Mr. Webb appears to have a farther view than merely that of introducing the writings of M. Pauw to more general notice. He ſeems deſirous of directing the attention of the public to certain curious facts reſpecting the natural hiſtory, cuſtoms, manners, arts, and commerce, &c. of various nations; either ſuch as have imperfectly emerged from ſavage life, as the native American; or ſuch as, having riſen to a high degree of civilization, ſtill retain peculiarities which may excite the curioſity of the antiquary, or ſuggeſt matter of important inquiry to the philoſopher. Mr. Webb, at the ſame time, performs a higher office than that of mere ſelection. He often pauſes to reflect on the facts which his author furniſhes; and his reflections, though ſometimes a little out of the beaten track, are always ingenious, and moſt commonly judicious. We ſhall quote a ſhort paſſage from M. Pauw on the fable of the giants, with Mr. Webb's *additional obſervations*, which are throughout printed in Italics, that neither M. Pauw nor the author of the additions might be reſponſible for what was not his own:

‘ The Abbé Pluche was of opinion, that the fable of the giants was no more than the allegorical hiſtory of the early revolutions of our planet; and that all people had perſonified the phænomena occaſioned by deluges and the ruinous combuſtions of the globe.

‘ On examining and analizing the name of the greater part of thoſe giants, who fought as long as they could againſt the gods, one ſees, in effect, that they ſignify preciſely derangements of the earth, atmoſphere, and elements. The name of the terrible *Briareus* implies darkneſs, or light eclipſed; that of *Othus*, the confuſion of time and the ſeaſons; that of *Arges*, lightning; that of *Brontes*, thunder; that of *Mimas*, the fall of waters; that of *Porphyrion*, the chaſms and crevices of the earth; that of *Typhæus* ſignifies a whirlpool of inflamed vapours; that of *Enceladus*, the ruſhing of torrents; that of *Ephialtes*, frightful dreams, or black clouds.

‘ It muſt be confeſſed, that there is in this croud of conſenting etymologies a very clear meaning; but that which is not to be ſo eaſily accounted for is the apparent conſent of all the people on the earth to perſonify, after the ſame manner, and under the ſame emblems, meteors and phyſical cataſtrophes; that the Egyptians, Indians, Japaneſe, Peruvians, Norwegians, Mexicans, and Britons, ſhould meet exactly in their allegories, and have conſpired to metamorphoſe terreſtrial and aërial phænomena into giants; this, I ſay, is remarkable indeed.

‘ Admitting that the Greeks and Jews had derived this tradition from Egypt, it cannot be ſuppoſed that the Norwegians, who have compoſed the Edda of the Icelanders, had any knowlege of the

Egyptian writings; it cannot be ſuppoſed that the Peruvians, who have never known how to read or write, ſhould have borrowed this fable from the ancient books of the Japaneſe, from the Vedams of the Indians, or the writings of the Jews, of which no one exemplar had penetrated into the New World before the year 1492.

‘ *I muſt take the liberty in this place to obſerve, that our author has not ſtated this particular point with his uſual candour. Let us ſubſtitute* oral *tradition in the place of* written *information, and a great part of the difficulty diſappears. By what means of communication could the Peruvians have received ſuch oral traditions? To anſwer one queſtion by another—How came they by the uſe of the Chineſe Quipos, or the circumciſion of the Egyptians? How came they by the caſtration of males, and infibulation of females, uſages indiſputably oriental? And again, whence their tradition that Mungo Capac, their firſt civilizer, came from a far diſtant country; and that he and his family were children of the ſun, an idea manifeſtly of Aſiatic origin? After all, the difficulty lies ſolely in our ignorance of the hiſtory of the earlieſt ages; a difficulty much increaſed by the obligation we are under of believing that the world is not more than* 6000 *years old, and that the hiſtory of man is included in that of one particular people.*’

Mr. Webb, with great ingenuity and ſpirit, refutes the opinion of M. Volney that the antient Egyptians were negroes:

‘ *When from the account given by the ſpirited and elegant Savary of the temples and ſubterraneous excavations in Egypt, I paſs to deſcriptions of ſimilar works in India, from the ſtill more elegant pen of our incomparable Orme, I fancy myſelf travelling through diſtant provinces of the ſame empire: by this, and other points of reſemblance, ſome have been led to conclude that the Egyptians and Indians were originally one and the ſame people; but to this there is an inſuperable objection—Alas! the Egyptians were Negroes.—Negroes! O ye Muſes, can ye pardon the profanation? To the inventors of letters ye owe your divinity. I have this moment in my fancy, a picture of Plato taking his lecture in philoſophy under a Negroe Profeſſor. But how ſhall we look up to a Negroe Muſe? Dii Deæque! were ye not almoſt all of Egyptian origin, and had ye not your firſt altars on the banks of the Nile?*

‘ *So much for the firſt view of this ſubject: but as the notion in queſtion is ſeriouſly urged, it is fit it ſhould have a ſerious anſwer. It is founded on a paſſage in Herodotus, thus rendered by an author in high eſteem:*—“ For my part, I believe the Colchi to be a colony of Egyptians; becauſe, like them, they have a black ſkin and frizzled hair*.” *To which M. Volney adds,* “ That is, that the ancient Egyptians were real Negroes.” *The beſt anſwer to this paſſage, or rather to its comment, will be another from Herodotus, by which the deciſive article of frizzled hair is quite done away.* “ The prieſts of other nations have long hair, thoſe of Egypt are cloſe ſhaved: in mourning for near relations, all other people cut their hair ſhort; but the Egyptians, mourning for the dead, ſuffer the hair of the head and chin to grow

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‘ * ουλοτριχες, (Herod.)—ουλον το συνεστραμμενον, Heſyc.)—*intorqueri*; which, applied to the hair, we ſhould render *curled*; unleſs, to ſerve a turn, it ſhould be tortured into *frizzled*.’

long *." *A change, which, from the nature of the thing, could not take place on the woolly head or chin of a Negroe—And now, my good M. Volney, the ſurpriſe is all over. As to the complexion of the Egyptian, make it as black as you pleaſe, but for the honour of letters, in which few men are more intereſted than yourſelf, reſtore to the preceptor of Solon and of Plato, a face with ſome meaning, and a decent head of hair.*

'*It has been admitted that the Egyptian was black; Herodotus is deciſive on the point, when, ſpeaking of a certain propheteſs, concerning whoſe country there was ſome doubt, he obſerves*—" In ſaying ſhe was black, they mark that the woman was an Egyptian †."

'*It is probable, that the Negro was not known to the Greeks ſo early as the age of this hiſtorian. Certain it is, that the ancients do not appear to have entertained the leaſt diſlike of a black complexion; nor ſhould we, after the firſt ſurpriſe, did we not connect with it the image, and, with that, the character of the Negro.*

'*There are throughout Aſia numerous tribes of blacks, but with European features and abundant hair.*

'*From among thoſe tribes muſt have come that Sable Beauty, who thus aſſerts her pretenſions—in the Song of Songs*—" I am black, but comely, O ye daughters of Jeruſalem!"

The reader will find many other amuſing ſpeculations in this volume; from which he will perceive that the author, whoſe former ingenious productions on the beauties of poetry, painting, &c. (ſee Review, vol. xxvi. p. 282. xli. p. 321,) have gained him high reputation as a writer of taſte, has not been unſucceſsful in his occaſional excurſions into the fields of philoſophy.

Art. III. *Henry.* By the Author of Arundel. 4 Vols. 12mo. 12s. ſewed. Dilly. 1795.

It is well known in the literary world, that Mr. Cumberland, the author of that admirable comedy the Weſt Indian, and of many other dramatic pieces, is likewiſe the author of this work; and, as in moſt of this gentleman's productions, we find in it much to praiſe and much to cenſure. In a ſhort preface, he, with a ſpirit which ought to be cheriſhed by every writer, diſclaims all appeal to the compaſſion of his reader; fairly avowing that, 'if theſe volumes do not merit his approbation, they have ſmall claim on his candour; *foraſmuch* as they have been carefully and deliberately written, ſome years having paſſed ſince the firſt hand was put to them; during which no diligence has been ſpared to make them worthy, both in ſtyle and matter, of the public.'

Nor is this all. In imitation of Henry Fielding, whom of all other noveliſts he appears moſt to admire, Mr. C. has given

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'* Ανιεισι τας τριχας αυξεσθαι, τας τε εν τη κεφαλη, και τω γενειω. Herod.'

'† Μελαιναν δε λεγοντες ειναι, σημαινουσι οτι Αιγυπτιη ἡ γυνη ην. Herod.'

prefatory chapters; in which he has laid down rules for novel-writing.' Several of theſe rules, which we think applicable, we ſhall quote; being perſuaded that nothing can be more equitable towards an author, than to examine his own works by his own rules, when thoſe rules are ſuch as are generally approved. It is certainly our intention to be undeviatingly juſt; though we ſhall be obliged to point out various inſtances, and we could greatly increaſe the number, in which, according to our opinion, the author has acted in direct oppoſition to his own canons of criticiſm.

He who ſhould happen to read the prefatory chapters, and not the work, would imagine that no man could be more averſe to groſſneſs than the author of Henry. He tells us, vol. i. p. 4. that, 'though the real ſcenes of life can hardly fail to contaminate the page that records them, the writer who *invents impurities* is without excuſe.' Again, p. 95. 'Thoſe rules which a *well-bred man* lays down for himſelf, when he engages in the difficult taſk of telling a long ſtory about perſons unknown to the circles he is in, may with equal propriety be adopted by an author, in the conduct of a novel.'—'A ſtory will infallibly diſguſt if it *is* told in vulgar and ill-choſen language.'— 'If a man (vol. ii. p. 5.) *runs* about from place to place with no cleanlier purpoſe than to ſearch for filth and ordure, I conceive his office to be that of a ſcavenger more than a ſcholar.'

Of the ſerious nature, indeed, of the taſk which he had undertaken, few men ſeem to have had a ſtronger conviction:

> 'It is a very ſacred correſpondence (vol. iii. p. 114.) that takes place between the mind of the author and the mind of the reader; it is not like the ſlight and caſual intercourſe we hold with our familiars and acquaintance, where any prattle ſerves to fill up a few ſocial minutes, and ſet the table in a roar; what we commit to our readers has no apology from hurry and inattention; it is the reſult of thought well digeſted, of ſentiments by which we muſt ſtand or fall in reputation, of principles for which we muſt be reſponſible to our contemporaries and to poſterity.'

Again, (p. 116.) 'An author cannot be harmed by a bad critic; and why ſhould he be afraid of being benefited by a good one?' To the firſt part of this ſentence we cannot aſſent: we think that authors and literature are daily harmed by bad critics: but in the latter we entirely agree; and, with an endeavour to be as good critics as our time, our means, and our knowlege will admit, let us proceed.

We ſhall labour under ſome diſadvantage with thoſe readers who may not have peruſed the work in queſtion: for many of the paſſages and pictures, which we think deſerving of cenſure, we likewiſe think improper to be quoted. There is one general feature, however, with ſome and but few exceptions, in which our author's females all reſemble each other. They are ſuch viragos in what he calls love, but which we ſhould be induced to ſtigmatize by another epithet, that it is dangerous for a man, of a certain make of body, to come within arm's length of them. Suſan, Jemima, and Fanny Claypole, three of his principal characters, are ſo impelled by licentious promptitude, that Potiphar's wife, with ſuch traits as a Dutch painter of the laſt century would have beſtowed, is generally preſent when theſe females are on the ſcene. The inſtances are too numerous to need reference; they cannot have eſcaped the attention of any one who has read the novel.

There are moments in which Mr. Cumberland perſuades himſelf, and almoſt his reader, that he cannot think but with a chaſtened, diſcriminating, and delicate imagination; yet how oppoſite to theſe are the pictures which he draws of the ſickneſs of Zachary, the recipes of Alexander Kinloch, and the effects produced by Dr. James's Powders! Again, we dare not quote: we are obliged only to *hint* at what Mr. C. broadly *deſcribes*: for we are not adventurous enough to adminiſter emetics to the imagination. Thoſe who delight in them may, in the firſt of theſe four volumes, find ſufficient for a whole pharmacopœia. We are well convinced that the author is really a lover of mankind, and has a ſincere deſire of promoting good morality: but it is ſomewhat aſtoniſhing to us that he ſhould have ſo miſtaken the means: for we think that thoſe parts of the work, which we here condemn, are as immoral as they are offenſive; and likewiſe that they are highly improbable, with the colouring and circumſtances under which they are here heightened and combined.

The admiration of Mr. C. for Fielding has induced him to imitate not only the great outline, but one in particular of the minuter parts of that work: we allude to the prefatory chapters already mentioned. Theſe diſcourſes, in Fielding, have been, as we believe, injudiciouſly praiſed. Whatever the value of the remarks which they contain may be, they are certainly out of place: they impede the progreſs of the ſtory. 'Whatever makes a pauſe in the main buſineſs, and keeps the chief characters too long out of ſight, muſt be a defect.' So ſays Mr. C. himſelf, (vol. ii. p. 216.) and ſo ſay we. Now each of theſe chapters is a marked, diſtinct, and painful pauſe; foreign to the ſubject, and generally dedicated to the egotiſm of the author. It is a diſplay of critical knowlege, which ought to be exhibited in the work itſelf; and not in maxims againſt which, if the author be not very attentive, he is in continual danger of ſinning; as we think is moſt remarkably exemplified in the work before us. Nor does his danger end here. He recollects the miſtakes that he imagines he has diſcovered in other writers, and they become the ſubject of deſultory animadverſion which has neither the appearance of being manly nor digeſted; therefore they ſubject the writer of them to accuſations which, perhaps, he does not deſerve. Thus, after having looſely characterized the paſt race of Engliſh novel writers,—in which liſt he has placed Richardſon, (who in our opinion is the firſt and moſt admirable of them,) below both Fielding and Smollett, and has treated him with a kind of contempt at which our feelings revolt,—he profeſſes to revere the talents of ſome of his contemporaries, and to think it right that they ſhould be left for time to decide on their reſpective merits: but, forgetful of this opinion, he, in others of theſe chapters, reviews firſt one claſs and then another of them; and each either with ſneers or marked diſapprobation. He acts thus alſo, though not ſo fully, with dramatic writers; and, in an indirect manner, does little leſs than condemn the whole. Yet, ſo inconſiſtent is he in theſe crude attacks, that, in other parts, he ſpeaks with all the liberality and apparent conviction of the merit of his contemporaries, which we think becoming the character of a juſt and diſcerning critic: for, be their inferiority to their predeceſſors what it may, they ſtill preſerve a relative ſcale of merit among themſelves.

No man appears to be a greater friend to religion than the author of Henry: nor to have a more marked antipathy to infidels and free-thinkers: yet we cannot well imagine how he can conceive it honourable to the Deity to write ſuch looſe and undigeſted ſentiments, on ſuch ſubjects as we find in this work. After a dialogue between an atheiſtical terrified doctor, (whom, we ſuſpect, no infidel would willingly acknowlege as the *fac ſimile* of himſelf,) and his hero, in which Mr. C. ſeems to treat religion nearly with as much freedom as the moſt daring ſcoffer could deſire, the doctor adds, (vol. i. p. 58.) ' Why, above all things, ſhould I be vapouring with this poor lad, and ſhewing off my courage at the expence of religion? which is about as wiſe a thing to do, as it would be to pluck *a ſleeping Bear* by the beard.' Is here any alluſion to the Deity? Is Mr. C. aware of the inſinuations and deductions contained in a paſſage like this?

Appropriate language, in which each character ſpeaks not only in the tone of the paſſion that he feels, but in the idiom that is characteriſtic of his habits, manners, and rank in life, is one of the moſt captivating charms of good writing. To this, we think, Mr. C. has not been ſufficiently attentive. His low characters have no dialect of their own; or, at leaſt, no marked and conſiſtent one; at which, conſidering how frequently the author has written for the ſtage, we cannot but wonder.

Few novel-writers eſcape improbabilities; and many ſuch, if our obſervations of men and events be true, may be diſcovered in this novel. Among others, the flight of Henry on the death of his protector, the habits to which he had been accuſtomed while this protector was living, and the account which he gives of himſelf on his firſt appearance, when queſtioned by Zachary, are remarkably contradictory; or at leaſt difficult to be reconciled and made conſiſtent.

Novel writers generally profeſs themſelves ardent moraliſts; yet few of them ſcruple to make their virtuous characters prevaricate, and be guilty of indirect falſehood; which we ſuſpect to be at leaſt as immoral as the lies for which ſuch people pretend to feel contempt and abhorrence. Henry evades the truth without difficulty, whenever his convenience ſeems to require it. From an author who is ſo angry, not only with immorality, but with that which he perhaps ſuppoſes to be ſtill worſe, a deviation from that creed which he deems orthodox, we ſhould expect purer doctrine, and better examples.

We have already ſaid that we have not time and opportunity to animadvert on this publication ſo fully as a work, coming from an author of eſtabliſhed reputation, might ſeem to demand: but having chiefly hitherto had occaſion to blame, we muſt not pauſe here; for we would by no means have it imagined that we deem theſe volumes deſerving only of cenſure. Of the characters that attract our eſteem, intereſt our affections, and teach us the vagaries to which the mind of man is ſubject, Ezekiel Daw ſtands foremoſt; and we think that Mr. Cumberland deſerves great praiſe for the force and unity with which that portrait is drawn. The hero and heroine have charming traits, and in many parts great beauties, but accompanied with equally great defects. That Henry ſhould kill Frenchmen will poſſibly accord with the feelings of moſt readers; and Mr. C. is not one of thoſe "*new fangled*" philoſophers who roundly declare that killing in any caſe is murder:—but that the author ſhould make Henry, as we recollect he does all his heroes, conſider duelling as one of the requiſites for a virtuous man, is, we own, in our apprehenſion, a dangerous circumſtance for thoſe who may make his works their moral guide. Of his heroine, the author, in his ſingular and contradictory mode, firſt tells us, (vol. iv. p. 102.) 'he will not aim to deſcribe what will not bear a deſcription,' but then proceeds to give us as full a picture as his imagination could ſupply; and, among many traits which, we think with him, are truly beautiful, he adds ſome at which we confeſs our ſurprize. He tells us, vol. iv. p. 103, ‘ ſhe loved muſic, but was no performer; and had an eye for nature, but never libelled a ſingle feature of it, by pen or pencil.’ Is it his opinion, then, that it is beneath the dignity of a Baronet's daughter to play excellently on the harp, piano forte, or any other muſical inſtrument; to paint like Madame le Brun, or Angelica Kauffman; or to write like the authoreſs of Cecilia? Should ſuch be his ſentiments, we confeſs that they are not ours; and had his Iſabella Manſtock poſſeſſed all theſe degrading qualities,—degrading, it ſeems, in his eyes,—ſhe would in ours have been much more lovely. Deprived of them as ſhe is, by the creator of her imaginary exiſtence, we own that we think her, on the whole, but an inſipid young lady; and, though we might be contented to take tea with her, we ſhould never wiſh to paſs many evenings in her company.

What ſhocking propenſities we critics have! we are again falling into our old habit of finding fault. Let us, however, conclude by doing the author the juſtice to ſay that, while peruſing his work, we have frequently both laughed and ſhed tears; and that, as we cannot afford time to point out all its defects, we have ſtill much leſs the means of noticing all its merits. On the former we dwell moſt, invidious as it may appear, becauſe, in order that any fault ſhould be corrected, it muſt neceſſarily be ſpecified: while, with reſpect to the latter, a general but ſincere acknowlegement may afford the author ſufficient encouragement to attempt more unalloyed excellence.

ART. IV. *Obſervations on a controverted Paſſage in Juſtin Martyr*, P. 47. Edit. Benedict. Hagæ Comit. 1742. Alſo upon the Worſhip of Angels. 4to. pp. 32. 1s. 6d. Richardſon.

THE paſſage to which this author refers is in Juſtin's firſt Apology, c. 6. No. 49. of the Benedictine edition, and is ſuppoſed by the editor (Martianay) to authoriſe angel-worſhip. The writer before us is of a different opinion, and endeavours to ſupport Grabe's tranſlation, which the Benedictine had deemed abſurd.—We will ſubjoin the original, with Martianay's Latin verſion, and our author's Engliſh tranſlation, that the learned reader may judge which of the two has beſt rendered his text:

‘ Ενθενδε και Αθεοι κεκλημεθα· και ὁμολογουμεν των τοιουτων νομιζομενων Θεων Αθεοι ειναι, αλλ᾽ ουχι του αληθεστατου, και πατρος δικαιοσυνης και σωφροσυνης, και των αλλων αρετων, ανεπιμικτου τε κακιας Θεου. Αλλ᾽ εκεινον τε, και τον παρ᾽ αυτου υιον ελθοντα, και διδαξαντα ἡμας ταυτα, καὶ τον των αλλων ἑπομενων και εξομοιουμενων αγαθων Αγγελων στρατον, Πνευμα τε το προφητικον σεβομεθα, και προσκυνουμεν, λογῳ και αληθειᾳ τιμωντες, και παντι βουλομενῳ μαθειν, ὡς εδιδαχθημεν, αφθονως παραδιδοντες.’

'*Atque Atheos quidem nos eſſe confitemur, ſi de opinatis ejuſmodi Diis agatur: ſecus vero, ſi de veriſſimo illo, et juſtitiæ, ac temperantiæ, ac cæterarum virtutum, patre, nullâ admixto vitioſitate, Deo. Sed eum et Filium, qui ab eo venit, ac nos iſta docuit; et cæterorum, qui illum aſſectantur, eique aſſimilati ſunt, bonbrum Angelorum exercitum, et Spiritum propheticum colimus et adoramus, ratione et veritate venerantes, et ut quiſque diſcere voluerit, citra invidiam ut edocti ſumus, impertientes.*'

'In conſequence of this, we are called Atheiſts: and we fairly confeſs that we are ſo, in reſpect to thoſe pretended divinities: but far otherwiſe, in reſpect to that moſt true God, the Father of all righteouſneſs and wiſdom, and of every other virtue, without the leaſt mixture of depravity. For, we reverence and worſhip both Him and his Son, who proceeded from him; and who afforded us this knowledge *(of God and Chriſt)*; and afforded the ſame to the whole hoſt of his other excellent Meſſengers, the good Angels, who miniſter to him, and are made like him. We likewiſe reverence and adore that Spirit, from whence proceedeth all prophecy, affording towards it a true and rational worſhip: and we are ready to impart freely to all, who are willing to be inſtructed, the ſame information that we have received.'

We have, ſomewhere, ſeen an obſervation of Archbiſhop Secker, that ſeems here applicable. That good man remarks that our tranſlators of the Bible were ſo much afraid of what they termed *Popiſh idolatry*, that they avoided rendering the Hebrew word שחה, and the Greek word *προσκυνέω*, by the Engliſh word *worſhip*, as often as it is applied to any other Being than God. This, ſays he, was being too ſcrupulous: worſhip is a relative term, and may denote either that ſupreme honor which we pay to the Supreme Being, or an inferior honour which we may pay to other Beings, particularly to God's meſſengers or angels.

Nothing can be more judicious than this remark. To worſhip *man* or *angel* as God, would be idolatry: but to worſhip either of them as the ſervant of God may be perfectly innocent, and conſonant with ſcripture. Abraham worſhipped the angels that were ſent to deſtroy Sodom, even before he knew that they were angels *. Nay, he worſhipped thoſe Hittite chiefs who offered him a burying-place †. Jacob, ſeven times at once, worſhipped Eſau ‡. In ſhort, every ſort of reſpect or veneration is in the Hebrew ſcriptures expreſſed by the ſame word;—and do not our bridegrooms at this day *worſhip* their brides, according to the ritual of our eſtabliſhed church?

Had our obſerver attended to all this, he would not, we preſume, have ſo raſhly concluded that the ſenſe of Juſtin is not very properly given in Martianay's tranſlation. That of Grabe appears to us forced and unnatural, and we are perſuaded that it would never occur to any one who had not a ſyſtem to ſupport, or a formidable objection to repel.

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* Gen. xviii. 2. † Gen. xxiii. 7. ‡ Gen. xxxiii. 3.

We truſt we are not idolaters, nor abettors of popery: but we cannot ſee any harm in angel-worſhip, if, as Origen obſerves, the term be uſed in a limited ſenſe, and riſe not to ſupreme adoration.

We ſhall conclude this article with the words of Grotius, ſo much the rather, as they obviate our author's general arguments from ſcripture, and in particular that drawn from Revel. xix. 10.

" *Non poteſt idem* dici de angelis; (quod de idolis,) qui et intelligere preces poſſunt et beneficia ex animi quadam libertate preſtare. Hos ergo qui *bonore proſequitur aliquo*, qui etiam aliquid eorum beneficio ſe ſperat poſſe conſequi, non peccat in hanc legem; ſed is demum, qui eis ea tribuit, quæ ſummo Deo ſunt propria: nam vox Dei, in hoc præcepto, in ſummitatis ſenſu ſumenda eſt ... Nam quod, in apocalypſi, angelus eum honorem a ſe amovet, non inde venit, quod in eo eſſet quid illiciti; ſed apoſtolum ſibi æquat angelus, quod ambo Chriſti angelorum capitis miniſtri eſſent."——i. e. in ſubſtance: " Not ſo with reſpect to the angels, who can both hear our prayers, and confer on us favours. He then who gives to them a certain degree of honour ſins not againſt this law; but he only who aſcribes to them what is peculiarly due to God .... For the angel's refuſing ſuch honour, in the Revelation, did not ariſe from there being any thing unlawful in it; but becauſe he conſidered the apoſtle as his equal; ſince they were both miniſters of Chriſt, the head of the angels."

Indeed, if this were not the true ſtate of the queſtion, the apoſtle muſt have been extremely ignorant of his duty, as well as prone to idolatry: for after this warning he again commits the ſame fault, (chap. xxii. 8.) and again receives the ſame *rebuke*, if *rebuke* it be; or *interdict*; as our author calls it.

The obſerver having had occaſion to quote a paſſage of S. Paul, (Col. ii. 18.) he has, in an additional obſervation, propoſed a conjectural emendation: he would read ελθων for θελων; and he renders, or rather paraphraſes, the paſſage thus: ' Let no man deprive you of the reward of your faith, *by coming* to you with an affected ſhew of humility; and by the doctrine of angel-worſhip, &c.' The conjecture is ingenious: but the text has nothing to do with the preſent queſtion. The ſcope of the apoſtle is to warn the Coloſſians againſt thoſe who would ſubmit to the ceremonial of the Jewiſh law; which was given *by the miniſtry of angels*, or *meſſengers*, it is true, but of meſſengers far inferior to *Jeſus Chriſt*, who is the head of all the members of the church of God.—For the reſt, there is in the Greek quotation a capital error of the preſs; namely κρατων, inſtead of ου κρατων.

Art. V. *A Narrative of the Operations of Captain Little's Detachment*, and of the Mahratta Army, commanded by Purſeram Bhow; during the late Confederacy in India, againſt the Nawab Tippoo Sultan Bahadur. By Edward Moor, Lieutenant of the Bombay Eſtabliſhment. 4to. pp. 524. 1l. 11s. 6d. Boards. Johnſon. 1794.

The object of this work is to deſcribe the movements and conqueſts of Captain Little's detachment, which acted in conjunction with an army of Mahrattas during the late war in Hindoſtan. This detachment *itſelf* gained great honour by the ſiege of Darwar, but eſpecially by the victory of Gadjnoor, and the conſequent capture of Simoga; which events were accompliſhed in a manner that entitles its commander to rank, if not with an Antigonus, a Lyſimachus, or a Seleucus, yet with many diſtinguiſhed generals of the former conquerors of the Eaſt. The hiſtory is well compoſed, and forms an eſſential addition to thoſe which have already been publiſhed concerning the exploits of the Eaſtern Concert of Sovereigns againſt Tippoo Sultan.

As the whole volume is ſingularly entertaining, we could ſelect from almoſt every chapter digreſſions the moſt amuſing and moſt varied, concerning the arts, manners, geography, ſuperſtitions, and other phænomena of a country, great part of which, when viſited by this army, had never before been explored by any European traveller. Such are the accounts of the ſinging girls; of the moving city which accompanied the camp of Purſeram Bhow; of the veterinary ſkill of the Mahrattas; of the Moghul equipments; of an eaſy method of making paper; of the manners of the Bandjarrahs, or oriental Gypſies; the cheſs-party in the pagoda; the anecdotes of burglary; the cataract of Gutpurba. The 21ſt and following chapters are full of intereſting geographical information. The whole is compriſed in twenty-ſix chapters, to which are ſubjoined copious notes and an appendix.

Of theſe paſſages, we extract the firſt:

'Our gentlemen in camp lead not an unpleaſant life; as but one battalion is on duty at the advanced poſts, the tour comes round but once in four days; and the intervals may be agreeably employed in hunting and ſhooting, this country abounding in foxes, jackalls, hares, partridges, &c. At this time the Bhow's army was conjectured to amount to twenty-five thouſand horſe, and fifteen thouſand foot, with fifteen pieces of heavy cannon, twenty-four pounders and upwards; but although ſmall as to the number of fighting men, the extent of the encampments is very great, owing to the followers and ſuch quantities of cattle. The number of women with this army, could they be at all accurately computed, would not be believed; our eſtimate ſo far exceeds the bounds of probability, at leaſt ſtrangers would deem it ſo, that we are afraid to give it. There are a great many ſets or parties of dancing and ſinging girls, five, ſix, or ſeven in a ſet; others who dance the tight rope, jump, tumble, and play all manner of tricks; of theſe parties, ten or fifteen perhaps are conſtant in their viſits to our line. The ſinging girls are generally attended by an old man who carries a drum and a parcel of pictures, chiefly deſcriptive of the battles and conqueſts of their deified heroes, Theſe he exhibits in rotation, and chaunts an account of them, in which he is now and then relieved by a ſtave from the damſels by way of chorus. The girls in their ſinging are accompanied by a curious piece of muſic: it is a round ſhallow pan of braſs, about a foot diameter, and two inches deep, on the bottom of which a thin piece of ſlit bamboe, inſerted in a piece of wax to keep it from ſlipping, is placed; and one of the party ſlides her thumb and finger of both hands alternately heavily down it, bringing out a ſound uniformly deep and ſonorous, that ſerves as a baſs to their vocal ſtrains. The pan is actually a culinary utenſil; it is uſed to waſh and clean rice in preparatory to cooking, and to ſerve it up in at meals: when uſed as a muſical inſtrument, one ſide reſts on the ground, ſupported by the feet of the performer, who, as well as the whole party, ſquats on the ground, or on carpets, if the auditors chooſe to furniſh them.

'The ſubjects of their ſongs are not at all limited; they comprehend a great variety of incident from which the obſcene cannot be excluded; the actions of their armies and heroes are for the moſt part the theme, and we could not but remark that our detachment did not go unſung. The perſons, however, who through their favour had become heroes, were not very characteriſtically introduced, from which it may be ſuppoſed the poems were not new, but old ones adapted to the occaſion. It would be impoſſible for ſo many of theſe itinerants to get a livelihood merely by ſinging; they depend, indeed, more upon their perſonal appearance than their vocal abilities, which we apprehend they find more profitable, as in general the handſomeſt girls are ſelected for this vocation. Being profeſſedly votaries of pleaſure, ſubject to the ſame regulations as the dancing girls, of whom they are an inferior claſs, chaſtity is not at all neceſſary either to their credit or character.'

At page 69 are ſome very temperate alluſions to a ſubject which, it is whiſpered, may grow delicate in India*. Indeed it muſt be conceded that, all over Europe at leaſt, military ſervice is underpaid. The ſame quantity of time and induſtry devoted to this diviſion of labour is not habitually attended with ſo competent a reward as in commercial and other purſuits. It ſavours too of ingratitude toward the greateſt, becauſe the moſt hazardous, of public ſervices, to reduce the ſalaries of officers in times of peace; whereas the civil or clerical ſervants of the ſtate are not reduced in times of war. Beſides, it is unfavourable to a pacific ſyſtem permanently to intereſt any body of men, and particularly of idle men, in deſiring war.

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* The increaſe of pay to the Company's ſervants, civil and military

At page 177, occurs a ſingular inſtance of the propenſity in human nature to be the herald of an intereſting and impreſſive tale, even at the expence of truth; a propenſity often magnified with complacence by the irreligious philoſophers.

After a campaign of glory and of pleaſure, how melancholy and tremendous is the accumulated deſolation deſcribed in the 17th chapter! which brought on a famine that compelled the Britiſh and Mahrattan armies to ſeparate:

'The army on the 21ſt moved four or five miles to the northward, which ſeemed all that could be accompliſhed in two days; and as at this rate, matters daily growing worſe, it would be ten days before we reached the river, we determined to quit the army. A ſtrong remonſtrance was made to the Bhow, our ſituation explained to him, and the abſolute neceſſity we were under of leaving him. He at laſt reluctantly conſented, but pointed out the expediency of our reaching Hurry Hal in one march, as no place nearer was in his hands, and if we halted, the Beyders would diſcover us, againſt whom, he ſaid, we were not ſtrong enough to defend ourſelves. However impoſſible it was for our cattle, in their weak ſtate, to reach Hurry Hal in one march, we determined on quitting the army the next morning. As to the Beyders, admitting the worſt, it was as deſirable as ſtarving in a camp, which proſpect ſeemed opening in a view not very diſtant.

'Forage was not to be procured on any terms, and we had the mortification to ſee our valuable horſes and cattle picketed at our doors without a morſel of food. Toward evening our horſekeeper brought a man who had a bundle of what he called forage to ſell, at four rupees, which on examination proved to be the thatch of a houſe: on expoſtulating with him on ſo unreaſonable a charge, he ſaid he would take which ever was moſt agreeable, four rupees or a ſeer of raggee:—there was reaſon in this, and he was paid the money—but the horſes would not eat the forage, it was ſo old.

'Rice and gram for our family and cattle coſt this day five rupees per ſeer, at which rate, grain only, for a ſingle horſe, would in one day coſt upwards of three pounds ſterling.

'Will the following ſtory be believed?—It is too true, and when retroſpection brings it to mind, it furniſhes other ſenſations than the poor deſire to excite attention by an improbable tale—other emotions than a wiſh to deceive.—A number of poor creatures, principally aged women and children, having no means of earning a livelihood, (and of whom could they beg?) for ſome days exiſted on the undigeſted particles of gram which they diligently picked from the excrement of the cattle. Now grain was no longer to be procured for the cattle, this wretched reſource was cut off, and they found one—in death!—Let it not be ſuppoſed that we have painted this picture of wretchedneſs, with the pencil of exaggeration—powerful, indeed, is the pen that could convey an adequate idea of this ſcene of diſtreſs—a power our pen pretends not to poſſeſs.

'From ſuch a ſcene of complicated miſery, when there is no poſſibility of alleviating it, one turns with an avidity that would on other occaſions be repugnant to his humanity: and although we felt ourſelves peculiarly fortunate when about to leave this ill-fated army, we could not but look forward to the diſtreſſes that were daily accumulating for them to encounter: for, as from their feeble ſtate, this unwieldy body could not reach the river in leſs than ſix or ſeven days, it was not difficult, although painful, to anticipate the conſequences of the ſcarcity and want, to which, if no ſupplies arrived, they muſt neceſſarily be reduced.

'Our departure being fixed at four o'clock the next morning, and as we knew the impracticability of reaching Hurry Hal in one march, being upwards of five and thirty miles, it was neceſſary to make ſome proviſion for the journey. A ſheep was accordingly purchaſed at fifteen rupees, and other neceſſary preparations made. For our own family we made the important purchaſe of two ſeer of rice, which coſt eleven rupees. In the evening the ſtate of the bazaar was as follows: rice, ſix rupees per ſeer; gram, five and a half; jowary, five; raggee, four rupees per ſeer; milk, as it was called, one rupee a bottle; mutton, two rupees per ſeer; two or three ſeer of dried cocoa nuts were expoſed at ſix rupees per ſeer, and half a dozen green ones at a rupee each.'

From the notes, we ſhall tranſcribe the account of the Parſees:

'We have obſerved them as the favourites of fortune; let us add they are deſervedly ſo, for we find them doing very extenſive acts of charity and benevolence. In the Bombay Herald of the 4th October, 1790, we read the following paragraph. "We are happy in the opportunity of pointing out the liberality of Soorabjee Muncherjee, whoſe conduct does honour to humanity: during the preſent ſcarcity of proviſions, he daily feeds upwards of two thouſand people, of different caſts, at his own expence." Other public inſtances might be given.

'Some of them alſo have poor Europeans on their penſion liſt, to whom are given a weekly allowance, and food and cloathing. To their private charity and benevolence, they add all the public ſhow and expence neceſſary to give dignity to their riches. Some of them have two or three country houſes, furniſhed in all the extravagance of European taſte; with elegant and extenſive gardens, where European gentlemen are frequently invited, and where they are always welcome to entertain their own private parties, and retire to enjoy the rural pleaſures of the country, free from the noiſe and buſtle of a buſy, dirty town. We have ſeen Parſee merchants give balls, ſuppers, and entertainments to the whole ſettlement; and ſome of them ride in Engliſh chariots, ſuch as a nobleman in England need not be aſhamed to own, drawn by beautiful animals that every nobleman cannot equal in his ſtud. The Parſees have been often known to behave to Engliſh gentlemen, reſpecting pecuniary concerns, in a manner highly liberal; and although inſtances might be given to the contrary, and inſtances might alſo be given, where individuals, elated by their riches, have forgotten the reſpect due to Engliſh gentlemen, ſtill they are but inſtances, and are not more reprobated by any than themſelves.

'A Parſee beggar was never known; and their women, who are as fair as Europeans, are proverbially chaſte; ſo that a harlot is as ſare as a beggar. Upon the whole, they are a very handſome race of people.

'An enquiry into the hiſtory and cuſtoms of the Parſees, would, we think, be curious. Their hiſtory commences at the period of the troubles cauſed by the Saracen conquerors of Perſia: when, perſecuted for their religious opinions, a few Perſians took refuge in the Iſle of Ormus, whence, ſome time after, they ſailed for India, and landed in Gudjraat, where they found an aſylum, on condition that they ſhould reveal the myſteries of their creed, ſhould renounce their own language and dreſs, that their women ſhould go abroad unveiled, and their nuptials be celebrated in the evening. Theſe reſtrictions were all complied with, and the Parſees' dreſs is nearly the ſame with the Hindoos, and they uſe the nagri character. So far is their own language forgotten, that perhaps there are not ten Parſees, we know not of one, on the Iſland of Bombay, that can ſpeak it.

'Tavernier, in his Perſian Travels, page 163, gives a long account of the Guars, by whom he evidently means this people; but he is ſo unfortunate as to err notoriouſly in a number of particulars.

'They never intermarry, [with other ſects,] nor have they any public places of prayer; like their progenitors, the puritans of the eaſt, they do not think temples, as places of worſhip, at all neceſſary, merely as ſuch: they pray in the open air, and make their proſtrations to the ſun, as the grandeſt emblem in nature of the Deity, whoſe temple is the univerſe, and the all-pervading element of fire his only ſymbol.

'Moſt of their original cuſtoms are, however, ſomewhat altered. No one, perhaps, is ſo ſingularly curious as their method of ſepulture, with which, in a brief deſcription, we ſhall terminate this note.

'The defunct, after laying a proper time in his own houſe, for the purpoſes of mourning, is carried, followed by his relations and friends, the females chaunting a requiem, and depoſited in a tomb of the following conſtruction. It is a circular building, open at top, about fifty-five feet diameter, and twenty-five feet in height, filled to within five feet of the top, excepting a well of fifteen feet diameter in the centre. The part ſo filled is terraced, with a ſlight declivity toward the well. Two circular grooves three inches deep, are raiſed round the well, the firſt at the diſtance of four, the ſecond at ten feet from the well. Grooves of the like depth, or height, and four feet diſtant from each other at the outer part of the outer circle, are carried ſtraight from the wall to the well, communicating with the circular ones, for the purpoſe of carrying off the water, &c. The tomb, by this means, is divided into three circles of partitions; the outer, about ſeven feet by four; the middle, ſix by three; the inner, four by two: the outer for the men, the middle for the women, the inner for the children; in which the bodies are reſpectively placed, wrapped looſely in a piece of cloth, and left to be devoured by the vultures; which is very ſoon done, as numbers of thoſe animals are always ſeen hovering and watching about theſe charnel houſes, in expectation of their prey. The friends of the deceaſed, or the perſons who have charge of the tomb, come at the proper time, and throw the bones into their receptacle, the well in the centre; for which purpoſe,

poſe, iron rakes and tongs are depoſited in the tomb. The entrance is cloſed by an iron door, four feet ſquare, on the eaſtern ſide, as high up as the terrace, to which a road is raiſed. Upon the wall, above the door, an additional wall is raiſed, to prevent people from looking into the tomb, which the Parſees are particularly careful to prevent. A Perſian inſcription is on a ſtone inſerted over the door, which we once copied, but have forgotten its tenor. From the bottom of the wall ſubterraneous paſſages lead to receive the bones, &c. and prevent the well from filling.

'Men of great property ſometimes do not chuſe to be depoſited in theſe indiſcriminate receptacles, and cauſe a ſmall one to be built for their own families. Soorabjee, formerly a rich merchant of Bombay, is laid in a private one in the garden to his houſe on Malabar Hill; and we underſtand his tomb is grated over; if ſo it is the only one on the iſland ſo covered. The public tombs are, we think, five in number, but not now all in uſe, ſituated about three miles north weſterly from Bombay fort: the largeſt, for they are of different ſizes, is that here deſcribed. We have ſeen accounts of this cuſtom of the Parſees, and deſcriptions of their tombs, but never any correct.

'Led by idle curioſity, when very young, we went into every tomb on the iſland, the private one in Soorabjee's garden excepted; not only into the tombs but into the wells. We were not then aware of the impropriety, or ſhould not ſo indecently have obtruded on the ſacred repoſitories of the dead.'

The ſixth note, concerning European adventurers in the Eaſt, and the proſelytes there made to animal magnetiſm, is curious. The ſeventh illuſtrates a common-place idea which cannot too often be repeated,—that national antipathies are chiefly the work of deſigning ſtateſmen; who, by theſe means, worry their ſubjects, to the ſport or profit of their own ambition. The eighth note, on the obſcenities of Indian worſhip, (although we by no means wiſh to be numbered among the hereſy-ferrets,) appears to us exceptionable. It is one thing to maintain that it is cruel to aſſociate ideas of future puniſhment with actions unhurtful to ſociety:—it is another to inſinuate that the rites of public worſhip ſhould be converted into provocatives of libertiniſm. The eleventh note, concerning the ſwinging martyrs, offers a new groupe for Superſtition's limbo of fools. The ſeventeenth corrects an error of Dr. Robertſon, relating to the antient Muſiris, and the nineteenth offers an elegant critical remark on a paſſage of Milton.

The appendix firſt preſents a copy of the partition-treaty between the Company, the Nizam, and the Mahrattas. The following are the ſecond and ninth articles:

'Tippoo Sultaun, having engagements with the three contracting powers, has notwithſtanding, acted with infidelity to them all; for which reaſon, they have united in a league, that, to the utmoſt of their power, they may puniſh him, and deprive him of the means of diſturbing the general tranquility in future.

'The three contracting powers having agreed to enter into the preſent war, ſhould their arms be crowned with ſucceſs in the joint proſecution of it, an equal diviſion ſhall be made of the acquiſitions of territory, forts, and whatever each ſirkar or government may become poſſeſſed of, from the time of each party commencing hoſtilities; but ſhould the honourable company's forces make any acquiſitions of territory from the enemy, previous to the commencement of hoſtilities by the other parties, thoſe parties ſhall not be entitled to any ſhare thereof. In the general partition of territory, forts, &c. due attention ſhall be paid to the wiſhes and convenience of the parties relatively to their reſpective frontiers.'

Next follows a diſſertation on certain coins of Tippoo, and on the Zodiac rupees, belonging to Mr. Morgan of Southgate: then, reaſons for believing that the metropolis of Tippoo ſhould be ſpelled Sree rung puttun, inſtead of Seringapatam as is uſual; and, laſtly, a gloſſary and index.

Mr. Moor's ſtyle is not very pure: but he makes no pretenſions to ſtudious habits; and he has certainly deſerved the thanks of the public, by the copious fund of varied and valuable information which he has brought into the *bazaar* of literature.

Art. VI. *Diſcourſes preached before the Honourable Society of Lincoln's Inn.* By the Aſſiſtant Preacher, Robert Nares, A. M. Chaplain to his Royal Highneſs the Duke of York, &c. 8vo. pp. 350. 6s. Boards. Rivingtons. 1794.

Perhaps there is nothing which would contribute more to increaſe the utility of preaching, than to employ it leſs on general and common-place topics, and to give it a more pointed direction towards the preſent ſtate of opinions and manners. General diſcourſes in proof of acknowleged principles, or in illuſtration of obvious moral ſentiments, gradually loſe their effect: but addreſſes to the public, judiciouſly adapted to correct riſing errors, to counteract growing prejudices, or to give a check to faſhionable vices and follies, can ſcarcely fail of making a ſtrong and beneficial impreſſion.

The author of this volume of ſermons appears to be ſo far ſenſible of the truth of the above remark, as to ſuffer himſelf to be in ſome degree influenced by it in his choice of ſubjects of diſcourſe, and in his manner of treating them. There is particularly one characteriſtic fault of the preſent times, which ſeems to have attracted his imagination with uncommon force, and againſt which a great part of the eloquence of theſe diſcourſes is levelled; namely, the fault of indifference with reſpect to religion. Mr. Nares regards it as the peculiar crime of the age that the ſpirit of religion is become extremely weak, and that, while many renounce the name of Chriſtians, even among thoſe who retain it the neglect and contempt of Chriſtian duties, inattention to Chriſtian knowlege, and forgetfulneſs of Chriſtian hopes, are ſhamefully prevalent.

The general cauſe of this error he conceives to be the increaſe of fancied knowlege, and the pride of imaginary wiſdom. Vanity and preſumption, he ſays, have hurried men with blind precipitation into the abuſe of metaphyſics; where, immerſed in *central* darkneſs, they have imagined that they diſcovered, and could demonſtrate, whatever pernicious fancies *the ruler of the darkneſs of this world* thought it moſt expedient for his purpoſe to ſuggeſt.

With theſe ideas concerning the fact and its cauſe, it might have been expected that Mr. Nares, eſpecially in ſermons delivered before the intelligent ſociety of Lincoln's Inn,—who have long been accuſtomed to argumentative diſcourſes from preachers of the firſt celebrity,—would have preſented his audience with elaborate diſcuſſions on ſome of the main points on which the truth of religion, natural and revealed, is known to reſt; or on ſome of thoſe difficulties which are acknowleged by the learned to preſs with the greateſt weight on the general queſtion:—or, if this were an undertaking which a modeſt regard to the *quid valeant humeri* led him to decline, it might at leaſt have been expected that he would have eagerly ſeized the opportunity, which his favourable ſituation afforded him, of refuting ſome of thoſe flimſy objections againſt revelation, to which certain brilliant wits have lately given ſuch a degree of currency as to make infidelity faſhionable. This might have been exceedingly inſtructive and uſeful to the younger part of his audience, who cannot commonly be expected to devote much time to ſtudies, however important, which are foreign to their profeſſional purſuits. With the ſingle exception of an Eaſter ſermon, on the reſurrection of Chriſt, we find no diſcourſe in this volume which at all comes up to our idea of a caveat againſt infidelity, ſuited to an enlightened and learned auditory. Mr. Nares, it is true, harangues with conſiderable fluency and energy on ſeveral popular topics, ſuch as the ſublimity of devotion; the importance of religion; the mercy of God; the regard of God for the temporal welfare of man; the duties of proving all things, holding faſt the faith, and not concealing our religion: he explains, with ingenuity, ſeveral difficult texts of ſcripture; and he inveighs vehemently againſt what is called rational Chriſtianity. Lamenting, alſo, the melancholy neceſſity which God has impoſed on the miniſters of religion, that at this late day they ſhould be obliged to contend for the fundamentals of their faith, as if they were of new invention, he, through ſeveral diſcourſes, ſtands forth as a ſtrenuous defender of what are called the myſteries of religion, particularly the doctrine of the Trinity. All this may very well ſerve to confirm thoſe who are already 'ſound in the faith,' but we fear that it will be of little efficacy in ſtemming the torrent of infidelity. We are even apprehenſive that the pertinacity with which certain incomprehenſible doctrines are maintained to be ſo eſſential to the Chriſtian faith, that the name of Chriſtian is aſſumed in vain by thoſe who call them corruptions, may rather ſerve to increaſe than to diminiſh the number of infidels: for they will be ready enough to urge that no reaſonable man can be bound to embrace a religion, which teaches doctrines contradictory to the firſt principles of natural religion and common underſtanding. If what Mr. N. aſſerts in one ſermon be indeed true, that 'thoſe infidel writings which for a time ſeduced ſo many, are ſinking rapidly into oblivion,' revelation may be ſafely left, without any extraordinary efforts on the part of its advocates, to reſume its wonted authority:—but if it be true, as he elſewhere ſays, that 'infidelity, encouraged by its triumphs in a neighbouring country, will probably attempt new conqueſts among us,' and that 'the preſent is an awful period for the Chriſtian world,' in which 'every Chriſtian ſhould begin to collect his forces for a conteſt ſeverer, perhaps, than this theatre of human action has produced for centuries:' it is unqueſtionably the duty of every champion for revelation, not to waſte his time and breath in blowing the trumpet of orthodoxy, but, with his Chriſtian brethren of every ſect, to retire within the fortreſs, and there exert every nerve in defence of the common cauſe.

ART. VII. *Salluſt on the Gods and the World*; and the Pythagoric Sentences of Demophilus, tranſlated from the Greek; and five Hymns by Proclus, in the original Greek, with a Poetical Verſion. To which are added five Hymns by the Tranſlator. 8vo. 4s. Boards. Jeffery. 1793.

IT is by no means certain who was the Salluſt that wrote concerning the Gods and the World: whether the Secundus Salluſtius Promotus, the friend of the Emperor Julian, and, in 363, his fellow-conſul; or whether ſome philoſopher leſs engaged in active life, ſuch as the one mentioned by Suidas to have diſagreed in ſome reſpects with Proclus. His book on the Gods, &c. of which Marſilius Ficinus had ſpoken with approbation, was printed at Rome with a Latin interpretation in 1638, and was reprinted by Gale in the Opuſcula Mythologica, in 1671. A French verſion of it occurs in the *Philoſophe Payen* of M. de Formey. The tranſlation here offered to the public, we think, is ſuperior to ſome former *energies* of the whimſical author. We ſhall inſert, as a ſpecimen, the eleventh and twelfth chapters:

' Chap. XI.—*Concerning a good and depraved Polity.*

' But the forms of polities are produced according to the triple diviſion of the ſoul; for the rulers are aſſimilated to reaſon, the ſoldiers to anger, and the common people to deſire. Hence, when all things are adminiſtered according to reaſon, and he who is the beſt of all men poſſeſſes dominion, then a kingdom is produced: but when, from reaſon and anger in conjunction, more than one hold the reins of government, an ariſtocracy is produced: but where government is carried on through deſire, and honours ſubſiſt with a view to poſſeſſions, ſuch a polity is called a timocracy; and that polity which takes place in oppoſition to a kingdom is called a tyranny; for the former adminiſters every thing, but the latter nothing, according to reaſon. But an oligarchy, or the dominion of a few, is contrary to an ariſtocracy; becauſe in the former, not the beſt, but a few only, and thoſe the worſt, govern the city. And laſtly, a democracy is oppoſed to a timocracy; becauſe in the former, not ſuch as abound in riches, but the multitude alone, is the ruler of all things *.'

' Chap. XII.—*From whence Evils originate, and that there is not a nature of Evil.*

' But how came evil into the world, ſince the gods are good, and the producing cauſes of all things? And, in the firſt place, we ought to aſſert that ſince the gods are good, and the authors of all things, there is not any nature of evil, but that it is produced by the abſence of good; juſt as darkneſs is of itſelf nothing, but is produced by the privation of light. But if evil has any ſubſiſtence, it muſt neceſſarily ſubſiſt either in the gods or in intellects, in ſouls or in bodies: but it cannot ſubſiſt in the gods, ſince every god is good. And if any one ſhould ſay that intellect is evil, he muſt at the ſame time aſſert that intellect is deprived of intellect: but if ſoul, he muſt affirm that ſoul is worſe than body; for every body conſidered according to itſelf, is without evil. But if they aſſert that evil ſubſiſts from ſoul and body conjoined, it will certainly be abſurd, that things which ſeparately conſidered are not evil, ſhould become evil from their conjunction with each other. But if any one ſhould ſay that dæmons are evil, we reply, that if they poſſeſs their power from the gods they will not be evil; but if from ſomething elſe, then the gods will not be the authors of all things: and if the gods do not produce all things, either they are willing but not able, or they are able but not willing; but neither of theſe can be aſcribed with any propriety to a god. And from hence it is manifeſt that there is nothing in the world naturally evil; but about the energies of men, and of theſe not all, nor yet always, evil appears. Indeed, if men were guilty through evil itſelf, nature herſelf would be evil; but if he who commits adultery conſiders the adultery as evil, but the pleaſure connected with it as good; if he who is guilty of homicide conſiders the ſlaughter as evil, but the riches reſulting

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' * All the forms of polities mentioned in this chapter are accurately diſcuſſed in Plato's Republic, which the reader will do well to ſtudy, together with the fragments of the Commentaries of Proclus on that inimitable work.'

from the deed as good; and if he who brings deſtruction on his enemies conſiders the deſtruction as evil, but taking revenge on an enemy as good; and ſouls are by this means guilty; hence evils will be produced through goodneſs, juſt as while light is abſent darkneſs is produced, which at the ſame time has no ſubſiſtence in the nature of things. The ſoul therefore becomes guilty becauſe it deſires good, but it wanders about good becauſe it is not the firſt eſſence. But that it may not wander, and that when it does ſo, proper remedies may be applied, and it may be reſtored, many things have been produced by the gods; for arts and ſciences, virtues and prayers, ſacrifices and initiations, laws and polities, judgements and puniſhments, were invented for the purpoſe of preventing ſouls from falling into guilt; and even when they depart from the preſent body, expiatory gods and dæmons purify them from guilt.'

After this treatiſe, follow the Pythagoric Sentences of Demophilus; which might as well have been reſerved to accompany his Similitudes, as Mr. Taylor alſo promiſes to offer them to his Engliſh readers. A few of theſe aphoriſms certainly merit preſervation. Among the annexed hymns from Proclus, the author preſents an improved verſion of the one To Minerva which already occurs in his Diſſertation on the Eleuſinian and Bacchic Myſteries*; and to them he has ſubjoined original compoſitions in a ſimilar vein, which recall to mind certain paſſages in Spenſer. Of theſe, the Ode to Jupiter is the beſt:

'TO JUPITER,
'THE DEMIURGUS OF THE WORLD.

'Of the mundane gods the king,
Mighty Jupiter, I ſing;
Whoſe unenvying, perfect will,
Can the world with order fill,
And throughout with life inſpire,
And expell confuſion dire.
Pregnant with paternal power,
Shining like a fiery flower,
Jove at firſt, thro' æther bright,
Gave the world unhop'd-for light.
Jove all-ſeeing, Bromius ſtrong,
Various names to thee belong.
Secret, ſhining, holy god,
Nature trembles at thy nod.
Father of this mighty whole,
Number, harmony, and ſoul,
Thee, Minerva's ſire, I ſing,
Saturn's ſon, of gods the king:
Light and ſpirit, Jove, are thine,
Council, intellect divine.
Mighty parent, may thine eye,
Which can every thought deſcry,

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* See Rev. N. S. vol. xiv. p. 29.

Piercing, ſwift, divinely bright,
Round me ſcatter mental light.
Oh regard my fervent prayer!
Free me from degrading care;
From the toil which want requires,
From the flames of baſe deſires.
Dæmons from my life expel,
That in matter's darkneſs dwell;
Noxious to the human race,
Dogs of hell, terrific, baſe.
Fraudful Hyle here prepares
Me to plunge thro' magic ſnares,
Deep in black Barbaric mire,
Torn from thee, my lawful fire.
From dark uproar where ſhe dwells,
Now ſhe raiſes by her ſpells,
Tempeſts potent to control,
And in horror wrap the ſoul.
Place me in celeſtial light,
Far beyond this horrid night;
Far beyond her dire domain,
And oblivion's drowſy plain.
While, involv'd in earthly folds,
Me indignant Hyle holds,
While I ſtruggle to be free,
Burſt my bonds and fly to thee,
Strengthen me with mental might,
Wide my pinions ſtretch for flight,
That my ſoul may rapid riſe,
And regain her native ſkies.
Now my fallen ſtate I mourn,
Bodies ſcenes phantaſtic ſcorn,
Which the ſoul in evil hour
Subject to earth's ſluggiſh power,
Till thro' thee her bonds ſhe breaks,
And herſelf to life betakes.
With the luſcious drink enſnar'd,
By Oblivion's hands prepar'd,
Staggering and oppreſs'd with ſleep,
Thro' dark Hyle's ſtormy deep,
Headlong borne with forceful ſway,
And, unconſcious of the way,
Far I fell, midſt dire uproar,
Till I touch'd this gloomy ſhore.
But my ſoul, now rous'd by thee,
And enabled truth to ſee,
Scorns her fetters, and aſpires,
Borne on wings of pure deſires,
To thy meadows full of light,
Fill'd with fountains of delight.

Arbiter of mental life,
Thro' theſe realms of endleſs ſtrife,
Thro' earth's dark Tartarian tomb,
May thy light my ſteps illume;
And diſcloſe the arduous way
To the coaſts of mental day.
Cut the reins, and looſe the bands,
Wove by guileful Nature's hands,
Which, forgetful of her birth,
Keep the ſoul a ſlave to earth.
From the fount contain'd in thee,
Source of life's prolific ſea,
Here a ſhining drop I fell,
Deſtin'd here at times to dwell.
Oh reſtore me back again
From dark Hyle's ſtormy main,
From theſe realms of ceaſeleſs ſtrife,
To thy lucid fount of life;
To thy fount divinely pure,
Ever tranquil and ſecure.
Gracious bid my ſorrows end,
And my exil'd ſoul defend;
Exil'd from her place of reſt,
Wand'ring, weary, and oppreſt.
To thy boſom haſte my flight,
Where e'en gods to dwell delight;
Where the ſoul from anxious toil
Reſts, as in her native ſoil;
Finds the period of her woes,
Joy unmixt with ſorrow knows;
And to be divinely free,
Loſes all herſelf in thee.'

The public is certainly obliged to Mr. Taylor for promulgating many ſcarce and unnoticed performances: yet the moſt remarkable portion of all his books is not ſo much the work itſelf which he profeſſes to tranſlate, as the aim and view with which he makes it known, and to which all his prefaces, notes, and appendices, induſtriouſly tend. This aim appears to be no leſs than once more to place *the heatheniſm of Greece, as interpreted by the Platoniſts*, among the religions publicly taught in temples and profeſſed in ſociety; and we much fear that this enterprize may not wholly be ranked among the *harmleſs* dreams of literary caprice. We have heard obſcure reports of ſome perſons being willing to incur expence for opening a pantheon in honor of the benefactors and inſtructors of ſociety; or (as Mr. Taylor would phraſe it,) for commemorating the aſcent of excellent dæmons; and perhaps, if ſuch a temple were protected from the hoſtility of the laws and of the populace, by bringing into the foreground the characteriſtic opinion of the modern Arians, which would aſſimilate with theſe tenets; if the rites, executed with claſſical punctuality, became objects of curioſity to the learned and to the idle; it might not be impoſſible "in this declining age of learning and of mankind" to collect a permanent congregation of new Platoniſts. At leaſt Mr. Taylor ſeems to think ſo; for he ſays (Preface, p. 15,) 'But my deſign with reſpect to myſelf was to reap that *moſt ſolid advantage* with which the celebration of divinity in a becoming manner is invariably attended.'

Wholly ſingular he is not. In modern Italy, many perſons have given into theſe chimæras; and the Theurgiſts have even excited the jealouſy of eccleſiaſtical authority. Among ourſelves, Henry More and Soame Jenyns have avowed their belief in the pre-exiſtence of ſouls: a doctrine whence theſe new Platoniſts think it obvious to deduce the eternal ſuperiority of certain hero-ſouls, and the propriety of worſhipping them. It may ſurely be expected that ſome of our Theologians will read this and the other publications of our active author, and exert themſelves in oppoſition to the growth of his anti-chriſtian impiety.

ART. VIII. *The Theory and Practice of the Drill Huſbandry*; founded upon Philoſophical Principles, and confirmed by Experience. Containing I. A Diſſertation on the *Natural Food* of Plants. II. A Diſſertation on the Shape and Size of the Roots of ſuch Plants as are the Object of Field Culture. III. A Diſſertation on the ſuperior Advantages of the Drill to the Broadcaſt Huſbandry. IV. Full Directions for making Two different Kinds of Drill Machines, and a Drill Plough, for Sowing or Planting all Kinds of Grain, Pulſe, Seeds, &c. on any Kind of Land, in any given Quantity, and at any proper Depth or Diſtance required. V. General Directions for preparing the Land, and for uſing the different Machines, in the Sowing or Planting all Kinds of Grain, Pulſe, Seeds, &c. VI. Full Directions for making ſeveral Kinds of *Horſe* and *Hand Hoes*, with proper Inſtructions for Horſe and Hand Hoeing all Kinds of Grain, Pulſe, Seeds, &c. with different Kinds of Hoes. Illuſtrated with exact Drawings of all the reſpective Parts, and a perſpective View of each Machine complete, on Nine Copper-plates. By William Amos. 4to. pp. 244. and 9 Plates. 15s. Boards. Robinſons. 1794.

ABOUT one-third of this volume relates to the vegetable economy, to the ſtructure and food of field plants. This part is well put together. In the ſhape of a little pocket treatiſe, which form it might take with great propriety, it would be an acceptable Vade Mecum to farmers and others, who have no opportunity of referring to the volumes from which it is compoſed.

What follows relates to the Drill Huſbandry;—much of it being a recital of experiments, ſhewing its *vaſt* advantages:—but, from the want of a few particulars, with reſpect to the circumſtances of the farm on which they were made, the pariſh, hundred, county, or kingdom, in which the ſaid farm is ſituated, &c. &c. we find ſome difficulty in appreciating them. We can, therefore, only ſay that they very much reſemble many others which we have had occaſion to peruſe, on the ſame ſubject. The author's motive for publiſhing them we conceive to be, either the common one of a drill manufacturer, (which, however, we have the leſs right to ſuſpect, as he ſays that any farmer may make his own drill-machinery from the drawings given,) or the leſs profitable one of bringing before the public, in a handſome way, the following little hiſtory:

'In March 1788, I preſented this machine (which had then an apparatus for ſowing pulverized manure), with two drill ploughs, to the Society inſtituted at London for the Encouragement of Arts, &c. in the Adelphi: they lay there ſeveral weeks before a committee could be formed to decide upon them, when it was determined that they had not merit enough to deſerve the approbation of the Society.

'As to the reſpectability of the Committee, I cannot ſay; but this I aver, that notwithſtanding the judgment they paſſed, the Rev. James Cooke (who is a member of that Society, and perhaps was one of the Committee) in his clerical liberality purloined the principal of thoſe improvements *in his new improved and ſimplified drill machine*, from mine, while they were in the Society's rooms. A comparative view of his drill machine with mine will not only prove this aſſertion, but alſo the ſuperior principles upon which this machine is conſtructed.'

Mr. Amos very properly acknowleges his obligations to the following authors; Sir Torbern Bergman, the Biſhop of Landaff, the Rev. Dr. Prieſtley, Dr. Hunter of York, and M. du Hamel. 'I make,' ſays he, 'this public acknowlegement, to avoid the charge of plagiariſm.' Pref. p. ix.

ART. IX. *Philoſophical Tranſactions of the Royal Society of London.* Part II. for 1794.

[*Article concluded from p.* 63.]

PHILOSOPHICAL PAPERS, *continued.*

Experiments and Obſervations made with the Doubler of Electricity, with a View to determine its real Utility in the Inveſtigation of the Electricity of Atmoſpheric Air, in different Degrees of Purity. By Mr. John Read.

HAVING been led, by ſome previous obſervations, to ſuſpect that air, vitiated in a ſmall degree by reſpiration, putrefaction, &c. had loſt a portion of its natural electricity, and had thus become electrified negatively, Mr. Read made a number of experiments in order to aſcertain this fact. In a ſmall room, which was uſually inhabited, the doubler conſtantly exhibited negative electricity; while, in the open air and in an adjoining room of a larger ſize, it gave poſitive electricity. This difference the author attributed to the reſpiration and uſual effluvia of his body. In order to determine whether a ſimilar change might be effected in the large room by the ſame means, he invited another perſon to ſit with him in it, when the weather was very hot and ſerene, the thermometer being at 75°. The door and windows were ſhut cloſe, and Mr. R. and his companion continued in this room during 20 or 30 minutes. At the end of 20 minutes, Mr. R. was in a profuſe perſpiration. He then began to work the doubler, and found that, agreeably to his expectation, it gave negative electricity. In another experiment, the electric ſtate of the air of his bed-room, when he went to reſt, was examined, and found to be poſitive: but, when he aroſe at ſix in the morning, the doubler on being worked became electrified negatively. On this occaſion, he obſerved that the air in the room was deprived of its inſulating quality, for the electric charge of the doubler was conducted away almoſt as quickly as it was obtained. In a garret, which was ſhut up cloſe, and where the air was exceſſively hot, the thermometer being at 80°, and in ſome degree noxious, (owing, as he afterward judged, to ſome wearing apparel that was laid up in it,) the doubler, after a few turns of the revolving plate, became electrified negatively; and when the door and windows were opened, the electric ſtate of the air in the room continued the ſame, though it became conſiderably better for breathing. When theſe experiments were performed, the general ſtate of the atmoſpheric air was aſcertained to be of the poſitive kind.

In two kitchens, under ground, the doubler was electrified poſitively: but, after they had been white-waſhed and painted, and of courſe filled with a noxious effluvium, the doubler worked in them by a few turns of the revolving plate gave negative electricity. In the ſchool-room of the charity-ſchool at Knightſbridge, where Mr. R. often found the effluvium, occaſioned by the number of children and by the main ſewer which runs at no great depth below it, to be very offenſive, the doubler was ſtrongly negative; which ſhewed that the aqueous or other conducting matter in the air of the ſchool, poſſeſſed leſs than its natural quantity of electricity; while that of the ſchoolmaſter's parlour adjoining, nobody being in it, poſſeſſed ſomewhat more than its natural quantity, and was, therefore, found poſitively electrified.

In the two ſmall wards for men in the Lock hoſpital, the electrical ſtate of the air was every where negative:—but, in the ſouth end of the large or long ward, the floor of which had been waſhed, the boards being wet and all the windows opened, the doubler was electrified poſitively. At the north end, where the window was ſhut cloſe, and the air in a ſmall degree offenſive to the ſmell, the doubler gave negative electricity. In the long ward for women, through which a current of air paſſed, there was no offenſive ſmell, and the doubler gave poſitive electricity. When the doubler was placed on a heap of loppings and leaves of ſhrubs in a ſtate of putrefaction, it became poſſeſſed of a weak negative electricity, though the ſurrounding atmoſpherical electricity was poſitive.

Over a large dunghill, ſomewhat above the dung, but within the reach of the aſcending vapour, the doubler was electrified poſitively, which was at that time the ſtate of the atmoſphere:—but, by lowering it and placing it on the dung, it was found to be electrified negatively. Theſe experiments were varied, and the circumſtances attending them particularly noticed. In a hot-houſe, the doubler became electrified negatively after about 14 revolutions. As no ſmell was perceived in this ſituation, our author aſcribes the negative electrical ſtate of the vapour to the heat of the fire and the vigour of the plants, which might poſſibly abſorb the fluid faſter than it could get in through the floor, which is rendered very dry by flues that lie on three ſides of it.

From theſe facts, and others of a ſimilar nature, it clearly follows 'that air infected with animal reſpiration, or vegetable putrefaction, is always electrified negatively, when at the ſame time the ſurrounding atmoſphere is electrified poſitively.' The proſecution of experiments of this nature may ſerve to determine how far, and under what circumſtances, the influence of electricity is concerned in all ſorts of vitiated air.

Tables for reducing the Quantities by Weight, in any Mixture of pure Spirit and Water, to thoſe by Meaſure; and for determining the Proportion, by Meaſure, of each of the two Subſtances in ſuch Mixtures. By Mr. George Gilpin, *Clerk to the Royal Society.*

Of theſe tables, which do great honour to the induſtry and accuracy of their compiler, it is ſufficient to obſerve that they are founded on the experiments of which the reſults were given in the report, and ſupplementary report, on the beſt method of proportioning the exciſe on ſpirituous liquors; and that they are computed for every degree of heat from 30° to 80°, and for the addition or ſubtraction of every one part in a hundred of water or ſpirit. They occupy no leſs than 103 pages. They are introduced with a general account of the manner in which they were formed by Sir Charles Blagden, and of the practical uſes to which they are applicable. An example of their uſe is ſubjoined.

The laſt article, belonging to the claſs of Philoſophical Papers, is an *Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at* Lyndon, *in* Rutland, 1793. *By* Thomas Barber, Eſq.

MISCELLANEOUS PAPERS.

On the Converſion of Animal Muſcle into a Subſtance much reſembling Spermaceti. By George Smith Gibbes, *B. A. of Magdalen College, Oxford.*

It has been generally ſuppoſed that animal muſcle, having loſt its living principle, and being expoſed to the action either of air or water, undergoes that kind of decompoſition which is known by the name of the putrefactive fermentation:—but that this ſpecies of fermentation is not neceſſary to produce the fatty matter, which is the ſubject of this article, our author has ſufficiently evinced by the experiments that are here recited. He was led to direct his attention to this ſubject by having ſeen ſome of the matter, reſembling ſpermaceti, which was found in the *Cemetiere des Innocens* at Paris. Apprehending that a ſimilar ſubſtance might be found in certain ſituations, he examined the receptacle at Oxford, in which the bodies are depoſited after the anatomical profeſſor has finiſhed lecturing on them. This is a hole about 13 or 14 feet deep, through which, for the purpoſe of removing all offenſive ſmell, a ſtream of water is made to paſs. From this place he procured at leaſt 12lb. weight of a ſubſtance, equal in every reſpect to ſpermaceti. In order to determine what time was neceſſary for procuring this change, he confined a piece of the leaneſt part of a rump of beef in a box full of holes, and placed it in a river, where the box floated. On examining it from time to time, it was found to become whiter and whiter; and, at the end of a month, it was changed in appearance to a maſs of fatty matter. Mr. G. is of opinion that it is ſooner converted in running water than when the water is perfectly at reſt.

This ſubſtance was purified by pouring on it nitrous acid, which immediately produced the deſired effect. Its ſmell was waxy. Its yellow colour was changed by ſubmitting it to the action of the oxygenated muriatic acid; and it was at length obtained quite white and pure. The ſame change was produced in a much ſhorter time by pouring nitrous acid on a piece of lean mutton, which after three days was ſeparated from it; and the remaining ſubſtance was found to be exactly the ſame with that which had been before obtained from the water. On the whole, it appears that the putrefactive fermentaſion is not neceſſary: but, on the contrary, that it takes away a conſiderable part of the fleſh, which might ſerve for the formation of a greater maſs of the waxy ſubſtance.

Obſervations on ſome Egyptian Mummies opened in London. By John Frederick Blumenbach, *M. D. F. R. S.*

Our limits will not allow us to purſue the detail of curious obſervations, on the compoſition and preparation of mummies, that are contained in this paper; nor permit us to tranſcribe the collateral remarks, which the author has introduced, on the varieties that occur in the national phyſiognomy of the antient Egyptians. The ſubjects which he had an opportunity of examining in this country were chiefly of the diminutive kind; and theſe, he is confident, are not what they have been long and univerſally conceived to be, viz. mummies of ſmall children and embrios. Some of them are the real mummies of the Ibis. Theſe ſacred birds were generally ſwathed round with cotton bandages, placed in earthen urns, and depoſited in the catacombs appropriated to the preſervation of them. They were ſometimes prepared in the form of a puppet, with the head and bill projecting at the top, without being put into an urn; and in other caſes, the whole bird was wrapped up in this puppet form, and dreſſed in a maſk, like one of the human ſpecies. Our author conceives that perſons who were employed in manufacturing mummies for ſale, inſtead of being at the trouble of preparing the whole bird, took a bone or other ſolid part of a decayed mummy, and dreſſed it up as the mummy of an Ibis. Theſe puppets, he conjectures, might be introduced by the Egyptians at table in their feſtivals, as a kind of *memento mori*.

Obſervations and Experiments on a wax-like Subſtance, reſembling the Pè-la of the Chineſe, collected at Madras by Dr. Anderſon, *and called by him White-Lac. By* George Pearſon, *M. D. F. R. S.*

The matter, which is the ſubject of this paper, is produced by inſects of the coccus kind, which Dr. Anderſon firſt obtained from the natives, who collected them in the woods, and which he propagated with great facility on ſeveral of the trees and ſhrubs growing in his neighbourhood. On examining it, he found that it very much reſembled bee's-wax, and he obſerved that the animal which ſecretes it provides itſelf with a ſmall quantity of honey ſimilar to that which is produced by bees. A conſiderable quantity of it was ſent to the Preſident of the Society in 1792, and by him ſubmitted to Dr. P. for examination. The diſtinguiſhing properties of this ſubſtance are deduced from the obſervations and experiments here recited.

Many of them it poſſeſſes in common with bee's-wax; and both conſiſt of the ſame kind of conſtituent parts, though the proportion of theſe parts in the two ſubſtances is very different. The caſe is the ſame with regard to many of their combinations, though they have the ſame kinds of affinity. This ſubſtance may be obtained at Madras at a much leſs price than is given for wax even in the cheapeſt market; and it would be a valuable article of commerce, as a ſubſtitute for wax in the manufacture of candles, if methods could be deviſed for preventing the ſmoke and ſmell which attend the combuſtion of it, and for rendering its light ſteady like that of wax. The difficulty of bleaching it ſuggeſts another objection to this uſe of it. As it adheres firmly to wood, tin, paper, &c. it would ſerve as an excellent cement on many occaſions. To what other purpoſes it may be adapted, and whether the beautiful red colour produced by the lac inſect may ever be uſeful in dying, like that of the true cochineal, time and farther inveſtigation muſt diſcover.

Account of ſome remarkable Caves in the Principality of Bayreuth, and of the foſſil Bones found therein. Extracted from a Paper ſent, with Specimens of the Bones, as a Preſent to the Royal Society, by his Moſt Serene Highneſs the Margrave of Anſpach, &c.

Obſervations on the foſſil Bones preſented to the Royal Society by his Moſt Serene Highneſs the Margrave of Anſpath, &c. By the late John Hunter, *Eſq. F. R. S.*

There are ſix of theſe caves, leading into one another, which are lofty and ſpacious; and they were probably uſed, in turbulent times, as places of refuge. In the four interior caves, and in ſmall chambers communicating with ſome of them by different openings, there has been found a very large quantity of bones and other animal remains. The mould that covers the bottom, and which forms the ſoil of theſe grottos, is evidently of animal origin, and intermixed with fragments of bones of various ſizes, and in various degrees of preſervation. Mr. H. conſiders theſe bones as incruſtations rather than extraneous foſſils, ' ſince their external ſurface has only acquired a covering of cryſtallized earth, and little or no change has taken place in their internal ſtructure.' He ſuppoſes that, as they are the bones of carnivorous animals, ſome of which reſemble thoſe of the white bear, and others thoſe of the lion, the animals reſorted to theſe caves, at different periods, as places of retreat, and periſhed in them. This hypotheſis, however, is ſuggeſted merely as the moſt probable conjecture concerning the origin of this phænomenon. The author himſelf expreſſes ſome degree of heſitation in admitting it; and, though he has alledged a variety of preſumptive arguments in confirmation of it, there are many remaining difficulties, which it does not ſatisfactorily reſolve.

Account of a mineral Subſtance, called Strontionite, in which are exhibited its external, phyſical, and chemical Characters. By Mr. John Godfrey Schmeiſſer, *F.R.S.*

This ſubſtance obtained its name from Strontion in Scotland, where it is found in granite rocks, accompanied by galena and witherite. For a detail of its properties, and for the experiments by which they are aſcertained, we muſt refer to the article itſelf.

Account of a ſpontaneous Inflammation. By James Humfries, *Eſq. In a Letter from* Thomas B. Woodman, *Eſq. to* George Atwood, *Eſq. F.R.S.*

Linſeed oil accidentally fell into a cheſt containing coarſe cotton cloth. On opening the cheſt, the cloth was found very much heated, and partly reduced to tinder: the wood of the box was alſo diſcoloured, as it would have been by the effect of burning. Mr. H. was led by a paſſage in Hopſon's Chemiſtry to account for this fact; and in order farther to aſcertain the true cauſe of it, a piece of the ſame kind of cloth was wetted with linſeed oil, and put into a box. In about three hours, the box began to ſmoke, and the cloth was found in the ſame ſtate with that firſt mentioned. When the cloth was opened and expoſed to the external air, the fire burſt out. This experiment was repeated three times with the ſame ſucceſs.

The volume concludes with the uſual Liſts, Index, &c.

ART. X. *Antiquities of Athens, by Meſſrs.* Stuart *and* Revett.

[*Article concluded from p.* 57.]

IN conſtructing the map of Attica, with a liſt of the names of towns, villages, &c. compared with the antient names, Mr. Stuart informs us that he 'endeavoured to trace the original names of the modern villages, or, which is the ſame thing, the ſituation of the ancient Demoi:' a part of the work which is likely to prove of much utility to future geographers, and which does much credit to the induſtrious reſearches of the author.

Chap. I. of the Temple of Theſeus.

'The travellers who have viſited the city of Athens, and the authors who have deſcribed its antiquities, all agree, that this Doric temple, one of the nobleſt remains of its ancient magnificence, and at preſent the moſt entire, was built in honour of Theſeus. This opinion is abundantly juſtified by the ſculptures in ſome of the metopes; for, mutilated as they are, it is evident ſeveral of the exploits of that hero are there repreſented.'

The circumſtance relative to the removal of the bones of Theſeus to Athens, together with the erection of the temple dedicated to him, and the inſtitution of the feſtivals to his honour, took place in the year in which Apheſion was Archon, which the beſt authorities place in the fourth year of the 77th Olympiad, 467 years before Chriſt; that is, exactly 40 years before the death of Pericles, or preciſely when he began to acquire popularity and power in Athens: ſo that this temple may well be accounted a work of the age of Pericles.

'It is built, (ſays Mr. Stuart,) of Pentelic marble, and, in the language of Vitruvius, is a peripteres .... The principal front faces the eaſt; and the pediment of that front appears to have been adorned, like thoſe of the Parthenon, with figures of entire relief, fixed in their places by cramps of metal; for on the face of this pediment remain ſeveral holes, in which the ends of thoſe cramps have been inſerted, though the figures they ſupported are all of them deſtroyed.

'On the metopes in this Eaſtern front, are repreſented ten of the labours of Hercules; and on the four metopes next that front, both on the Northern and Southern ſides, are eight of the atchievements of Theſeus. It will appear the leſs extraordinary, that the labours of Hercules ſhould make ſo conſiderable a part of the ornaments of this temple, when we recollect the reſpect which Theſeus profeſſed for that hero, who was his kinſman, who had delivered him from a tedious captivity, and had reſtored him to his country; on his return to which, Theſeus conſecrated to Hercules all the places that the gratitude of his citizens had formerly dedicated to himſelf, four only excepted; and changed their names from Theſeá to Herculeá. Nor could it be eſteemed a ſlight compliment to Theſeus, when on building this temple to his honour, their labours were then placed together. The remainder of the metopes, and the pediment of the poſticus, or weſtern front, have never been adorned with ſculptures.

'It is now a church dedicated to St. George, for whom the preſent Athenians have as high a veneration as their anceſtors had for Theſeus; and to this we probably owe that it is not in a more ruinous condition.'

This building exhibits a fine example of the old Doric order; the columns are about 5½ diameters high, having no baſes, a ſimple but bold capital, maſſive architrave, large frieze, and ſmall cornice; very ſimilar to the order employed in the Parthenon. The whole length of the building, from outſide to outſide of the columns, is 104 feet; the breadth 45 feet. In addition to ten plates of the building, with the accurate meaſurement of Meſſrs. Stuart and Revett, there are fourteen plates of the ſculptures, from the excellent drawings of the late Mr. Pars. 'It may be proper, (ſays the author,) to obſerve that the ſculpture on this temple is very fine and much relieved;

the limbs being in many places entirely detached, which is perhaps one reaſon that they are ſo much damaged.'

The IId Chapter; Of the Temple of Jupiter Olympius, called alſo the columns of Hadrian.

This chapter elucidates ſome intereſting facts, relative to theſe important remains of antiquity which led to the ſyſtem that guided Mr. Stuart in his topography of the greater part of the buildings in Athens. He took infinite pains to eſtabliſh his conjecture that theſe were the remains of the Temple of Jupiter Olympius: he has treated of it in the fifth chapter of the firſt volume, again in the firſt chapter of the ſecond volume, and, in the preſent volume, it is a third time brought forwards, with additional arguments in favour of his ſyſtem. In the firſt volume, the argument is founded on the proximity of this building to the ſuppoſed fountain Enneacrunos on the Ilyſſus: but, as the ſituation of the fountain Enneacrunos does not ſeem to be well eſtabliſhed, and as, from what can be collected from various authors, there ſeems to have been more than one fountain of that name, this argument cannot be deemed deciſive.—

The ſecond volume contained Mr. Stuart's plan of theſe remains, now ſtated, on the authority of Mr. Revett, to be incorrect; and an extract from Vitruvius, Proem to Book 7; wherein he mentions this as being a *depteral* temple, and furniſhes Mr. Stuart, in the preſent volume, with reaſons for adopting a different reading on that paſſage of Vitruvius, in Book 3, Chap. 1, in which that antient author had always been interpreted as calling this temple an octaſtylos. It muſt be allowed, in favour of Mr. Stuart, that many of the manuſcripts have the (et) in the text, and that it does very fairly admit of his interpretation: likewiſe that this propoſed reading of Vitruvius will render the two paſſages coincident; making the Temple of Jupiter Olympius, at Athens, a decaſtylos. His very ingenious deduction from Pauſanias, elucidating that the Elian Temple of Jupiter Olympius was an hypethros, and octaſtylos, adds much confirmation to his argument in that reſpect. The principal evidence, however, *i. e.* locality, is ſtill wanted. Theſe remains are called the Columns of Hadrian; and though we admit, with Mr. Stuart, that we are not always to rely on traditionary accounts, yet they are frequently true, and they often lead to the greateſt diſcoveries. In objects of little note, a corruption of the name is likely to take place; thus a ſmall monument is called the Lantern of Demoſthenes, &c. but buildings of more conſequence maintain their antient names; as for example, the Temple of Theſeus, Parthenon, &c. The name of the Temple of Jupiter was, no doubt, as likely to be maintained as any other, while there continued ſuch magnificent remains as theſe columns: but that tradition has continued them as the columns of Hadrian is ſtrong preſumptive evidence that they belonged to ſome remarkable building, erected by that Emperor; and very likely they are the remains of the 120 columns mentioned by Pauſanias,—whether as belonging to the Pantheon, or not, is immaterial. It ſeems, from his manner of expreſſion, that, in his time, they were called the Columns of Hadrian; at leaſt, that the building was the more noticed on account of the columns. Mr. Stuart has endeavoured to controvert the idea of theſe being the columns mentioned by Pauſanias, ſtating that they are of Pentelic marble, and not of Phrygian ſtone, as mentioned by Pauſanias: it will, however, be very difficult to prove that Phrygia did not produce a ſimilar ſtone.

Pauſanias ſays that the Emperor Hadrian (only) dedicated the Temple of Jupiter Olympius. The ſtyle of theſe remains proves them to be, with little doubt, the works of Hadrian's time, and makes it very improbable that the work of Coſſutius, ſo long antecedent, ſhould be ſimilar to that of the age of Hadrian.

Allowing Mr. Stuart all credit for the very able manner in which he has endeavoured to prove and eſtabliſh his hypotheſis, we feel ourſelves obliged to confeſs that it is not ſufficiently confirmed to induce us to ſtep out of the courſe in which Pauſanias conducts us through Athens.

Chap. III. Of the Arch of Theſeus, or of Hadrian.

This arch ſtands nearly N. E. and S. W. and is about a quarter of a mile ſouth eaſtward from the Acropolis. The front towards the N. W. and the Acropolis bears an inſcription, importing that it faces "*Athens formerly the city of Theſeus*;" and the front towards the S. E. and the Iliſſus, "*This is the city of Hadrian and not of Theſeus.*"

As the front laſt mentioned alſo looks towards the remains called the Columns of Hadrian, the peribolus of which it nearly joins at one of the angles, it affords a moſt powerful argument againſt the hypotheſis of Mr. Stuart, 'that thoſe columns were the remains of the Temple of Jupiter Olympius.' Mr. Stuart ſeems to have been ſenſible of this, and has accordingly recapitulated moſt of his former arguments in vindication of his hypotheſis, which we have already combated. This tedious diſquiſition on ſituation, he ſays, is here introduced, in order to aſcertain the true reading of a paſſage in Thucydides, on account of a miſtake made by Valla, 'who inſtead of ϖρὸς νοτου has read ϖρὸς ἄρςτον.'

Neither in this, nor in any other part of his work, however, does Mr. Stuart refute the reading of Valla; nor bring forwards any good reaſon for varying from it, unleſs he ſuppoſes himſelf juſtified in the alteration by ſome modern commentators, who, finding that Thucydides was ſpeaking of parts on the ſouthern ſide of the *city*, thought that thoſe parts muſt alſo be on the ſouthern ſide of the *cidadel*; and that Valla's reading, *on the northern ſide of the citadel*, muſt be a corruption. Unfortunately for thoſe commentators, this arch remains a ſtanding memorial of the truth of Valla's reading; placing antient Athens to the north of the Acropolis; and, conſequently, ſuch buildings as were in the ſouthern parts of the city, would ſtill be on the northern ſide of the Acropolis.

This ſtructure conſiſts of two orders of columns, one over the other, the arch being included in the heighth of the lower order: it is undoubtedly one of the works erected during the time of Hadrian, and muſt not be ranked among the productions of Grecian taſte. It exhibits ſome of the groſſeſt abuſes of the principles of ſound architecture, having ſolid over void, and archivolts piercing and dividing architraves; and it is altogether deſtitute of the graceſulneſs even of works of that age.

Chap. IV. The Aqueduct of Hadrian.

The columns reſemble the antient Ionic examples ſtill remaining at Rome, rather than thoſe of the beſt age of Greece; the mouldings in general, it muſt be allowed, are ſimple, and in good taſte, though not finiſhed with that delicacy which, (ſays Mr. S.) we have admired in the Ereitheum and the temple of Minerva Polias; it is perhaps to be accounted a more complete ſpecimen of this kind of the Ionic than any which Rome can at preſent furniſh.

Of this frontiſpiece only two columns were ſtanding. On digging, were diſcovered the veſtiges of the other two. Between them an arch was conſtructed, reſting on the architraves.

'Thoſe who have been accuſtomed to ſee what are commonly called Venetian windows reſembling this form, but with the arch ſpringing from the cymatium of the cornice, will look on this example as a deviation from the approved practice: but, if we allow that the mouldings of the cornice repreſent the timbers of the roof, as our Maſter Vitruvius teaches, the cymatium or upper moulding muſt repreſent the gutter, as thoſe, who ſhall prefer as a more rational practice, the ſpringing the arch from the architrave, the moſt firm and ſolid part of the entablature, may think this example a ſufficient authority.'—

'The city of Athens was ſo ill provided with water, even in the moſt flouriſhing times of the republic, that the inhabitants were obliged to ſink wells, to ſupply themſelves with that neceſſary of life.

'Theſe we muſt conclude were numerous, ſince, by a law of Solon, thoſe only who lived in the neighbourhood of a well could avail themſelves of its water. This defect, ſo far at leaſt as related to new Athens, was at length remedied by the munificence of the Emperors Adrian and Antoninus Pius. For this purpoſe a reſervoir was dug at the foot of Mount Ancheſmus; which was adorned with the Ionic frontiſpiece, the ſubject of the preſent chapter.

'This reſervoir appears evidently to have been ſupplied with water by an aqueduct of no mean length, for, we paſſed ſome ruined arches of it in ſeveral places, at a conſiderable diſtance from each other, in our way to Cephiſſia, a delightful village, abounding with the moſt copious ſprings I have any where ſeen in the Attic territory: it is between ſix and ſeven miles diſtant from Athens, and the aqueduct apparently led from that place.'

Chap. V. The *Monument of Philopappus* appears to have been erected between the years 109 and 111. Pauſanias, our author obſerves, barely mentions it; 'for, after telling us that "there is a hill oppoſite to the Acropolis called the Muſeum," he only adds "here afterwards was erected the monument of a certain Syrian." . . . . On the authority of the inſcriptions ſtill remaining, the travellers, who have viſited Athens, have however generally called it the monument of Philopappus. The architecture, like that of thoſe ſubjects which are diſcuſſed in the two preceding chapters, cannot rank among the *fine* productions of the Greeks: but the ſculpture, though inferior to their beſt works, is worthy of attention, and is repreſented on four plates, from drawings by Pars.

Chap. VI. treats of the temple at Corinth,—'apparently of great antiquity, and built before architecture had received the improvement it afterwards did in the time of Pericles.' Only a few columns, together with their architraves, remain of this antient building: its great antiquity may be conjectured from the columns being only four diameters high, and of one block. The primitive purity and leading principles of Grecian architecture are clearly diſcerned in this example, which renders it of conſequence in the ſtudy of the hiſtory of architecture.

Chap. VII. of the bridge over the Ilyſſus, and the Stadium Panathenaicum.

'This bridge is very much ruined, no part of the outer face remaining except five or ſix ſtones at the ſpringing of the arch. The arches are ſemicircular; the pier is about five-twelfths of the arch. The breadth of the bridge could not be meaſured to any certainty, but it muſt have been at leaſt ſeventy feet. The ſituation accounts for its extraordinary breadth, which is directly fronting the Stadium Panathenaicum, and over it paſſed thoſe who attended the games. There are at preſent no remains of any ornamental architecture either about the bridge or ſtadium.'

Chap. VIII. *Of the Odeum of Regilla*; as Mr. Stuart conjectured it to be. We have before hinted that it is, with more probability, the odeum mentioned by Pauſanias, in his route to the right of the Ceramicus: the ſituation and diſtance of theſe remains, from the Porta Dipilon, are ſuch as fall in very naturally with that author's deſcription. It is ſo far demoliſhed, Mr. S. ſays, that nothing more than the general form of its plan can poſſibly be aſcertained.

Chap. IX. *Of the Ruin at Salonicha*, called the Incatada.

We ſhall now, with our author, take leave of Athens; where, ſays he, 'the turbulencies which aroſe on the death of Beker, the chief of the black eunuchs, occaſioned ſome obſtruction to our purſuits; and the inſolent rapacity of the Greek, who was our conſul there, rendered it neceſſary for us to procure better protection, or at leaſt a renewal of that with which Sir James Porter had furniſhed us.'

'To ſolicit this, (continues Mr. S.) I ſet out for Conſtantinople; but an untoward circumſtance obliged me to ſtop by the way, and retire to Theſſalonica, where it was my good fortune to find Mr. Paradiſe, our Conſul, who received me with the moſt cordial hoſpitality; I ſhall always remember, with pleaſure and gratitude, the many kind offices for which I am indebted to him.

'Hence it became unſafe to proceed farther, on account of the plague, which had broken out in ſeveral places through which I muſt have paſſed had I continued my journey. Mr. Revett, whom I had left at Athens, joined me at Theſſalonica; and ſoon after his arrival, the plague manifeſted itſelf. The contagion ſpread with dreadful rapidity, and raged for ſome time with unremitted violence, inſomuch that, in the ſpace of a few months, near 30,000 people are ſaid to have periſhed. Theſe circumſtances put an effectual ſtop to my intended expedition to Conſtantinople.

'Freſh obſtacles ariſing, we thought it prudent to relinquiſh all farther purſuits, and return home with what we had already obtained: we therefore agreed to go to Smyrna, where we had ſome friends, and where we ſhould probably find an early opportunity of procuring a ſafe and ſpeedy paſſage to England.

'We had viſited ſuch objects of curioſity as our enquiries could diſcover at Theſſalonica before we left it; but, although it is a large and populous city, ſaid at that time to contain 100,000 inhabitants, we found the remains of only one building, the deſcription of which we could flatter ourſelves would intereſt the lovers of ancient art.

'This [ruin] is ſituated in the Jews quarter. Five Corinthian columns on their pedeſtals ſupport an entablature, over which is an attic adorned with figures in alto relievo; on the ſide next the ſtreet are a Victory, a Medea, perhaps, or a Helen, with a diadem and ſcepter, a Telephus, and a Ganymede; and, next the court-yard of the Jews houſe, a Bacchante dancing and playing on the flute, a Bacchus, a Bacchante crowned with vine leaves, and a Leda. It ſeems difficult, if not impoſſible, to aſcertain the ſpecies of building of which this ruin once made a part; for, though the figures I have ſpecified would ſeem to be proper decorations for a theatre, no traces were diſcovered that might confirm the opinion theſe figures ſuggeſted; nor does the vulgar tradition of the place afford any light, that may aſſiſt our enquiries. I will, however, relate the account they give, juſt as I received it, ſince it may give the reader ſome idea of the preſent Greeks, ſhew their propenſity for the marvellous, and the facility with which, from a few given circumſtances, they can make out a wonderful ſtory.

'This building they call Goetria the *Incantada*, and affirm it to have been the work of magic art. On being aſked when, and on what occaſion, this extraordinary fact was performed, they anſwered, "the fact was undoubted; every body knew that their great king, Alexander, conquered Perſia; when he was preparing to invade that empire, he ſolicited the aſſiſtance of a king of Thrace, who accordingly united his forces to thoſe of his Macedonian neighbour, attending in perſon, with his family, at the court of Alexander, where they were royally entertained, and lodged in a ſumptuous palace, near his own, communicating with it by means of a magnificent gallery, of which theſe columns are the remains. The Thracian Queen, a lady of tranſcendant beauty, accompanied her huſband on this viſit: Alexander, young, and unaccuſtomed to controul his paſſions, ardent in the purſuits of love as of glory, dazzled with ſuch exceſs of charms, determined to violate the rights of hoſpitality and ſeduce the Queen of Thrace. He contrived, by means of this gallery, to pay her frequent viſits, though not ſo privily as to eſcape the notice of her huſband, who, having verified his ſuſpicions, reſolved to take a dreadful revenge on the deluder. He had, in his train, a ſkilful necromancer from Pontus, who, diſcovering by his art the inſtant that Alexander was to paſs to the Queen's apartment, ſcattered his ſpells and charms throughout this gallery; they were of ſuch marvellous power, that whoever ſhould, at a certain hour, attempt to paſs, would inevitably be converted into ſtone. Ariſtotle, a conjuror, attached to Alexder, and of ſkill greatly ſuperior to the man of Pontus, diſcovered his danger time enough to prevent it: by his advice and entreaties, Alexander was prevailed on to forbear for once his intended viſit. The impatient Queen, tired with expectation, ſent one of her confidential ſervants to ſee if her lover was coming, and ſhe herſelf ſoon followed. At this inſtant, the King, ſuppoſing the magic had worked all its effect, iſſued forth, attended by his conjuror, to feaſt his eyes with a ſight of the revenge he had taken; when, ſtrange to relate, both companies, thoſe with the King, as well as thoſe with the Queen, were inſtantly changed to ſtone, and remain to this hour, a monument of vengeance on a jealous huſband and an unfaithful wife.'

The architecture of this building is very indifferent in point of taſte, and is probably much poſterior to the other ſpecimens deſcribed in this work.

Chap. X. *Of the Iſland of Delos*, is accompanied with a map, and two examples of Doric remains on that iſland: one of which is of uncommon beauty.

'The iſland of Delos,' ſays Mr. S. 'has been ſo well deſcribed by Wheeler and Spen, Tournefort and others, that few particulars remain unnoticed by them; and many things they ſaw are now deſtroyed. What ſeemed chiefly to deſerve our notice, were the temple of Apollo, and the portico of Philip, King of Macedon, than which laſt I have not any where ſeen a more elegant Doric example, nor any more fitted for the uſe of profane or private edifices.'

The columns of this erection appear to be rather more than 6½ diameters high.

'This iſland, once ſo celebrated, the reſort of multitudes, the ſeat of religion, religious ceremonies, and pompous proceſſions, is now an uninhabited deſert, every where ſtrewed with ruins, ſo various and ſo well wrought, as to evince its once populous and flouriſhing condition.

'The number of curious marbles here is continually diminiſhing, on account of a cuſtom the Turks have, of placing, at the heads of the graves of their deceaſed friends, a marble column; and the miſerable ſculptors of that nation come here every year, and work up the fragments for that purpoſe, carving the figure of a turban on the top of the monumental ſtone.'

By a note ſubjoined, we learn that in the year 1785 there were no other remains than one ſingle altar of marble.

Chap. XI. *Of an Ionic Colonade* near the Lantern of Demoſthenes, conſiſting of three columns, the workmanſhip very rude and unfiniſhed.

Chap. XII. and laſt. *Of ſome Antiquities, which, from their ruined ſtate, are more inconſiderable.* Beſides the ruins already deſcribed in this volume, ſeveral leſs conſiderable remains are to be ſeen in different parts of Athens: of theſe Mr. Stuart enumerates the Gymnaſium of Ptolemy, part of a beautiful arcade near the Tower of the Winds; (of which a plate is given;) a baſement, and many fragments towards the arch of Hadrian; (which appear to have been part of a building of no mean extent and elegance;) and two ſolitary columns in the deſerted parts of the city,—the remains, doubtleſs, of ſome ſtately buildings, of which at preſent no other ruins appear.

The ſubjects of the preſent volume are, in general, leſs intereſting but more numerous than thoſe of the preceding volumes, and have conſequently greatly increaſed the intended bulk of the book.

The leaſt remains, however trifling, of the works which adorned that once flouriſhing country, (the land of elegance!) muſt be deemed of importance in the preſent day; the more ſo, when we conſider that, in addition to the mouldering decay of all-devouring time, the preſent poſſeſſors of that country are converting theſe beautiful remains into lime, and to other uſes, not of higher diſtinction.

The accuracy with which Meſſrs. Stuart and Revett delineated and meaſured thoſe remains; the fidelity with which they are given to the public; the candid manner in which Mr. Stuart has cited his authorities; and the ability which he has evinced in his deductions from them; are ſuch as muſt ever render this work of the greateſt importance in the annals of literature: the amateur and the artiſt are equally gratified; and poſterity will be furniſhed with views of thoſe monuments of elegance, when the originals ſhall no longer exiſt.

We are ſorry, however, to ſee this publication made the vehicle of an attack on a gentleman of acknowleged reputation; an attack which is evidently the reſult of ſpleen, and directed againſt one whoſe age and infirmities diſable him from replying: a mode of conduct to which, we are ſatisfied, the liberal author, had he lived to edit his own work, would never have deſcended. The arguments are founded on an erroneous, or, at leaſt, an over-ſtrained hypotheſis, which might miſlead thoſe who are not well acquainted with the ſubject; and therefore we think it neceſſary to take ſome notice of them in this place.

Sir William Chambers ſtudied in the Roman ſchool, as is evident from the treatiſe which he publiſhed on the decorative parts of civil architecture; which, whatever may be the opinion of ſome of the preſent day, was, and ſtill is, conſidered as a maſterly work: he took much pains to guide the Engliſh ſchool of architecture, and to free it from thoſe ſpurious contortions which had then gained ground. The publication, replete with judicious remarks on the detail in architecture, and containing many uſeful deductions from the moſt eſteemed works, has for many years been conſidered, among architects, as their beſt guide.

Sir William declaims againſt general principles, and not againſt perſons; whereas Mr. Revely, in the preface to this third volume of the Antiquities of Athens, has directed his attack, perſonally, againſt his old maſter;—with what degree of juſtice, we ſhall now proceed to examine.

Mr. Revely has endeavoured to refute Sir William's aſſertion, "that the Parthenon was not ſo conſiderable as the church of St. Martin's in the Fields," by comparing the actual dimenſions of thoſe two buildings: for the ſpace which they occupied, Mr. Revely takes the meaſures from the upper ſtep of each, including the periſtyle of columns which ſurrounded the Parthenon: but, we think, a fairer compariſon will be made by taking the meaſures of the bodies, or walls of the buildings, which will make the contents of the Parthenon only 123 ſquare feet more than St. Martin's church; and, as the Parthenon was an hypethral temple, the uncovered ſpace ought to be deducted, which will leave a very conſiderable difference in favour of St. Martin's church.—Suppoſing the periſtyle of columns to be included in the compariſons, we have ſtill reaſon to believe that the dimenſions will be in favour of St. Martin's; ſo much of the Parthenon remaining uncovered. Mr. Revely's miſrepreſentation of Sir William's obſervation on St. Martin's ſteeple is, ſurely, unworthy of notice.

The compariſon made by Mr. Revely between the maſſive and the lighter Doric columns, we apprehend, will ſtill remain matter of opinion; few even of the advocates in their favour, as Sir William obſerves, will have the hardineſs to employ theſe Grecian proportions which they ſo much extol. Mr. Stuart, after having been feaſted with the ſight of the "ſublime" Doric at Athens, ſeems to have been enraptured with the lighter Doric of the portico of Philip in the iſland of Delos. Many works, both in art and nature, produce a ſublime effect, of which it would be ridiculous to attempt an imitation. India produces many inſtances of art, the native works of the country, which exhibit ſpecimens of the higheſt claſs of the ſublime: yet, who, in theſe enlightened parts of the world, would recommend them for models? The ſublime, as has been demonſtrated, is produced by the comparative magnitude of the object, exciting, in the mind of the beholder, a degree of mingled terror and admiration; and a character of eternity, no doubt, muſt greatly heighten that effect.

By the ſeveral veſtiges which remain of primitive Grecian works, it appears that columns were in a progreſſive ſtate of increaſe, in their proportionate height, until a certain degree of ſlenderneſs was proved, by the many works erected by the Romans, to be ſufficient. What then was the reſult of this experience? certainly that they, at laſt, thought it uſeleſs to give more ſubſtance than was by experience found to be neceſſary for the columns, with ſufficient variations to characteriſe the different orders. We do not ſee how Mr. Revely can prove that the Grecian maſſive Doric 'was applied only where the greateſt dignity and ſtrength were required:' in all the very old examples of the ſame age, we find nearly the ſame proportions preſerved; and no inſtances occur, among thoſe very antient ſpecimens of the ſame age, in which ſlighter columns, of the ſame order, were uſed in different buildings.

Sir William's conjecture that the hypethral temples were left open, from ignorance of the means of covering them, is not refuted by Mr. Revely's obſervations. The Opiſthodemos, though equal one way to the breadth of the cell, was yet much narrower the other way, and conſequently much eaſier to be

rooſed.

roofed. Mr. Revely's idea, 'that it would have been juſt as reaſonable to ſuppoſe that the Romans left the circular opening in the dome of the Pantheon from ſimilar ignorance,' is puerile in the extreme. He is rather unfortunate in citing the Pantheon; for this ſpecimen is a deciſive proof of the ſuperiority of the Romans in the conſtructive part of the architecture, and ſtrongly operates againſt his argument on that ſubject.

Thus Mr. Revely's obſervation, that Sir William's diſquiſition 'conſiſts entirely in aſſertions,' will apply to his own; for no one argument is advanced, whence we can conclude that the Grecian works in architecture were ſuperior to thoſe of the Romans. This might be an endleſs controverſy, while no *data* are eſtabliſhed by which the arguments may be examined.

The ſum of this controverſy appears to be that, on the one ſide, the panegyriſts of Grecian architecture are of opinion that *that art kept pace with ſculpture*, and arrived at its higheſt perfection in the time of Pericles: or, perhaps allured by the ſight of ſomething novel to them, they are won by its "ſublime appearance," and eſteem all other ſpecimens as of inferior excellence: on the other ſide, the partiſans in favour of the Roman ſpecimens of architecture, perhaps accuſtomed to the ſight of thoſe proportions, think that no other can be more beautiful; and that, if a column, of a certain proportioned ſubſtance, be found, by experience, to anſwer the purpoſe, it is unneceſſary to increaſe it to more than double its ſubſtance; which is the difference between the Athenian Doric column of 5½ diameters high, and the Roman Doric of eight diameters.

It has, in our opinion, been demonſtrated by many able authors, that architecture did not arrive at its utmoſt perfection in the time of Pericles, but was in a gradual ſtate of improvement until the Romans, by their innumerable works, had an opportunity of proving all its varieties. They ſay that architecture was later in improvement than her ſiſter art, ſculpture; becauſe that, in the laſt, the artiſt had a model and certain guide in nature; while, architecture not being furniſhed with any other model than ſuch as aroſe from an analogous imitation, its advances muſt have been gradual, and muſt have depended on experience for the proof of its juſt proportions; —Accordingly, ſculpture might quickly emerge from barbariſm, to its utmoſt ſtate of perfection, in the time of Pericles: but architecture, as being neceſſarily founded on ages of experience, could not be ſo ſuddenly brought to excellence.—The many architects, ſo much celebrated by Vitruvius, &c., and who flouriſhed ſince the time of Pericles, conſiderably diminiſhed the proportionate bulk of the columns; undoubtedly regarding that diminution as an improvement of their beauty. They had the advantage of experience in the great works produced antecedently to their time, and, certainly, better opportunity of appreciating their merits than we can poſſibly have from the few ſcattered and mutilated remains of the antient buildings which time has ſpared. Who then are to be eſteemed the beſt judges? Will any modern, with all theſe diſadvantages, preſume to enter into competition with theſe celebrated antients?

The examples of Grecian architecture, regarded in a proper light, will not want due appreciation: purer, as it was nearer to its ſource, it is ſeen without any of thoſe *im*purities which afterward aroſe. In it we may trace the ſimple origins, from which that excellent art has ſince derived ſo many beautiful forms, and has become ſubſervient to the pleaſures as well as to the wants of mankind.

Art. XI. *Poems, and a Tragedy.* By William Julius Mickle, Tranſlator of the Luſiad, &c. 4to. pp. 380. 18s. Boards. Richardſon. 1794.

To theſe poems are prefixed many anecdotes relative to the juſtly celebrated tranſlator of the Luſiad, which will be valuable to a future biographer, although the ſelection is by no means made with taſte, nor likely to impreſs the moſt advantageous idea of the perſon to whom they relate. The trifling correſpondence with Lord Littleton occupies too conſiderable a portion of the narrative. The circumſtances which led to Mr. Mickle's being employed in Oxford, as corrector of the Clarendon preſs, might ſurely, with a little induſtry, have been ſifted out. The virulent prejudices againſt infidelity, which induced the poet to plan his Cave of Deiſm, ought not to have rendered him inſenſible of the value of two ſuch men as David Hume and Adam Smith, ſo far as to circulate among his acquaintance the Heroic Epiſtle in ridicule of theſe ornaments of philoſophy. To have threatened Garrick with a Dunciad, if he refuſed to get up a very moderate tragedy written by the author, would ſeem inexcuſable, were not the *genus irritabile vatum* almoſt proverbial. The efficient patronage of Governor Johnſtone will be remembered to his honour.

Of the principal poems we have already had occaſion to ſpeak with applauſe. Sir Martyn is a happy imitation of Spenſer's manner; and from 'Almada-hill,' the truly pictureſque deſcription of the proſpect, (p. 178) and the ſublime deſcription of the earthquake, (p. 190) have been often pointed out. We are here alſo preſented with 'Pollio, an Ode,' but which is more properly an elegy,—with Mary Queen of Scots, another elegy,—both of them beautiful and bold; with two elegant ballads, Hengiſt and the Sorcereſs; and with other ſmall poems,—of which the epitaph on Mr. Mortimer is the moſt ſucceſsful: yet it ſhould have conſiſted of the laſt ſix lines only.

We give THE SORCERESS; or, Wolfwold and Ulla.

"Oh, low he lies; his cold pale cheek
  Lies lifeleſs on the clay;
Yet ſtruggling hope—O day ſpring break
  And lead me on my way.

"On Denmark's cruel bands, O heaven!
  Thy red wing'd vengeance pour;
Before my Wolfwold's ſpear be driven—
  O riſe bright morning hour!"

Thus Ulla wail'd, the faireſt maid,
  Of all the Saxon race;
Thus Ulla wail'd, in nightly ſhade,
  While tears bedew'd her face.

When ſudden o'er the fir-crown'd hill,
  The full orb'd moon aroſe;
And o'er the winding dale ſo ſtill,
  Her ſilver radiance flows.

No more could Ulla's fearful breaſt,
  Her anxious care delay;
But deep with hope and fear impreſt,
  She holds the moonſhine way.

She left the bower, and all alone
  She traced the dale ſo ſtill;
And ſought the cave with rue o'ergrown,
  Beneath the fir-crown'd hill.

Black knares of blaſted oak, embound
  With hemlock, fenc'd the cell:
The dreary mouth, half under ground,
  Yawn'd like the gate of hell.

Soon as the gloomy den ſhe ſpy'd,
  Cold horror ſhook her knee;
And hear, O Propheteſs, ſhe cry'd,
  A Princeſs ſue to thee.

Aghaſt ſhe ſtood! athwart the air,
  The diſmal ſcreech-owl flew;
The fillet round her auburn hair
  Aſunder burſt in two.

Her robe of ſofteſt yellow, glow'd
  Beneath the moon's pale beam;
And o'er the ground with yew-boughs ſtrew'd,
  Effus'd a golden gleam.

The golden gleam the Sorcereſs ſpy'd,
  And in her deepeſt cell,
At midnight's magic hour ſhe try'd
  A tomb o'erpowering ſpell.

When from the cavern's dreary womb,
Her groaning voice aroſe,
" O come, my daughter, fearleſs come,
And fearleſs tell thy woes."

As ſhakes the bough of trembling leaf,
When whirlwinds ſudden riſe:
As ſtands aghaſt the warrior chief,
When his baſe army flies.

So ſhook, ſo ſtood, the beauteous maid,
When from the dreary den,
A wrinkled hag came forth, array'd
In matted rags obſcene.

Around her brows, with hemlock bound,
Looſe hung her aſh grey hair;
As from two dreary caves profound
Her blue flam'd eye-balls glare.

Her ſkin, of earthy red, appear'd
Clung round her ſhoulder bones;
Like wither'd bark, by light'ning ſear'd
When loud the tempeſt groans.

A robe of ſqualid green and blue,
Her ghoſtly length array'd,
A gaping rent, full to the view
Her furrow'd ribs betray'd.

" And tell my daughter, fearleſs tell,
What ſorrow brought thee here?
So may my power thy cares expel,
And give thee ſweeteſt cheer."

" O Miſtreſs of the powerful ſpell,
King Edric's daughter ſee,
Northumbria to my father fell,
And ſorrow fell to me.

" My virgin heart Lord Wolfwold won;
My father on him ſmil'd:
Soon as he gain'd Northumbria's throne,
His pride the youth exil'd.

" Stern Denmark's ravens o'er the ſeas
Their gloomy black wings ſpread,
And o'er Northumbria's hills and leas,
Their dreadful ſquadrons ſped.

" Return brave Wolfwold, Edric cried,
O generous warrior hear,
My daughter's hand, thy willing bride,
Awaits thy conquering ſpear.

" The baniſh'd youth in Scotland's court,
Had paſt the weary year;
And ſoon he heard the glad report,
And ſoon he graſp'd his ſpear.

" He left the Scottiſh dames to weep,
And wing'd with true love ſpeed;
Nor day, nor night, he ſtopt to ſleep,
And ſoon he croſs'd the Tweed.

" With joyful voice, and raptur'd eyes,
He preſs'd my willing hand;
I go my Fair, my Love, he cries,
To guard thy father's land.

" By Edon's ſhore in deathful fray,
The daring foe we meet,
Ere three ſhort days I truſt to lay
My trophies at thy feet.

" Alas, alas, that time is o'er,
And three long days beſide,
Yet not a word from Edon's ſhore,
Has cheer'd his fearful bride.

" O Miſtreſs of the powerful ſpell,
His doubtful fate decide;"—
" And ceaſe, my child, for all is well,"
The grizly witch replied.

" Approach my cave, and where I place
The magic circle, ſtand
And fear not aught of ghaſtly face,
That glides beneath my wand."

The grizly witch's powerful charms,
Then reach the labouring moon,
And cloudleſs at the dire alarms,
She ſhed her brighteſt noon.

The pale beam ſtruggled thro' the ſhade,
That black'd the caverns womb,
And in the deepeſt nook betray'd
An altar and a tomb.

Around the tomb in myſtic lore,
Were forms of various mien,
And efts, and foul wing'd ſerpents, bore
The altars baſe obſcene.

Eyeleſs, a huge and ſtarv'd toad ſat
In corner murk aloof,
And many a ſnake and famiſh'd bat
Clung to the crevick'd roof.

A fox and vulture's ſkeletons,
A yawning rift betrayed;
And grappling ſtill each other's bones,
The ſtrife of death diſplay'd.

" And now my child, the Sorcereſs ſaid,
Lord Wolfwold's father's grave
To me ſhall render up the dead,
And ſend him to my cave.

"His ſkeleton ſhall hear my ſpell,
And to the figur'd walls
His hand of bone ſhall point and tell,
What fate his ſon befalls."

O cold down Ulla's ſnow like face,
The trembling ſweat drops fell,
And borne by ſprights of gliding pace,
The corſe approach'd the cell.

And thrice the Witch her magic wand
Wav'd o'er the ſkeleton;
And ſlowly at the dread command,
Up roſe the arm of bone.

A cloven ſhield and broken ſpear,
The finger wander'd o'er,
Then reſted on a ſable bier
Diſtain'd with drops of gore.

In ghaſtly writhes, her mouth ſo wide,
And black the Sorcereſs throws,
"And be thoſe ſigns, my child," ſhe cries,
"Fulfill'd on Wolfwold's foes.

"A happier ſpell I now ſhall try;
Attend, my child, attend,
And mark what flames from altar high,
And lowly floor aſcend.

"If of the roſes ſofteſt red,
The blaze ſhines forth to view,
Then Wolfwold lives—but Hell forbid
The glimmering flame of blue!"

The Witch then rais'd her haggard arm,
And wav'd her wand on high;
And while ſhe ſpoke the mutter'd charm,
Dark lightning fill'd her eye.

Fair Ulla's knee ſwift ſmote the ground;
Her hands aloft were ſpread,
And every joint as marble bound,
Felt horror's darkeſt dread.

Her lips ere while ſo like the roſe,
Were now as vi'let pale,
And tumbling in convulſive throes,
Expreſt o'erwhelming ail.

Her eyes, ere while ſo ſtarry bright,
Where living luſtre ſhone,
Were now transform'd to ſightleſs white,
Like eyes of lifeleſs ſtone.

And ſoon the dreadful ſpell was o'er,
And glimmering to the view,
The quivering flame roſe thro' the floor
A flame of ghaſtly blue.

Behind the altar's livid fire,
  Low from the inmoſt cave,
Young Wolfwold roſe in pale attire,
  The veſtments of the grave.
His eye to Ulla's eye he rear'd,
  His cheek was wan as clay,
And half cut thro' his hand appear'd
  That beckon'd her away.
Fair Ulla ſaw the woeful ſhade
  Her heart ſtruck at her ſide
And burſt—low bow'd her liſtleſs head,
  And down ſhe ſunk and died.'

The Siege of Marſeilles, a tragedy of unuſual length, terminates the collection. The character of Raymond has energy: but the concluding ſcene, in which, from motives of jealous honour, he is on the point of ſtabbing his wife, by no means correſponds in pathos with the criſis of the ſituation.

This volume will certainly be welcomed by all the readers of the Engliſh Luſiad, to whom no effuſion from the pen of William Julius Mickle can be indifferent. His great command of words, and the ſweet harmony and various conſtruction of his lines, have ſeldom been equalled: but he appears to have excelled more in the mechanical than in the inventive part of his art, and, like a true diſciple of Spenſer, is continually lounging in deſcription, without diſcriminating between the places in which it is agreeable or tedious to loiter with him. It would often have been wiſer to ſelect fewer circumſtances. Had he tranſlated more, and compoſed leſs, ſtill higher capabilities would probably have been aſcribed to his genius.

Art. XII. *Meteorological Obſervations and Eſſays.* By John Dalton, Profeſſor of Mathematics and Natural Philoſophy at the New College, Mancheſter. 8vo. pp. 220. 4s. Boards. Richardſon, &c. 1793.

Professor Dalton ſeems to be poſſeſſed of conſiderable aſſiduity in the cultivation of *phyſics*, but he has not, we think, been completely happy in either the plan or the execution of this work. 'His deſign, (he ſays) was to explain the nature of the different inſtruments uſed in meteorology, particularly the barometer,' for the ſake of the perſons unacquainted with their principles; to exemplify theſe principles by a ſeries of obſervations; and to add practical rules for judging of the weather. So far the deſign will probably be approved; for perhaps no work is more wanted than a clear and compendious view of what has been lately done towards the improvement of meteorology in different parts of Europe:—but Mr. Dalton's opportunities have not furniſhed him with more particular knowlege of the moſt important and moſt common publications relative to this ſubject, (as, for inſtance, Dr. Hutton's *Theory of Rain*, M. de Sauſſure's *Hygrometrie*, &c.) than will be found in literary journals. His explanations are ſo imperfect, that few ignorant perſons, we imagine, can derive inſtruction from them; nay, they contain paſſages grievouſly erroneous, if not nonſenſical; thus, p. 18, 'When any ſubſtance feels cold, it is concluded that the principle of heat is not ſo abundant in that ſubſtance as in the hand; and if it feel hot, then more abundant.' Surely the reader needs to be very little of a philoſopher in order to know that, of ſubſtances at the ſame temperature, ſome feel warm, others cold,—and that others, as the atmoſphere, are ſaid to be *warm*, *hot*, *ſultry*, when many degrees below the human temperature:—but theſe obſervations are too trivial for us to enlarge on them. The regiſters of the thermometer and barometer at Kendal and Keſwick may ſerve to give an idea of the climate of that part of England, though we believe that other obſervations (as thoſe in the late Mancheſter Memoirs,) render them ſuperfluous:—but whatever be the value of theſe local obſervations, they do not form a proper part of a popular introduction to meteorology: neither does the long eſſay on the aurora borealis; which is addreſſed more peculiarly to philoſophers, and 'became a primary conſideration, though the original deſign was ſtill kept in view.'

However the author may have failed ſo far, his reaſonings on ſome ſubjects are ingenious. His eſſay on the trade-winds was, as he conceived, original: but, after it was printed off, he found his explanation to be deduced from the very ſame principles, and in the ſame manner, which were adopted by Mr. Hadley in the Philoſophical Tranſactions for 1735. In the eſſay on the variation of the barometer, he advances an hypotheſis that deſerves to be mentioned. From ſome obſervations on the barometer at different elevations above the ſea, he concludes that the height of the atmoſphere does not perpetually vary with the height of the column of quickſilver,—but that the variation of the barometer depends on a change in the denſity of the lower ſtrata of air. This change Mr. D. ſuppoſes to ariſe from the influx of warm air, containing much water, and therefore, as is well known, being lighter, into a body of cold and dry air; by which means, part of the cold air is diſplaced, and the warm air diffuſed among the remainder; hence the weight of the column is diminiſhed, its elaſticity and bulk continuing the ſame: the reverſe happens when dry air mixes with warm air, containing much water.—On this principle, the author explains, with conſiderable addreſs, the range of the barometer in different climates and ſeaſons; as will appear from the following ſpecimen:

'The barometer is often low in winter, when a ſtrong and warm S. or SW. wind blows; the annual extremes at Kendal for theſe 5 years have always been in January; the loweſt was in January, 1789, about 2 weeks after the above mentioned high extreme; it was accompanied with a ſtrong S. or SW. wind, and heavy rain; the temperature of the air at the time was not high, being about 37°, but the reaſon was no doubt becauſe one half of the ground was covered with ſnow; it was therefore probably warmer above.—Now the reaſon why the low extreme ſhould have at that time, as well as at many others, ſoon ſucceeded the high extreme, ſeems explicable as follows: the extreme and long-continued cold preceding, muſt have reduced the groſs part of the atmoſphere unuſually low, and condenſed an extraordinary quantity of dry air into the lower regions; this air was ſucceeded by a warm and vapoury current coming from the torrid zone, before the higher regions, the mutations of which in temperature and denſity are ſlow, had time to acquire the heat, quantity of matter, and elevation conſequent to ſuch a change below; theſe two circumſtances meeting, namely, a low atmoſphere, and the greateſt part of it conſtituted of light, vapoury air, occaſioned the preſſure upon the earth's ſurface to be ſo much reduced. Hence then, it ſhould ſeem, we ought never to expect an extraordinary fall of the barometer, unleſs when an extraordinary riſe has preceded, or at leaſt a long and ſevere froſt; this, I think, is a fair induction from the foregoing principles; how far it is corroborated by paſt obſervations, beſides thoſe juſt mentioned, I have not been able to learn.'

At p. 124, we meet with an ingenious attempt to account for the greater cold on the eaſtern than on the weſtern coaſts of continents and large iſlands. This is the depoſition of moiſture and heat, (according to Dr. Hutton's theory,) as the upper SW. current from the equator, or that which is contrary to the trade-winds, firſt reaches the weſtern coaſts, and before it arrives at the eaſtern parts with its water, and has then no latent heat to give out. Hence the E. coaſt of America ſhould be colder than the W.—as is known to be the caſe in the old continent.

The moſt elaborate part of the preſent publication is that which treats of the *aurora borealis.* The phænomena of this meteor are thus claſſed and characterized:

'The appearances of the *aurora* come under four different deſcriptions.—Firſt, a *horizontal light*, like the morning *aurora*, or break of day.—Second, fine, ſlender, luminous *beams*, well defined, and of denſe light; theſe continue ¼, ½, or 1 whole minute, ſometimes at reſt apparently, but oftener with a quick lateral motion.—Third, *flaſhes* pointing upward, or in the ſame direction as the beams, which they always ſucceed; theſe are only momentary, and have no lateral motion, but they are generally repeated many times in a minute; they appear much broader, more diffuſe, and of a weaker light, than the beams; they grow gradually fainter till they diſappear. Theſe ſometimes continue for hours, flaſhing at intervals.—Fourth, *arches*, nearly in the form of rainbows; theſe, when complete,

plete, go quite acroſs the heavens, from one point of the horizon to the oppoſite point.

'When an *aurora* takes place, thoſe appearances ſeem to ſucceed each other in the following order:—Firſt, the faint rainbow-like arches; ſecond, the beams; and, third, the flaſhes: as for the northern horizontal light, it will appear in the ſequel to conſiſt of an abundance of *flaſhes*, or *beams*, blended together, owing to the ſituation of the obſerver relative to them.'

The poſitions which the author endeavours to eſtabliſh reſpecting the *aurora borealis* we chooſe alſo to give in his own words:

'The luminous beams of the *aurora borealis*, are cylindrical, and parallel to each other, at leaſt over a moderate extent of country.'——

'The cylindrical beams of the *aurora borealis* are all *magnetic*, and parallel to the *dipping-needle* at the places over which they appear.

'From the Corol. to Prop. 2, Sect. 1, and Phenom. 3, it follows, that the beams are parallel to the *dipping-needle*; and as the beams are ſwimming in a fluid of equal denſity with themſelves, they are in the ſame predicament as a magnetic bar, or needle, ſwimming in a fluid of the ſame ſpecific gravity with itſelf; but this laſt will only reſt in *equilibrio* when in the direction of the *dipping-needle*, owing to what is called the *earth's magnetiſm*; and as the former alſo reſts in that poſition only, the effects being ſimilar, we muſt, by the rules of philoſophizing, aſcribe them to the ſame cauſe. Hence, then, it follows, that the AURORA BOREALIS IS A MAGNETIC PHENOMENON, AND ITS BEAMS ARE GOVERNED BY THE EARTH'S MAGNETISM.'——

'The height of the *rainbow-like arches* of the *aurora*, above the earth's ſurface, is about 150 Engliſh miles.'——

'The beams of the *aurora* are ſimilar and equal in their real dimenſions to one another.'——

'The diſtance of the *beams* of the *aurora* from the earth's ſurface, is equal to the length of the beams, nearly.'——

'That appearance which we have called the *horizontal light*, and which is always ſituate near the horizon, is nothing but the blended lights of a group of *beams*, or *flaſhes*, which makes the appearance of a large luminous zone.'

In order completely to regiſter this curious opinion, we muſt extract the paſſage containing the author's hypotheſis relative to the conſtitution and illumination of the beams of this meteor:

'We are under the neceſſity of conſidering the *beams* of the *aurora borealis* of a *ferruginous* nature, becauſe nothing elſe is known to be magnetic, and conſequently, that there exiſts in the higher regions of the atmoſphere an elaſtic fluid partaking of the properties of *iron*, or rather of *magnetic ſteel*, and that this fluid, doubtleſs from its magnetic property, aſſumes the form of cylindric beams.—It ſhould ſeem too, that the rainbow-like arches are a ſort of *rings* of the ſame fluid, which encompaſs the earth's northern magnetic pole, like as the parallels of latitude do the other poles; and that the beams are arranged in equidiſtant rows round the ſame pole. At firſt view, indeed, it ſeems incompatible with the known laws of magnetiſm, that a quantity of magnetic matter ſhould aſſume the form of ſuch rings, by virtue of its magnetiſm; but it may take place in one caſe at leaſt, if we ſuppoſe the rings ſituate in the middle, between two rows of beams, ſo that the attraction on each ſide may be equal. As for the beams, in their natural ſtate, when not acted upon by cauſes hereafter to be mentioned, they muſt all be guided by the *earth's magnetiſm* (I mean the cauſe that guides the needle, whether it is in the earth or air I know not), and conſequently all have their *north poles* downward; but whether any two neighbouring beams have the poles of the ſame denomination, or of different denominations, acting upon each other, ſtill the effect will be the ſame, and their mutual action upon each other not diſturb their parallelism, nor the poſition of the rings; becauſe, whether the poles mutually attract or repel each other, is of no moment in this caſe, and the attraction of each pole is alike upon the rings.

'Things being thus ſtated, I moreover ſuppoſe, that this elaſtic fluid of magnetic matter is, like vapourized air, an *imperfect conductor* of electricity; and that when the equilibrium of electricity in the higher regions of the atmoſphere is diſturbed, I conceive that it takes theſe beams and rings as conductors, and runs along from one quarter of the heavens to another, exhibiting all the phenomena of the *aurora borealis.*—The reaſon why the diffuſe flaſhes ſucceed the more intenſe light of the beams is, I conceive, becauſe the electricity diſperſes the beams in ſome degree, which collect again after the electric circulation ceaſes.'

We leave to the future obſervers on the heavens the taſk of ſcrutinizing the ſeveral parts of this theory: but, meanwhile, we muſt do Mr. Dalton the juſtice to obſerve, that he has rendered the mechaniſm which he deſcribes, or the exiſtence of parallel beams, far from improbable. The opinion in the laſt quotation is purely hypothetical*.

As the ſtyle of theſe Eſſays is not generally clumſy nor vulgar, we wonder at finding '*rotary*' always uſed for *rotatory motion.*

From the foregoing account, it will appear that there are ſeveral things worthy of the attention of philoſophers in theſe Eſſays, though they are by no means calculated for general peruſal as an introduction to meteorology. Had every idea of this latter ſort been relinquiſhed, no part of the work would have diſguſted the intelligent reader; many paſſages might have obtained his approbation; and others, conſidering how little the author ſeems to have been aſſiſted by books, might eaſily have been excuſed.

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* From the compariſon of his obſervations, Mr. D. finds the aurora to be a ſign of fair weather—a fact which, if confirmed, militates againſt the ſuppoſition that this meteor ariſes from the combuſtion of hydrogene air.

Art. XIII. *Hair Powder*; a plaintive Epiſtle to Mr. Pitt, by Peter Pindar, Eſq. To which is added, *Frogmore Fête*, an Ode for Muſic, for the *Firſt of April*. 4to. 2s. 6d. Walker.

WHILE *ſome* very ſeriouſly conſider the tax on hair powder as bearing hard on thoſe individuals who can ill afford the payment of it, and who yet have not ſufficient ſtrength of mind, nor independence of ſituation, to diſcontinue the faſhion of wearing *whitened hair*, whatever be its natural colour, or whatever the age of the wearer;—while *others* benevolently lament the annual loſs, or worſe than *loſs*, to the public, of ſeveral millions of buſhels of corn, which might have ſerved to feed the poor, inſtead of being wantonly "waſted on the deſert air;"—while *another* claſs of complainers are execrating adminiſtration for ſwindling the public into a new, heavy, and unforeſeen tax, under the cunning pretext of aiming at the ſuppreſſion of ſo prepoſterous a miſ-uſe of the *ſtaff of life*;—while all theſe "*croakers*" are thus giving vent to their anger againſt the miniſter, on this occaſion, comes *Peter Pindar*, Eſq. who ſeldom loſes an opportunity of aiming a ſtroke at THE GREAT, but who cannot, for any conſiderable length of time, *gravely* and *ſeriouſly* make his attack:

"Like the watermen of Thames
"He rows by, and calls them names." SWIFT.

Peter's object, in the preſent merry publication, is

I. To addreſs Mr. Pitt, in a droll diſplay of the diſtreſs which the mighty maſter of the *ways* and *means* has brought, by this hateful tax, on old beaux, carrot-pated pennyleſs wenches, the lower degrees of men ſervants, barbers, hair dreſſers, &c. and ſome of much higher rank, noted for '*hawk-œconomy*.'—He then prefigures to himſelf, and to his readers, groupes of *informers* in full chaſe of powdered culprits:—but, ſoon quitting this ſatiric deſcription, he reſumes his addreſs to the Miniſter, whom he charges with wanting 'bowels of compaſſion:'

'How mean, (for money ſuch thy boundleſs rage!)
Thus to expoſe the cruel hand of age!
Much like the man art thou, and hard as he,
Who let his ſcaffold out at Tyburn tree;
Where, as the great and famous Dr. Dodd
Gave by a rope his ſinful ſoul to GOD,
Thus on his boards aloft, amid the crowd,
Th' unfeeling wretch of wretches bawl'd aloud,
(So anxious people's pockets to be picking,)
"Up, up—who mounts here? *all alive and kicking!*"

II. The poet next pays his dutiful reſpects to their Ma——s. As our readers are ſufficiently acquainted with this *courtly* writer's *manner* of complimenting crowned heads; we ſhall only take notice of the *matter*; and, firſt, we have his M——'s royal declaration that no more taxes are neceſſary, for, he exclaims,

> “*My* millions, PITT, ſhall pay the glorious war!”

A droll enumeration of property to be brought forwards, on this great occaſion, follows:—to which the Q—— adds her reſolution to give up her *chewels*, &c. &c. rather than the nation ſhall be *bankrup*; and here the humour chiefly conſiſts in the broken German-Engliſh;—of which P. P. had, in former publications, given ſpecimens in the oratory of Mad. S——g.

III. To prevent a miſconception of his political principles, the poet now takes occaſion to avow and aſſert his attachment to our conſtitution:

> ‘Think not I court a TUMULT's lawleſs hour,
> And wiſh a *mob*'s wild arm the ſword of power;
> No! let a TITUS, let an ALFRED rule;
> Who ſighs not for a King, I deem a fool.’

This idea is expanded through two or three pages of good manly ſenſe and nervous poetry; which ſhew that Peter can, if he will, for a few moments, be SERIOUS with DIGNITY.—Soon, however, he *deſcends*, and deviates into his wonted ſatirical ſtrain.

Returning to the courtly throng, he again plies the laſh, and ſcarcely a figure in the ſplendid groupe eſcapes untouched. To the PREMIER he ſeems particularly hoſtile. In addreſſing HIM this ſon of humour again becomes ſerious; and here we have a political lecture which will perhaps be deemed, by reflecting readers, the moſt valuable part of the preſent publication.

The *Ode for Muſic*, which forms the finale of this production, is a ſatire on the late *gala*, or *Dutch fair*, at her Majeſty's houſe at Frogmore. In this *after-piece*, the author has freely traveſtied ſome parts of Dryden's celebrated Cecilian ode. Peter ſeems always deſirous of parting merrily with his readers, when cloſing the book; and in this laudable view, in the preſent inſtance, we think he has not been unſucceſsful.

ART. XIV. *The ancient and modern State of the Pariſh of Cramond*; to which are added biographical and genealogical Collections, comprehending a Sketch of the Life and Projects of John Law, of Lauriſton, Comptroller General of the Finances of France. 4to. pp. 294. 15s. Boards. White. 1794.

THE author of this volume, Mr. John Philip Wood, printed at Edinburgh, a few years ago, ſome copies of a ſmall tract relative to John Law mentioned in the above title[*]; and this he did, we are told, with the hope that, having announced his intention to the public, he might receive farther communications reſpecting the pariſh of Cramond in general, and Mr. Law in particular: in this hope he has not been entirely diſappointed; and he here preſents to the public the fruit of his own obſervation and labour, aided by thoſe remarks and collections which have been furniſhed from different quarters. If *oral* information were requiſite, he was indeed greatly diſqualified; being, he ſays, *ſcopulis ſurdior Icari*; and in ſome few reſpects the gratification of his inquiries ſeems to have been reſolutely with-holden: yet, whatever might be his diſadvantages, Mr. Wood has here produced an agreeable and reſpectable volume.

Cramond, or *Caeramon*, the fort on the river Amon, which winds through a part of the pariſh, lies principally in the county of Mid Lothian or Edinburgh. The firſt part of the work relates its hiſtory, eſtates, and manor-houſes, with a brief account of the proprietors as far back as they can be traced; alſo its eccleſiaſtical ſtate, ſchools, modes of ſupporting the poor, manufactures, harbour, ſhipping, fiſheries, rent, agriculture, produce, implements of huſbandry, horſes, prices of labour, minerals, iſlands, bridges, roads, cuſtoms, manners, &c.

Impenetrable darkneſs envelopes the hiſtory of this ſpot, as of numerous others, till the time of the Romans, of whoſe reſidence here ſeveral veſtiges are ſtill exiſting, which are particularly noticed. After their departure, obſcurity returns; and little is known till the year 995, when a battle was fought here between the forces of a Scottiſh king and thoſe of an uſurper, in which the latter were vanquiſhed, and the army of the former, inferior as to number, diſplayed much good conduct and ability. In 1544 the armament fitted out by Henry VIII. was landed in this pariſh: that violent man had ſent this force to take vengeance on the Scots, becauſe Mary of Lorraine had refuſed the propoſal of a match between her daughter *Mary*, afterward queen of Scotland, and prince *Edward*.

It muſt be with regret that the reader, in peruſing works of this kind, obſerves the cenſure which falls on South Britain compared with Scotland, as to the management of the poor. After an account of the meaſures employed in the pariſh of Cramond, our author adds,—'Here one cannot but remark the wide difference betwixt the mode of providing for the poor in this country, and the arbitrary and oppreſſive method of managing the rates for their ſupport in England.'—He farther inſerts a note from Sir John Sinclair's *Statiſtical Account*, greatly to the honour of Scotland:—"Of all the funds of Europe, none are managed at ſo little expence to the fund itſelf, none ſo frugally, none ſo impartially, and none laid out more to the purpoſe for which they were raiſed, than the poor's fund under the care of the Kirk Seſſions of Scotland."

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[*] See Rev. N. S. vol. viii. p. 111.

Iron is a conſiderable manufacture in Cramond; its different branches are ſaid to employ about eighty men and boys, each of whom earns from 3s. to 26s. per week. The fiſheries, once beneficial, are now at a low ebb.—Rent, agriculture, &c. are detailed; and it is concluded that land makes on an average about 35s. the acre; a ſum which we ſhould hardly have ſuppoſed. The principal article appears to be *hay*; the great demand at Edinburgh for that commodity ſecuring a conſtant market.—Wheat takes the lead of all other grain; it is ſaid to be ſown in every ſituation, on every kind of ſoil, and often with very little regard to the ſtate of the ground: but we are told that the farmers are now become ſenſible of their error. That potatoes ſhould form an important article of produce, in this diſtrict, we ſhould expect: but that *yams* are cultivated, and are very productive, 'without having the ground dunged,' is a curious piece of information.—The character given of the different ranks of inhabitants in this pariſh is greatly to their honour.

The ſecond part of this work conſiſts of genealogical and biographical collections. Sir George Mackenzie, afterward Earl of Cromarty, ſtands firſt in the liſt. If we judge rightly, his arbitrary and obnoxious conduct merited greater cenſure from the friends of truth and liberty than is here allotted. One of the beſt characters, if not the firſt, exhibited in this work, is that of John, the ſecond Earl of Hopetoun, who died in February 1781. His Lordſhip's opinion appears to have been that of the poet—"the poſt of honour is a private ſtation:"—

'Endowed,' ſays this writer, 'with the moſt noble qualities of the head and heart, uniting to good ſenſe and judgment, a benevolence of diſpoſition, and a degree of probity and integrity never exceeded, and but rarely to be equalled: theſe eſtimable virtues, called into energy by his very ample fortune, rendered his Lordſhip, during the courſe of a long life, one of the moſt conſtant friends and benefactors this kingdom has ever been bleſſed with. Inferior to none in ability and knowledge, he was qualified to execute with honour the firſt offices of the ſtate; but he conſtantly reſiſted every ſollicitation to accept of a ſhare in adminiſtration, judging that he *would* be enabled to do more real ſervice to the nation, by attending to the management and improvement of his extenſive poſſeſſions, wherein his liberal and diſcerning judgment could act uncontrouled. On the ſame principle, he declined the honour of repreſenting the Scottiſh peerage, tendered to him on the death of his father; and if he accepted the ſinecure office of Lord of police, it was ſolely with the view of appropriating the whole of the income ariſing from that uſeleſs, and now aboliſhed, place, to the ſupport of charitable inſtitutions.'

Other names appear in the liſt, but none ſo famous as that of Law of Lauriſton in this pariſh; a deſcendant of which family, not a century ago, aſtoniſhed all Europe by his projects, his ſucceſs, and his ruin. The writer of this volume, as already obſerved, had a particular regard to him in the performance, and his hiſtory occupies about one hundred pages.

John Law of Lauriſton was born 21ſt April, 1671. He appears to have been a man of education, of wit, of engaging manners, and of ability: his calculating genius is ſaid to have aſſiſted him in gaming, and his gallantries produced ſome difficulties which obliged him to leave his country: but about the year 1700 he returned, and then publiſhed "Reaſons for conſtituting a council for trade," and "A propoſal for ſupplying the nation with money;" both relative to Scotland. His propoſitions gained the attention of parliament, as well as of the court, and of the moſt conſiderable people in the country:—but his ſcheme, though ſaid to be fixed on ſound and incontrovertible principles, was rejected; and juſtly ſo, if the apprehenſion be well founded that, had it taken effect, all the eſtates in the kingdom would thereby have been brought to a complete dependance on government.—Diſappointed as to his plans, he abandoned his native country. To other miniſters and princes he propoſed his arrangements; and at length in France, the finances and the people of which kingdom were in a miſerable ſtate, he obtained ſome countenance, and was permitted to erect a bank: the effects of which, on the induſtry and trade of the nation, were ſo beneficial that, as had been firſt propoſed, it was reſolved to take it into the king's hands. Though, by theſe means, it received conſiderable detriment, it continued uſeful, and Mr. Law began to develope the great project on which he had long meditated, known by the name of the *Miſſiſippi ſyſtem* *; which in ſome meaſure turned the heads of the French people, but which, Mr. Wood thinks, had it been carried into full execution, would in all probability have exalted France to a vaſt ſuperiority of power and wealth over every other ſtate. It is Mr. W.'s wiſh to exculpate his countryman; and he complains of the freedom which has been uſed in 'calumniating the reputation of this GREAT man, ſtigmatizing him as an unprincipled knave, and attributing the downfall of the *ſyſtem* to his machinations.' We conſider ourſelves by no means competent to judge what might have been the conſequence, had Mr. Law's plan proceeded according to his own direction; yet we think that there is weight in the arguments here adduced in his vindication, and we can eaſily ſuppoſe that the alterations and meaſures of the 'Regent and his perfidious counſellors' might accelerate and heighten, if not occaſion, the vexations and miſeries which attended the ſcheme.

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* A trading company was erected under the title of the *Weſtern* or *Miſſiſippi* Company. Its object was the planting and culture of the French colonies in North America. The King gave to this company all the lands of *Louiſiana*; and the country was repreſented as a *Peru*, more fertile in gold than that of the Spaniards: ſee Monthly Review, vol. lxv. p. 183; where the reader will find many curious particulars relative to Mr. Law and his plans, extracted from Juſtamond's tranſlation of the Life of Louis XV.

The ſcene which followed the Miſſiſippi propoſals has been often repreſented: but a variety of anecdotes are here collected, which cannot fail of amuſing the reader.—Amid the confuſion, Mr. Law blazed, a meteor of unequalled ſplendor:—'The admiring world beheld an obſcure foreigner, by the mere force of extraordinary genius and abilities, riſe in the courſe of a few months from a private condition, to the high ſtation of Prime Miniſter of the politeſt nation in Europe, which he governed for ſome time with almoſt abſolute power. It muſt be mentioned to his honour, that he voluntarily gave up the whole perquiſites as well as ſalary annexed to his office, was remarked for plainneſs and ſimplicity of dreſs, and for order and ſtrict propriety in the management of his houſehold.'—What a reverſe of fortune did he ſoon experience! and numbers with him!—Our author attributes all the evil and ruin, which followed, to what he calls the *fatal* edicts of the court; a piece of folly, he ſays, 'hardly to be equalled in the annals of any nation, and only to be accounted for as a contrivance of the miniſtry to free themſelves from a formidable rival, to accompliſh which they did not heſitate to bring the kingdom to the brink of deſtruction!'—yet ruinous as the conſequences were to ſeveral individuals, he thinks that the project, on the whole, was rather beneficial than hurtful to France, ſince the people became more induſtrious and commercial, and were better informed as to the principles of trade and manufactures.

Whatever was the cenſure to which the French people expoſed themſelves, other nations were ſpeedily induced to attempt an imitation:—'the famous South-ſea bubble,' [in England] ſays this writer, 'made the moſt conſpicuous figure; but the compariſon betwixt this and the Miſſiſippi will not hold throughout, the former having been from the beginning an iniquitous deſign to enrich a few at the expence of the multitude,

titude, by underhand meaſures raiſing the ſtock, and ſuffering it to fall again when that end was anſwered.'

Mr. Law concluded the chequered courſe of his life at Venice, in the year 1729, and the 58th of his age, dying in a ſtate but little removed from indigence. An account is added of his deſcendants, ſome of whom are ſtill living, and in reſpectable ſituations.

We muſt now haſten to finiſh our account of this intereſting performance.—It is diſpoſed and written in a far more agreeable manner than ſeveral publications in this line which have fallen under our notice. Mr. Wood's papers were ſubmitted to the inſpection of Sir John Sinclair, who recommended the printing of the manuſcript in a detached form. We have only to add that, beſides pedigrees, a map of the pariſh, and a portrait of Mr. Law, there are ſeven other engravings, executed by Scott of Edinburgh.

Art. XV. *The Deſerted Daughter:* A Comedy. As it is acted at the Theatre Royal, Covent Garden. 8vo. 2s. Robinſons. 1795.

"To catch the manners living as they riſe," and ſo to exhibit them as to render folly ridiculous, vice deteſted, and virtue admired, is the ſuppoſed object of the comic writer. That this was the intention of Mr. Holcroft * in preparing the ſcenes of 'The Deſerted Daughter' for the ſtage, we do not doubt; yet we hope that the age is not ſo depraved as to furniſh a Mr. *Mordent*, from whoſe unnatural deſertion of his daughter, by his firſt wife, ariſe the whole intereſt and effect of the piece. The author may ſay, probably, that he does not mean to inſinuate that the exact prototype of Mordent exiſts, but only to prove by it to what an enormity of guilt the pride and abſurd notions, which prevail in the faſhionable world, may poſſibly hurry ſome weak and infatuated individual.

Moſt of the characters among whom the buſineſs of this drama is divided, viz. *Donald*, an honeſt Scotch ſervant; *Item*, and *Grime*, a ſteward and an attorney, combined in defrauding *Mordent*: *Cheveril*, his ward, in all the ebullition of twenty-one; *Lenox*, the vicious companion of Mordent; and *Mrs. Sarſnet*, the pert, Slipſloppiſh waiting-maid on Mordent's wife; are not altogether new to the ſtage. Lady Ann Mordent's character is not fully brought out: we think that Mr. Holcroft might have made more of it. Of the prominent feature of Mordent, we have already given our opinion. The 'ſurly miſanthrope,' as the author calls himſelf in the prologue, has imagined, we preſume, what does not exiſt; for where is the monſter who could abandon his only daughter in the bloom of youth to poverty and probable infamy? As to Joanna, the deſerted daughter, ſhe forms an amiable and intereſting character, in the delineation of which there is ſome novelty: but we much queſtion whether it be natural; for, to make 'a ſimple girl' an adept in the ſcience of phyſiognomy, by ſtudying Lavater, is ſurely to outrage probability. As the dialogue, however, in which this peculiarity is diſplayed between Joanna and Mrs. Enfield, (the bawd in whoſe houſe ſhe is placed, ignorant of the character of the owner,) is as amuſing a ſcene as any in the play, we ſhall preſent it to our readers:

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* Mr. Holcroft's name is not to this publication, but he is known to be the author of it.

'Mrs. *En*. Well, my ſweet Joanna, do you think you can love me, and truſt me, and follow my advice?

'*Joanna*. Are you not my benevolent protectreſs, and will it not be my duty?

'Mrs. *En*. Why that's a precious! Ay, ay; do but as I deſire you, darling, and then!

'*Joanna*. Oh, that I will! Come, ſet me to work.

'Mrs. *En*. Ah, I won't kill you with work. Pretty dear! Thoſe delicate arms!—They were not made for work.

'*Joanna*. Fie! You muſt not tell me that. My mother is dead, and my father—! *(firmly)* But I muſt bear my fate with fortitude. Labour is no puniſhment.

'Mrs. *En*. Labour? Oh the beauty! Chicken gloves, my lamb, for thoſe white hands! A noble looking-glaſs to ſee that ſweet form! A fine chariot, to ſhew off your charms! Theſe you ought to have, and a thouſand other fine things. Ay, and if you take my advice, have them you ſhall.

'*Joanna*. Fine things? Chariots? No, no; not for me. To work, to work.—But I'll willingly take your advice; for, you are ſo kind, it cannot be ill!

'Mrs. *En*. Ill? Heaven protect me! I adviſe a dear ſweet handſome creature to ill?

'*Joanna*. Handſome? Fie! an orphan; fatherleſs!

'Mrs. *En*. Ay, very true! Ill? No, no; think me your parent.

'*Joanna*. *(Snatch and kiſs her hand)* Dear lady!

'Mrs. *En*. Ah, my tender lamb! Think of joy! Think of pleaſure!

'*Joanna*. Be not ſo kind. You ſhould not ſoften, but ſteel my heart! Teach it to have neither fear nor feeling of wrong; to laugh when others weep. Oh! I'll mock at ſorrow!

'Mrs. *En*. Do not think of it.

'*Joanna*. Did you never ſee your father?

'Mrs. *En*. Anan, dear?

'*Joanna*. I never ſaw mine! Do not even know his name! I had a ſtrange deſire to ſee him once, but once, and I was denied! I am a high ſpirited girl, but I would have kneeled to him; would have kiſſed his feet; and was refuſed.—No matter!

'Mrs. *En*. Forget it.

'*Joanna.* Well, well!—Courage!—You muſt let me work. I'll earn what I eat. I love you for your kindneſs, but I will not be dependent.

'Mrs. *En.* Since you will! You ſay you can draw?

'*Joanna.* It has been my delight. I have ſtudied the human countenance, have read Lavater.

'Mrs. *En.* Anan! Will you copy the engraving I ſhewed you?—

'*Joanna.* What, the portrait of that ſtrange—?

'Mrs. *En.* Mr. Mordent. (*Handing down a frame.*)

'*Joanna.* Mordent?

'Mrs. *En.* Of Portland Place.

'*Joanna.* (*Examining*) I don't quite like him!

'Mrs. *En.* Why?

'*Joanna.* He's a wicked man.—

'Mrs. *En.* Nay—

'*Joanna.* A wild eye!—I hope he is not your relation.

'Mrs. *En.* No: but has been a very good friend.

'*Joanna.* Take care of him!

'Mrs. *En.* Can you judge ſo certainly?

'*Joanna.* Looking at ſuch a face, who can fail? (*Examining Mrs. Enfield*) You are a worthy lady; a kind lady; your actions beſpeak it: and yet—Don't be angry—there is ſomething about your features—that I don't like!

'Mrs. *En.* Bleſs me, dear!

'*Joanna.* I muſt be wrong, becauſe you are good: but you have not a good countenance. That's ſtrange! I never ſaw ſuch a thing before!—And the more I look the leſs I like.

'Mrs. *En.* (*Aſide*) Does ſhe ſuſpect me?

'*Joanna.* If ever I draw your face, I'll alter ſome of the lines. I'll make them ſuch as I think virtue ought to have made them; open, honeſt, undaunted. You have ſuch a number of little artful wrinkles at the corners of your eyes!—You are very cunning!

'Mrs. *En.* (*In a tremor*) What does ſhe mean?

'*Joanna.* But what of that? You are kind to me; and I fear no cunning, not I! You found me friendleſs, have given me work, and I would die to ſerve you! So I'll copy that wild man's portrait.

'Mrs. *En.* Wild?

'*Joanna.* Nay, for that matter, you need not fear him: but if you know any vain, fooliſh young girls, that love flaunting, and will liſten to fine promiſes, bid them beware of him.

'Mrs. *En.* (*Aſide*) A little witch.'

The moral of this grave and ſentimental drama, in which many excellent thoughts and paſſages occur, we conceive to be two-fold. By the character of Lady Anne, the author endeavours to evince the effect of patience and meekneſs in a wife on the heart of a looſe and profligate huſband; and, by that of Joanna, to diſplay the power of mind in affording ſelf-ſupport under circumſtances of deſertion, and the influence which virtue in a child may have in reclaiming a vicious parent.

Art. XVI. *The Hiſtory, Civil and Commercial, of the Britiſh Colonies in the Weſt Indies.* By Bryan Edwards, Eſq. of the Iſland of Jamaica, F. R. S. & S. A. and Member of the American Philoſophical Society at Philadelphia. The Second Edition, illuſtrated with Maps. 4to. 2 Vols. 2l. 12s. 6d. Boards, Stockdale. 1794.

The firſt impreſſion of this very valuable work has been ſufficiently introduced to the notice of our readers, in the numbers for June, July, September, and November 1794. With reſpect to the preſent edition, Mr. Edwards ſays that he has availed himſelf of the opportunity of correcting ſeveral errors which had crept into the firſt, but that he has not found it neceſſary to enlarge the work with any new matter of his own, 'worthy of mention.'

'The only additions of importance, (he obſerves,) are a few notes and illuſtrations, with which the kindneſs of friends has enabled me to ſupply ſome of my deficiencies. I have thought it proper, however, in that part of book vi. which treats of the commercial ſyſtem, to inſert a copy of the proviſional bill preſented to the Houſe of Commons in March 1782 by the Right Hon. W. Pitt, Chancellor of the Exchequer, for the purpoſe of reviving the beneficial intercourſe that exiſted before the late American war, between the United States and the Britiſh Sugar Iſlands. This bill, through the influence of popular prejudice and other cauſes, was unfortunately loſt. Had it paſſed into a law, it would probably have ſaved from the horrors of famine 15,000 unoffending negroes, who miſerably periſhed (in Jamaica alone) from the ſad effects of the fatal reſtrictive ſyſtem which prevailed.'

Mr. E. is of opinion that this very impolitic and illiberal ſyſtem *muſt*, at ſome time, be abandoned: 'we may ruin our ſugar colonies, and ourſelves alſo, in the attempt to prevent the intercourſe; but it is an experiment which God and Nature have marked out as impoſſible to ſucceed. The preſent reſtraining ſyſtem is forbidding men to help each other; men who, by their neceſſities, their climate, and productions, are ſtanding in perpetual need of mutual aſſiſtance, and able to ſupply it.' This ſubject is certainly of great importance; and no man can be better informed with reſpect to it than Mr. Edwards: ſurely, therefore, his remarks deſerve ſerious conſideration.

This additional preface alſo includes a catalogue of the more rare and valuable exotics now flouriſhing in the public Botanic Garden in Jamaica; together with a liſt of medicinal and other plants, growing in S. and N. America, the Eaſt Indies, &c. 'the introduction of which would be a great acquiſition to the Weſt Indies;' and an account of the very laudable pains which

Admiral Sir John Laforey has taken to introduce a new ſpecies of ſugar-cane into the Britiſh Weſt Indies.

The relation is communicated by the Admiral himſelf; and, as it is brief, novel, and intereſting, we ſhall extract it:

'*Remarks on the* Eaſt India *and other* CANES *imported into the French Charaibean Iſlands, and lately introduced into the Iſland of* Antigua, *by Sir* John Laforey, *Bart.*

"One ſort was brought from the iſland of Bourbon, reported by the French to be the growth of the coaſt of Malabar.

"Another ſort from the iſland of Otaheite.

"Another ſort from Batavia.

"The two former are much alike, both in their appearance and growth, but that of Otaheite is ſaid to make the fineſt ſugar. They are much larger than thoſe of our iſlands, the joints of ſome meaſuring eight or nine inches long, and ſix in circumference.

"Their colour, and that of their leaves alſo, differs from ours, being of a pale green; their leaves broader, their points falling towards the ground as they grow out, inſtead of being erect like thoſe of our iſlands. Their juice alſo, when expreſſed, differs from that of our canes; being of a very pale, inſtead of a deep green colour. I cauſed one of the largeſt of theſe canes to be cut, at what I deemed its full growth, and likewiſe one of the largeſt of the iſland canes that could be found upon each of three other plantations. When they were properly trimmed for grinding, I had them weighed: the Malabar canes weighed upwards of ſeven pounds; neither of the other three exceeded four pounds and a quarter.

"They are ripe enough to grind at the age of ten months; a few cut for a trial by my manager, above twelve months old, were judged to have loſt part of their juices, by ſtanding too long.

"They appear to ſtand the dry weather better than ours; I obſerved, that after a drought of a long continuance, when the leaves of our own canes began to turn brown at their points, theſe continued their colour throughout.

"A gentleman of Montſerrat had ſome plants given to him by Monſieur Pinnel, one of the moſt conſiderable planters of Guadaloupe, who told him he had, in the preceding year (1792) in which an exceeding great drought had prevailed, planted amongſt a large field of the iſland canes half an acre of theſe; that the want of rain, and the *borer*, had damaged the former ſo much, that he could not make ſugar from them, but the latter had produced him three hogſheads.

"In the ſpring of this year (1794) a trial was made of the Malabar canes, on one of my plantations; 160 bunches from holes of five feet ſquare were cut, they produced upwards of 350 lbs. of very good ſugar (a ſample of which I ſent to Mr. Edwards *) the juice came into ſugar in the teache, in much leſs time than is uſually required

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'* The ſugar is extraordinarily good; the colour bright, and the grain, though not ſo large as in the beſt St. Kitt's ſugar, ſtrong. I am perſuaded that no raw ſugar will anſwer better for the refinery.'

quired for that of the other canes, and threw up very little ſcum. The produce was in the proportion of 3,500 lbs. to an acre; the weather had then been ſo very dry, and the *borer* ſo deſtructive, that I am ſure no one part of that plantation would have yielded above half that quantity from the other canes, in the ſame ſpace of ground. We had not then the benefit of the new-invented clarifiers, which, though imported, had not been fixed up for want of time.

"The French complain that theſe canes do not yield a ſufficient quantity of field traſh, to boil the juice into ſugar; to this, and to their never throwing up an arrow, I think their ſuperior ſize may in good meaſure be attributed. This inconvenience may be obviated, by the ſubſtitution of coals; and the increaſed quantity of the cane-traſh, which their magnitude will furniſh (and which we reckon the richeſt manure we have, when properly prepared) will well indemnify the expence of firing.

"The Batavia canes are a deep purple on the outſide; they grow ſhort-jointed, and ſmall in circumference, but bunch exceedingly, and vegetate ſo quick, that they ſpring up from the plant in one-third the time thoſe of our iſland do; the joints, ſoon after they form, all burſt longitudinally. They have the appearance of being very hardy, and bear dry weather well; a few bunches were cut and made into ſugar at the ſame time the experiment was made with the white canes. The report made to me of them was, that they yielded a great deal of juice, which ſeemed richer than that of the others; but the ſugar was ſtrongly tinged with the colour of the rind; and it was obſerved, that upon the expreſſion of them at the mill, the juice was of a bright purple; but by the time it had reached through the ſpout to the clarifier (a very ſhort diſtance) it became of a dingy iron colour. I am told the Batavia ſugar imported into Amſterdam is very fair; ſo that if thoſe canes ſhould otherwiſe anſwer well, means may doubtleſs be obtained to diſcharge the purple tinge from their juice."

This edition is accompanied by ſixteen maps and plates; which, together with the additional preface, are ſold ſeparately, price 10s. 6d. for the accommodation of purchaſers of the firſt impreſſion.

ART. XVII. *An Elegiac Poem*, ſacred to the Memory and Virtues of the Honourable Sir William Jones; one of the Judges of the Supreme Court of Judicature in Bengal. Containing an Hiſtorical Retroſpect on the Progreſs of Science, and foreign Conqueſts in Aſia. By the Author of Indian Antiquities. 4to. pp. 43. 3s. Faulder. 1795.

WE have often thought, and once at leaſt hinted, that Mr. Maurice's talents for poeſy are ſuperior even to his abilities as an hiſtorian; and we are ſtrongly confirmed in this opinion by a peruſal of the preſent elegy. Fancy, the ſoul of poetry, riſes here on no weak nor vulgar wing; and we have not recently read any thing of the ſame caſt, which has appeared to us ſo near to perfection. The diction is pure, the phraſeology is unembarraſſed, the epithets are well choſen, and the tranſitions, though bold, are ſeldom unnatural.

The ſcene of this poem is ſuppoſed to be on the banks of the Ganges; the time between ſun-ſet and ſun-riſe. It opens with theſe excellent ſtanzas:

'Shall Genius ſlumber in the oblivious tomb,
By no ſublime funereal ſong deplored;
Shall he who tower'd on Fancy's loftieſt plume,
Want the ſweet dirge o'er beauteous Laura pour'd?*

'Muſes of ASIA! ye who fann'd the fire
That in your favourite's ardent boſom glow'd,
With all your flame my kindling ſoul inſpire,
As when the exalted ſtrain to Mithra flow'd.†

'Ariſe!—and deeply ſmite the choral ſhell;
Solemn, yet plaintive, roll the impaſſion'd lay:
Like thoſe which ſhook, of old, the myſtic cell,
And mourn'd the all-cheering ſun's departing ray.'

The Genius of antient Aſia (who is here a female,) is well painted. She deſcends, pronounces the panegyric of her favourite, JONES, and traces the progreſs of eaſtern ſcience from the earlieſt times, according to the order of his Diſſertations in the *Aſiatic Reſearches*. Having marked the ravages made by *Mahmud*, *Gengis*, *Timur*, *Shahrock*, *Ulug-beg*, *Baber*, *Akber*, *Aurungzebe*, and *Abdollah*, and the diſmal ſituation of India when our Britons firſt became acquainted with it, ſhe burſts forth into the following beautiful apoſtrophe:

'To chaſe the tenfold gloom, my JONES, was thine,
To cheer the Brahmin, and to burſt his chains;
To ſearch for latent gems the Sanſcreet mine,
And wake the fervour of her ancient ſtrains.

'For oh! what pen ſhall paint with half thy fire,
The power of Muſic on the impaſſion'd ſoul,
When the great maſters waked the Indian lyre.
And bade the burning ſong electric roll?‡

'The myſtic veil, that wraps the hallow'd ſhrines
Of India's deities, 'twas thine to rend;
With brighter fires each radiant altar ſhines,
To nature's awful god thoſe fires aſcend.

'* See the elegant tranſlation of Petrarch's pathetic Elegy on Laura, in the Aſiatic Poems of Sir William Jones.'

'† Alluding to the author's laſt poetical effuſion, the Ode to Mithra, inſerted at the end of the ſecond volume of Indian Antiquities; in which the rites of the ancient Sabian ſuperſtition are glanced at.'

'‡ The impreſſive title of one of the moſt ancient Sanſcreet treatiſes on muſic is, "The Sea of Paſſions." See our author's animated account of the Indian muſic in the Aſiatic Reſearches, vol. II. p. 55.'

'Sound the deep conch; dread Veeſhnu's power proclaim,
And heap with fragrant woods the blazing urn;
I ſee, ſublime Devotion's nobleſt flame
'Midſt Superſtition's glowing embers burn!

'Twas thine, with daring wing, and eagle eye,
To pierce antiquity's profoundeſt gloom; *
To ſearch the dazzling records of the ſky,
And bid the ſtars the ſacred page illume. †

'Nor did the inſtructive orbs of heaven, alone,
Abſorb thy ſoul 'mid yon ethereal fields;
To thee the vegetable world was known,
And all the blooming tribes the garden yields;

'From the tall cedar on the mountain's brow,
Which the fierce tropic ſtorm in vain aſſails,
Down to the humbleſt ſhrubs that beauteous blow,
And ſcent the air of Aſia's fragrant vales.

'But talents—fancy—ardent, bold, ſublime—
Unbounded ſcience—form'd thy meaneſt fame;
Beyond the graſp of death, the bound of time,
On wings of fire RELIGION wafts thy name. ‡

'And long as ſtars ſhall ſhine, or planets roll,
To kindred virtue ſhall that name be dear;
Still ſhall thy genius charm the aſpiring ſoul,
And diſtant ages kindle at thy bier.'

We could with pleaſure quote many more ſtanzas: but we wiſh our readers not to be contented with quotations and parts only, where the whole is ſo worthy of their peruſal.

ART. XVIII. *Graphic Illuſtrations of Hogarth*, from Pictures, Drawings, and ſcarce Prints in the Poſſeſſion of Samuel Ireland, Author of this Work; of a Picturesque Tour through Holland, Brabant, &c. and of the Picturesque Beauties of the Rivers Thames and Medway. 8vo. pp. 183. 2l. 5s. Boards; large Paper 4l. 4s. Faulder. 1794.

OUR readers will be able to form ſome idea of the plan of the publication before us, by the following extract from the author's preface:

'The intention of this work is to preſent to the public, copies of ſuch ſpecimens only as are in the poſſeſſion of the author; with a ſingle exception, the tracing of the Rape of the Lock. This is taken from

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'* See the two profound Diſſertations on the Indian Chronology in Aſiatic Reſearches, vol. II. p. 111, and 389.'

'† Conſult various aſtronomical paſſages in the treatiſes abovementioned, and the diſcourſe on the Lunar Year of the Hindus, in the ſame publication, vol. III. p. 249. They are all made ſubſervient to the cauſe of the national theology, and the illuſtration of the grand truths delivered in the ſacred writings.'

'‡ Alluding to ſome circumſtances of devotion, which occurred in the moments of Sir Wm's diſſolution.

a very rare print in the valuable collection of the Hon. Horace Walpole, the preſent Earl of Orford, by whoſe permiſſion it was made.

'The etchings in this volume are principally by the author; but he has received very conſiderable aſſiſtance from his daughters, whoſe great attention to the ſpirit and character of the originals will, he is induced to flatter himſelf, procure from the public that approbation which, perhaps with ſome partiality, he conceives to be due to their merit.

'The volume conſiſts of ſixty engravings. Thoſe which are from original prints are either unique, or ſo very rare, as to leave a preſumption, from the great prices they have drawn from the pockets of individuals, that they have ſome claim to the attention of the public. If, nevertheleſs, in the rigor of criticiſm, cenſure ſhould fall upon any of them, as ſcarce worthy of the public eye, let that cenſure be ſoftened by the conſideration, that the early dawning of Genius, raiſing itſelf into notice by labors not of the higheſt intereſt or much public expectation, has of late received a ſanction, from the avidity with which they have in many inſtances been ſought after, both by the learned and great: and the prices they have alſo given for the originals of theſe prints will juſtify this attempt to lay before the public a cloſe repreſentation of them, at a much more moderate price.

'The author flatters himſelf that he has brought ſuch proofs of the originality of the plates introduced in the courſe of this work, as to remove all doubt or queſtion upon the ſubject.'

The firſt engraving here preſented to us is a portrait of Hogarth, from an original picture in oil by himſelf; 'and if reliance may be had, (Mr. Ireland obſerves,) on the teſtimony of the late Mrs. Hogarth, Mr. Paul Sandby, the late Mr. Theophilus Forreſt, and other [others] of the artiſt's particular friends, who have ſeen it, the likeneſs will be ſufficient to recommend it to the place it holds.'—We have ſeen a portrait of this truly original genius painted by himſelf, and which we believe ſtill remains at the houſe at Chiſwick, now in the poſſeſſion of Mrs. Lewis; and, as far as we can carry the reſemblance in our eye, it is very unlike the preſent: but probably they were not painted at the ſame periods of the author's life; in which caſe we need not wonder if there ſhould be a perceptible difference.—In the ſmall oval print from the Rape of the Lock, which was deſigned for the top of a ſnuff-box, we ſee but little merit; ſurely nothing but its extreme ſcarcity, if we may rely on the etching in this volume, could induce a purchaſer to give ſo enormous a ſum as thirty-three pounds for an impreſſion; yet that price was paid for an original impreſſion of this print at Mr. Gulſton's ſale in the year 1786.—Mr. Ireland has introduced four etchings from what he conſiders as original drawings by Hogarth, with the following remarks:

'With ſuch rare talents of pourtraying characters, it is natural that he ſhould be ambitious of tranſmitting to poſterity ſome traces of the diſtinguiſhed perſonages at that time ſo juſtly deemed an ornament to our country: and Button's coffee-houſe (then a place of great reſort among the firſt rate wits of the age,) was properly ſelected as the ſcene beſt calculated for his purpoſe. At fit opportunities here it was, that the original drawings of the four following plates were made by our artiſt about the year 1720, when he was only three and twenty years of age. They are in Indian ink, yet being marked with a ſtrong pen and ink outline, give a decided character to the perſons they were intended to repreſent. The authenticity of them may be relied on: they were purchaſed by me (with three of the original drawings of the Hudibras) of the executors of a Mr. Brent, an old gentleman who was for many years in the habits of intimacy with Hogarth.'

We feel ſome difficulty, notwithſtanding this account, in believing theſe drawings to be genuine, and we have obſerved that they are not generally conſidered in that light. The characters repreſented in them are remarkable. Martin Folkes and Mr. Addiſon are introduced in the ſecond plate; Doctor Arbuthnot, and Count Viviani, a perſon who frequented Button's at that time, in the third; in the portrait of the Count there is much character and feeling:—Mr. Pope and Dr. Garth are repreſented in the fourth plate.

Mentioning Hogarth's plates for Hudibras, the author obſerves 'that in this work the artiſt has ſhewn himſelf a perfect maſter of his ſubject; and has diſplayed a talent for ſatire, not inferior to that of his maſterly original. He has managed the whole ſeries of prints with ſuch ſkill, as to make the ſubject his own. The large ſet of prints upon this ſubject were ſo highly eſteemed by Hogarth, that Mrs. H. aſſured me, whenever he met with fine impreſſions of them, he eagerly became a purchaſer.' Lord Orford appears to entertain a very different opinion of the merit of theſe compoſitions, when he ſays, "His Hudibras was the firſt of his works that marked him as a man above the common; yet what made him then noticed, now ſurpriſes us to find ſo little humour in an undertaking congenial to his talents."

In Mr. Ireland's account of Mrs. Hogarth, we particularly noticed the following paragraph:

> 'It is with regret we mention, that a ſhort time before her death ſhe declared to a friend, with ſome emotion, "that her heart was almoſt broken." Whether this expreſſion was occaſioned by any harſh remarks thrown out againſt her, or from any alteration in her pecuniary affairs we know not, but moſt probably it was occaſioned from both theſe cauſes.'

We knew Mrs. Hogarth well, and eſteemed her greatly; but what we chiefly admired in her was the uniform chearfulneſs which ſhe evinced under the united preſſure of age, infirmity, and embarraſſed circumſtances.

We ſhall ſelect Mr. Ireland's account of a print in which Hogarth has repreſented the elder Richardſon in a ludicrous point of view:

‘ This extreme [*extremely*] ſcarce print repreſents Jonathan Richardſon, a painter of conſiderable eminence in the preſent century, peeping with a teleſcope through his ſon (who had more learning than the father) at a Virgil, that is placed above, on a ſhelf. Lord Orford, in his anecdotes, refers in the Life of Richardſon, to this print, in the following paſſage.

“ The father having ſaid, in apology for being little converſant in claſſic authors, that he had looked into them through his ſon, Hogarth, whom a quibble could furniſh with wit, drew the father peeping through the nether end of a teleſcope, with which his ſon was perforated, at a Virgil, aloft on a ſhelf.” It does not appear that Lord Orford had, at that time, ſeen an impreſſion of this print.

‘ Another biographer of our artiſt ſays, Hogarth deſtroyed the plate, and afterwards recalled the prints; then aſks if any remain, and of what date? and whether this ſubject was ever thrown upon copper, or meant for the public eye?

‘ As to the date, we preſume it to be about 1734, the period at which Richardſon was engaged with his ſon, then recently returned from his travels, in writing explanatory notes on Milton.

‘ As to the print having been recalled, we have but little doubt, as we do not recollect having ſeen more than one other impreſſion of it. The original, now before us, we believe to have been the firſt that was diſcovered, and coſt the enormous ſum of fourteen pounds!

‘ The following anecdote relative to this production was given me by Mr. Highmore grandſon to the painter, who was member of a club held at Old Slaughter's coffee-houſe, in St. Martin's Lane. This club was compoſed of many reſpectable literary characters, and of artiſts of the firſt eminence in that day. They met regularly twice a week; and it was cuſtomary when any member had produced an effuſion of genius intended for the public eye, to exhibit a ſpecimen of it at one of their meetings. Jonathan Richardſon, who was a member of this club, had an excellent heart, and a ſtrong marked partiality for his ſon, whoſe claſſical knowledge he was perpetually extolling, and as conſtantly regretting his own inferiority in the attainment of literature.

‘ At one of theſe meetings he produced a ſpecimen of his intended publication on the works of Milton: at the ſame time he made the following obſervation, which is inſcribed under the print. “ I know well enough my eye is no eye at all; I muſt apply to my teleſcope; my ſon is my teleſcope; 'tis by his help I read the learned languages.”

‘ A wiſh to explore knowledge through ſuch a medium inſtantly furniſhed Hogarth, who was a member of the club, with matter for his pencil, and taking out a letter he ſketched on the back of it a deſign ſomewhat ſimilar to the annexed etching, in which the likeneſs of Richardſon was ſo ſtrong as to create a great laugh in the ſociety, and no ſmall degree of uneaſineſs in the mind of the party aimed at, which

Hogarth perceiving, he threw the paper into the fire, and there ended the diſſatisfaction.

'How the idea got abroad is not known; but from the ſtyle of the deſign there is little reaſon to ſuppoſe it could be from any other pencil than that of Hogarth. It were to be wiſhed that the ſubject could have been handled with a little more delicacy, and that the character againſt whom the ſatire was levelled, had more deſervedly merited the laſh of our artiſt.'

The head of Theodore Gardelle, who was hanged for the murder of Mrs. King with whom he lodged, is ſhockingly fine. We never witneſſed more alarm and horror in a human countenance. The following is Mr. I.'s account of it.

'For the original drawing from which the following etching is made, I am favoured by John Richards, Eſq. Secretary to the Royal Academy. Gardelle, the unhappy object whoſe portrait is there preſented, was executed on the fourth of April 1761, at the end of Panton-ſtreet in the Haymarket, for the murder of Mrs. King, at whoſe houſe he lodged in Leiceſter Fields. Mr. Richards ſaw this wretch in the cart as he paſſed, and was making a ſketch of him when Hogarth came into the room, and ſeeing what he was about ſnatched up the paper, and haſtily taking a pen out of the ink-ſtand marked in the touches that are exhibited in the etching, and then returning the paper, ſaid, "There, Richards! I think the drawing is now as like as it can be!"'

We have now noticed thoſe parts of the work which appeared to us the moſt new and entertaining, and ſhall take our leave of Mr. Ireland with thanking him for the amuſement with which he has furniſhed us.—We cannot, however, help obſerving that Hogarth's claim to praiſe and admiration will reſt on thoſe of his productions which are moſt common, and moſt eaſily procured; and that our opinion of this incomparable artiſt's talents is not heightened by the ſpecimens preſented to us in this volume.

Art. XIX. *The Hiſtory of Poland*, from its Origin as a Nation to the Commencement of the Year 1795. To which is prefixed, An accurate Account of the Geography and Government of that Country, and the Cuſtoms and Manners of its Inhabitants. 8vo. pp. 500. 7s. 6d. Boards. Vernor and Hood. 1795.

It is ſurpriſing to remark with what promptitude our preſent public-ſpirited race of authors meet the wants of the public. The revolution in France having directed the attention of men particularly towards that country, hiſtories of France, of all ſizes, and adapted to all taſtes, have been rapidly provided. In like manner, the calamities of the Poles having excited general commiſeration, it was ſoon diſcovered to be a great defect in Engliſh literature, that no conciſe and compact geographical and hiſtorical account of that country had appeared to enable Engliſhmen, at an eaſy expence of time and money, to trace the progreſs of its political ſtate; and this *deſideratum* was with all poſſible expedition ſupplied.

Far from meaning, in this remark, to inſinuate any reflection on the compilers of ſuch works, we conſider them as entitled to the thanks of the public, whenever they execute their taſk with induſtry and fidelity;—and this degree of merit we have no difficulty in aſcribing to the editors of the work here preſented to the public. The geographical view of the country appears to have been very carefully collected, and contains, within a ſmall compaſs, the more important articles of information reſpecting the climate, produce, and population, and the late civil, military, and religious ſtate, of Poland.—In the hiſtorical part, the compiler has given a brief but well-connected view of the remoter periods of the hiſtory, and has dwelt more largely on the later periods; relating, as minutely as his plan would admit, the particulars of the internal commotions between the Catholics and Diſſidents, and of the ſubſequent iniquitous partition of the kingdom by the three neighbouring powers. The form of the new conſtitution, eſtabliſhed by the revolution in 1791, is exhibited at length; and the ſucceſsful oppoſition ſince made to this extenſion of freedom, by the oppreſſive interference of Ruſſia, is diſtinctly related, with the addition of ſuch public documents as were neceſſary to mark the progreſs of this ſtruggle, ſo honourable on the one part, and ſo diſgraceful on the other. The ſympathy and regret frequently expreſſed by the compiler, on account of the injury which the cauſe of liberty has ſuſtained in Poland, will not render the work leſs acceptable to thoſe who are ſenſible of the value of the prize for which the Poles ſo bravely contended, and which they have ſo unfortunately loſt. The hiſtory concludes with the affecting ſtory of Koſciuſko's laſt unſucceſsful effort to ſtem the torrent of Ruſſian oppreſſion.

We ſhall quote, as a brief ſpecimen of the ſtyle of this work, the author's reflections on the period at which the King of Pruſſia, after having detached himſelf from the confederacy againſt the French, arrived at the head of his army in Poland, and united with the forces of Ruſſia to ſubdue the Poles:

'We may here ſtop to contemplate the ſcene which Poland at this time preſented to the view of Europe. We perceive an honeſt unſophiſticated people oppreſſed by ſtrangers, and a virtuous but unhappy prince ſtruggling in the ſame toils, loſt to his age and uſeleſs to his nation. Poland, ſo long the victim of foreign politics and venal elections, and protected only by the common jealouſy of neighbouring ſtates, became the eaſy prey of treaties and partitions; but at length, inſtead of intriguing and negociating, we behold the Ruſſian ambaſſador give the law at Warſaw, himſelf a ſoldier, and an army in his ſuite. Pruſſia, which had ſometimes been temperate from fear, and juſt from jealouſy, threw off the maſk, and avowed that it would divide, not defend the territories of its ally; an ally whom it had long deterred and intimidated from deprecating the vengeance of Ruſſia, and ſecuring the friendſhip of that turbulent court by conceſſions equal to its rapacity and ambition. The houſe of Auſtria, entangled and embarraſſed in a diſtant and ſanguinary war, was content to look on with a ſullen neutrality, or to ſtipulate a reverſion and contingency in the price of ſo much violence and iniquity; perhaps, too, it looked for a balance of aggrandizement in the acquiſition of provinces which had long been ſevered from another frontier of the empire by the victorious arms of Lewis the Fourteenth. Theſe views muſt naturally be involved in impenetrable myſtery, till events themſelves ſhall chace the cloud from before us; Poland, however, remained without a friend, a protector, or an ally; her bitter fortune threw her in the midſt of enemies, who are thoſe of one another when they are not her's, and who know no bond of peace, no interruption of hoſtility, but while they plot her ruin, or conſummate the crimes of which ſhe is the victim. Does the court of Vienna regret Sileſia, or pant for the reunion of Lorraine and Alſace?—The balance is to be preſerved in the Germanic body, by indemnifying the king of Pruſſia with the ſpoils of Poland. Does Pruſſia covet the maritime towns of Poland?—The empreſs muſt have an equivalent in the interior provinces of Poland. And laſtly, does ſhe form a deſign to become a German power, or to occupy the delightful provinces of European Turkey?—The conſent of Pruſſia is to be bought with a third partition of Poland. Poland pays every crime, and feeds the inſatiable maw of avarice, envy, and ambition—“ Indemnify yourſelf in Poland” is the ſpirit of every treaty, and the virtue of every negociation.’

The value of this publication is increaſed by the addition of a good map of Poland, and a full index.

MONTHLY CATALOGUE,

For JUNE, 1795.

EAST INDIES.

Art. 20. *Remarks on thoſe Paſſages of Mr. Belſham's Memoirs of the Reign of George III.* which relate to the Britiſh Government in India. 8vo. 2s. Owen.

THESE Remarks will probably be thought by Mr. Belſham to be deſerving of deliberate attention. They recapitulate ſuch paſſages of his Memoirs as appeared, to the author, to repreſent the conduct of Mr. Haſtings in an illiberal point of view; and they frequently contain references to thoſe documents and teſtimonies, which ſeem not ſufficiently to have attracted the notice of the hiſtorian. Conſidering the great change of circumſtances which has occurred, ſince the commencement of this celebrated impeachment, and the favourable ear which the members of hereditary inſtitutions muſt naturally be willing to lend to the opinions of the principal manager, there could be little reaſon to fear the influence of any party prejudices on the final judgment of the court. We feel therefore prediſpoſed to accept their award as concluſive; yet can we not forbear to intimate that this pamphlet deals fully as much in aſſertions as in proofs; and that it would have been more to the purpoſe to give at length the exculpatory evidence to which the author refers, than to expand ſo much the encomium of thoſe proceedings of Mr. Haſtings which all are agreed to admire.

LAW.

Art. 21. *Reports of Caſes adjudged in the Court of King's Bench*; with ſome ſpecial Caſes in the Courts of Chancery, Common Pleas, and Exchequer, alphabetically digeſted, from the firſt of King William and Queen Mary to the tenth of Queen Anne. By William Salkeld, late Serjeant at Law. The ſixth Edition, including the Notes and References of Knightley d'Anvers, Eſq. and Serjeant Wilſon, and large Additions of Notes and References to modern Authorities and Determinations. By William David Evans, Eſq. Barriſter at Law. In 3 Vols. Royal 8vo. 1l. 7s. Boards. 1l. 11s. 6d. bound. Brooke. 1795.

We have examined this edition of Salkeld with attention, and we think that Mr. Evans is entitled to the thanks of the profeſſion, for the number and accuracy of his notes:—we wiſh, however, that he had not retained ſo many of Serjeant Wilſon's references, becauſe we have experienced them to be inappoſite; and we regret that the editor's diſtance from London has occaſioned ſo many typographical miſtakes as appear in the pages of theſe volumes.

Art. 22. *A General Abridgement of Law and Equity*, alphabetically digeſted under proper Titles; with Notes and References. By Charles Viner, Eſq. Founder of the Vinerian Lecture, Oxford. The Second Edition. Royal 8vo. 24 Vols. 14l. 8s. Boards. Robinſons. 1795.

It is neceſſary only to obſerve, in addition to what has been already ſaid in our eleventh vol. N. S. p. 456, that the preſent new and more commodious edition of this great work is now completed.

Art. 23. *Reports of Adjudged Caſes in the Courts of Chancery, King's Bench, Common Pleas, and Exchequer*; from Trinity Term in the Second Year of George I. to Trinity Term in the 21ſt of George II. Taken and collected by Sir John Strange, Knt. late Maſter of the Rolls. The Third Edition, with Notes and additional References to cotemporary Reporters and later Caſes. By Michael Nolan of Lincoln's Inn, Eſq. Barriſter at Law. 3 Vols. Royal 8vo. 1l. 7s. Boards. Robinſons. 1795.

In the preface to this edition, we find the following paſſage:

'In the notes which have ſwelled theſe volumes ſo much beyond the ſize of former editions, the reader will find ſome which add a value to the book it could not have otherwiſe poſſeſſed. They are printed in *Italics*, and may be relied on as authority. Did I conceive myſelf at liberty to indulge my perſonal feelings, I ſhould haſten to declare the quarter from whence they originated, and the circumſtances under which they were communicated. But I am compelled to ſilence, leſt

I ſhould wound the goodneſs to which I ſtand ſo much indebted. A wiſh to give encouragement to induſtry is ever moſt warmly felt by perſons who are moſt eminent for talents, condition, and virtue. High ſtation cannot repreſs this deſire, but adds the merit of condeſcenſion to that of benevolence.'

We have reaſon to believe that the perſon, to whom Mr. Nolan alludes, is the preſent Chief Juſtice of the King's Bench.—In addition to the notes furniſhed by ſuch reſpectable authority, the editor has given ſeveral which illuſtrate and explain the parts to which they apply.

Art. 24. *The Hiſtory, Principles, and Practice, (ancient and modern,) of the legal Remedy by Ejectment*; and the reſulting Action for Meſne Profits; the Evidence (in general) neceſſary to ſuſtain and defend them. By Charles Runnington, Serjeant at Law. 8vo. pp. 578. 13s. Boards. Robinſons. 1795.

The Serjeant, in his preface, informs his readers that 'with the view of illuſtrating, if any labours of his could poſſibly illuſtrate, the utility of the action of ejectment—he, in the courſe of the year 1780, obtruded on the public a treatiſe * on the ſubject.'—That work, as well as the preſent, was founded on a publication on the ſame ſubject by the late Chief Baron Gilbert; whoſe name is omitted in the performance before us.—The editor is entitled to praiſe for the fidelity and accuracy of his compilation, but we think that he has unneceſſarily increaſed the ſize and the price of his book, by his very copious extracts from the pages of Modern Reports.—The appendix contains ſeveral uſeful precedents, which are chiefly taken from the laſt edition of the Chief Baron's Treatiſe publiſhed in the year 1741.

Art. 25. *The Firſt Part of the Inſtitutes of the Laws of England,* or a Commentary upon Littleton, not the Name of the Author only, but of the Law itſelf. Authore Edwardo Coke, Militi.—The Fifteenth Edition, reviſed and corrected, with further Additions of Notes, References, and proper Tables. By Francis Hargrave and Charles Butler, Eſqrs. of Lincoln's Inn. Including alſo the Notes of Lord Chief Juſtice Hale, and Lord Chancellor Nottingham, and an Analyſis of Littleton, written by an unknown Hand in 1658-9. 3 Vols. Royal 8vo. 1l. 18s. Boards. Brooke. 1794.

All the additional notes in the preſent edition of this valuable work are furniſhed by Mr. Butler. The principal are a note on feuds, inſerted in p. 191; a MS. report of Lord Hardwicke's argument in the caſe of *Swanneck* againſt *Lifford*, in p. 208. a; a note on the *Jus Maris*, p. 261, a.; a long addition to the note at p. 271, b.; an elementary outline of ſome leading points in the doctrine of truſts affecting real property, p. 290, b.; and an account of the offence of *præmunire*, p. 391, a.—In his hiſtory of feuds, which is the chief addition to the preſent publication, Mr. Butler has given, 1ſt, 'A ſuccinct account of the different nations, by whom they were eſtabliſhed. 2dly, A ſuccinct account of their nature, and particularly of thoſe peculiar marks and qualities, which diſtinguiſh them from other laws. 3dly, Some account of the principal written documents, which are the ſources, from which the learning reſpecting them is derived. 4thly, Some account of the principal events in the early hiſtory of the feuds of foreign countries; and 5thly, An hiſtorical view of the revolutions of the feud in England.' This note ſhews much diligent and accurate reſearch on a ſubject of conſiderable importance and difficulty in our law, and ſhould be read by every ſtudent with minute attention; becauſe he cannot comprehend the nice diſtinctions attending the laws of real property, till he has made himſelf acquainted with the nature and extent of the feudal ſyſtem; a ſyſtem which has in a meaſure diffuſed itſelf over all the codes of modern juriſprudence.

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* Vide M. R. vol. lxvii, p. 377.

This edition contains an index of the names of caſes ſtated and cited, and an enlarged index of the principal matters contained in the notes; theſe, together with the additional notes, are publiſhed ſeparately in folio, price 5s. for the benefit of the purchaſers of the folio editions of Coke upon Littleton.

Art. 26. *The Progreſs and Practice of a Modern Attorney*; exhibiting the Conduct of Thouſands towards Millions! To which are added the different Stages of a Law-ſuit, and attendant Coſts, with Inſtructions to both Creditors and Debtors; together with ſelect Caſes of Individuals who have ſuffered from the Chicane of pettyfogging Attornies, and the Oppreſſion which flows from the preſent Law Practice; concluding with Advice to young Tradeſmen. Part I. Second Edition. 8vo. pp. 84. 2s. Printed and ſold by the Author, A. Grant, Wardour-ſtreet.

We fear that many reprehenſible inſtances of harſh and unfair practices are to be daily found among the unworthy members of the profeſſion: but we hope that the contents of the preſent pamphlet altogether violate "the modeſty" of probability and truth.

Art. 27. *A Treatiſe on the Law of Corporations.* By Stewart Kyd, Barriſter at Law, of the Inner Temple. Vol. II. 8vo. pp. 556. 7s. Boards. Butterworth. 1794.

Of the plan of this publication we gave an account in our 14th vol. N. S. p. 339.—We need only add that the preſent volume compleats the work, and ſhews equal accuracy with the preceding one. It is dedicated to John Horne Tooke, Eſq.

Art. 28. *A calm Inquiry into the Office and Duties of Jurymen in Caſes of High Treaſon*, with ſeaſonable Remarks. 8vo. pp. 50. 1s. Jordan. 1794.

Theſe remarks are written with good ſenſe and moderation, and ſhew an intimate acquaintance with the ſubject which they propoſe to illuſtrate.

Art. 29. *Remarks on the Education of Attornies*, deſigned to promote a Reform in the inferior Order of the Profeſſion of the Law. 8vo. pp. 86. 2s. 6d. Dilly. 1794.

The ſtyle of this pamphlet is too looſe and declamatory to permit our entertaining any hope that advantage will be derived from its contents. Preciſion and accuracy are eſſentially requiſite in a work which profeſſes to inſtruct and reform.

MEDICAL.

Art. 30. *An Enquiry into the Cauſes which have moſt commonly prevented Succeſs in the Operation of extracting the Cataract*; with an Account of the Means by which they may either be avoided or rectified. To which are added, Obſervations on the Diſſipation of the Cataract, and on the Cure of the Gutta Serena. Alſo, additional Remarks on the Epiphora, or Watery Eye. The whole illuſtrated with a Variety of Caſes. By James Ware, Surgeon. 8vo. pp. 172. 3s. Dilly, &c. 1795.

The firſt of theſe ſhort treatiſes conſiſts of practical remarks relative to the extraction of the cataract, chiefly ſuggeſted by the ingenious and worthy author's own experience. The cauſes which impede the ſucceſs of this operation are divided into ſix claſſes, and each is diſtinctly treated. The obſervations, we doubt not, will be found very uſeful; but they will not admit of abridgment. In this peculiarly nice operation, the moſt minute detail of circumſtances is the moſt inſtructive.

The paper on the diſſipation of the cataract, and its ſupplement, have been already publiſhed in the third vol. of Memoirs of the London Medical Society. Some additional remarks chiefly refer to the external application of ether, either pure or diluted, to the ball of the eye, by means of a camel's-hair pencil, for the purpoſe of diſſipating opacity in the cryſtalline lens, conſequent on violence done to the eye. The ſteady continuance of this application ſeldom failed of proving ſucceſsful.

The caſes of gutta ſerena cured by electricity, as likewiſe two of thoſe in which a mercurial ſnuff was the chief means of cure, were alſo publiſhed in the 3d vol. of the Medical Society's Memoirs: but two more caſes of the latter method are here added.

In the additional remarks on the epiphora, three different cauſes of this diſeaſe are noticed; the lodgement of inſpiſſated mucus in the lachrymal duct; the tumefaction of the membrane lining the ſac and duct; and a ſpaſmodic ſtricture in ſome part of the canal. Under the uncertainty as to which of theſe cauſes is the true one, the author adviſes beginning with injecting ſimple warm water through the lower punctum lachrymale. If this ſhould not ſucceed, the next ſtep is to take ſome blood by leeches from the neighbourhood of the eye; and either a weak vitriolic or an anodyne injection is tried. A fine golden probe is alſo ſometimes paſſed through the ſuperior punctum into the noſe, and this operation is occaſionally repeated, till injections paſs freely. In ſome inſtances, a ſtrong ſternutatory is recommended. Theſe modes of treatment are illuſtrated by ſix ſelected caſes.

Art. 31. *Account of a new and ſucceſsful Method of treating thoſe Affections which ariſe from the Poiſon of Lead*; to which are added General Obſervations on the internal Uſe of Lead as a Medicine. By Henry Clutterbuck, Member of the Corporation of Surgeons, &c. 8vo. pp. 69. 2s. Booſey. 1794.

This pamphlet opens with ſome general remarks concerning the poiſon of lead, and an accurate deſcription of the train of ſymptoms uſually conſequent on injury from it. Mr. Clutterbuck then proceeds to the remedy which he means to recommend, as more effectual than thoſe in common uſe for theſe complaints. This is Mercury; and to obviate the prepoſſeſſions that may be theoretically entertained againſt it in this caſe, as being itſelf a metal capable of producing noxious effects, Mr. C. contraſts the mode of operation of the two metals on the body; ſhewing that lead acts as a ſedative, producing torpor and inactivity of the muſcular fibres,—whereas mercury is one of the moſt effectual and univerſal ſtimulants, and proves injurious by an exceſs of this action. It is therefore, *à priori*, probable that paralytic effects, reſulting from the former, will admit of relief from the latter.

Mr. C. then advances to the experimental proof of his poſition, and affirms that his trials of this remedy have in fact been uniformly ſucceſsful in perfectly removing all the morbid effects induced by the poiſon of lead. The manner of exhibiting it has been chiefly by rubbing mercurial ointment into the paralytic parts, till the habit became affected, and giving ſmall repeated doſes of calomel in caſes of colic and conſtipation. The relief has generally been rapid; great amendment being viſible in a fortnight, and a perfect cure obtained in a month or ſix weeks. This account is ſupported by the relation of a few caſes.—The ſuperadded obſervations on the internal medicinal uſe of lead are chiefly intended to remove the apprehenſions uſually entertained againſt this remedy, which is capable of producing important benefits by its ſedative power, and may be ſo managed as to be very ſafely exhibited for the ſhort period in which its uſe would be required.

This pamphlet is well written, and deſerves the attention of the faculty.

Art. 32. *An Eſſay on the Nerves*, illuſtrating their efficient, formal, material, and final Cauſes, with a Copper-plate, &c. &c.; to which is added an Eſſay on Foreign Teas—with Obſervations on Mineral Waters, Coffee, and Chocolate, &c. &c. By H. Smith, M.D. 8vo. pp. 80. 2s. 6d. ſtitched. Robinſons. 1794.

All the deep ſcience and practical knowledge ſet forth in a title-page, of which we have not copied a third part, is laviſhed by the profound and public-ſpirited writer as an exhortation to the uſe of a preparation ſtyled *Dr. Solander's Sanative Tea*. We know not what authority there may be for prefixing that celebrated botaniſt's name to any thing of this kind: but we much doubt whether he ever invented or even heard of it.

Art. 33. *Phyſiological Reſearches into the moſt important Parts of the Animal Oeconomy.* Demonſtrating, 1. That the preſent Opinion concerning the Uſe of the Lymphatic Syſtem is erroneous, and that it does *not* terminate in the Thoracic Duct. 2. The Diſcovery of the great Importance and Uſe of the Lymph, of the Lymphatic Glands, and of the Lymphatic Syſtem. 3. From the Diſcovery of the Uſe of the Lymphatic Syſtem it is demonſtrated how Poiſons, &c. may be either received or prevented from entering into the Circulation by Abſorption. 4. The Diſcovery of the Uſe of the Brain and its Continuations; its Connection with the Nerves, and with the Lymphatic Syſtem. By Benj. Humpage. 8vo. pp. 282. 5s. ſewed. Murray. 1794.

That the doctrine concerning the lymphatic ſyſtem, received as orthodox by the Britiſh ſchools of anatomy, is not without conſiderable difficulties, will be admitted by all who are capable of conſidering it without prejudice; at the ſame time, as it has been founded on the actual obſervations of ſome of the moſt ingenious and accurate inquirers of the age, and has been gradually making its way againſt long eſtabliſhed opinions, merely by the force of reaſoning and experiment, it is not lightly to be ſet aſide as the offspring of ſpeculation and hypotheſis. The moſt patient and diligent inveſtigation is neceſſary, either more fully to illuſtrate and confirm the ſyſtem, or to ſubvert it by the ſubſtitution of another, more conformable to the phænomena of nature. When, therefore, we found a new writer, without any pretenſions to the habit of anatomical or medical reſearch, and unſupported by experiments or obſervations of his own, undertaking ſummarily to *demonſtrate* poſitive and negative points in this part of the animal economy, we confeſs that we were rather inclined to admire his boldneſs than to confide in his judgment. The peruſal of the preſent volume has not ſerved to raiſe our ideas of the author's qualifications to decide the arduous queſtions in which he engages; for, though we may allow him ſome ſucceſs in combating certain parts of the prevalent ſyſtem, yet his reaſonings appear to us extremely ſhort of the force and accuracy which are requiſite to eſtabliſh the concluſions ſo oſtentatiouſly ſet forth in his title-page. We cannot attempt to follow him in the detail of argument, but muſt content ourſelves with giving a brief ſketch of his opinions; requeſting ſuch of our readers, as peculiarly intereſt themſelves in theſe inquiries, to learn from his book the manner in which he ſupports them.

After an introduction, in which Mr. Humpage gives a view of the preſent doctrine concerning the lymphatic ſyſtem, and endeavours to prove its falſity, particularly inſiſting that the lacteals and lymphatics do *not* compoſe part of the ſame ſyſtem, and that the latter veſſels only are connected with glands, while the former alone convey chyle to the thoracic duct; he proceeds to explain his own notions of the lymphatic glands. Theſe he ſuppoſes to be made up of convoluted arteries, which, as in other glands, ſerve for the purpoſe of ſecretion; and that the uſe of the lymphatic glands is therefore the ſeparation of the lymph from the blood. The lymphatic veſſels he imagines to be the excretory ducts of theſe glands; whence a direct paſſage ſubſiſts, from the blood veſſels, through the lymphatic glands, to every part of the body. Farther, he conceives that almoſt all the parts of the body, which do not convey red blood, are formed from the extenſion of the lymphatic ſyſtem, by the infinite ramification of anaſtomoſing lymphatic veſſels. He agrees with the modern ſyſtem in ſuppoſing that abſorption is performed by the lymphatics alone, and not by the red veins: but he imagines this to be a ſort of inverted motion in them, which does not take place till they have conveyed all the lymph to the parts deſtined to receive it, and are become empty tubes. The uſe of the lymph he ſuppoſes to be nutrition. Finally, he maintains that the *brain* is nothing but a lymphatic gland; that its continuations are not *nerves*, as commonly thought, but lymphatic veſſels; that ſenſation ſion reſides wholly in the cerebellum and ſpinal marrow; and that no true nerves exiſt but ſuch as originate from theſe parts.

Art. 34. *Obſervations Phyſiological and Chirurgical on Compound Fractures.* Containing an Anſwer to the following Queſtion, "What are the beſt Methods of treating Compound Fractures, according to the Degree of Injury ſuſtained by the Limbs?" By Walter Weldon, Surgeon. 8vo. pp. 137. 2s. 6d. Croſby. 1794.

The ſubject here treated was propoſed as the annual prize queſtion of the *Lyceum Medicum Londinenſe* for 1792. We cannot ſay that it appears to us a well-choſen one for ſuch a purpoſe; as it neceſſarily involves a number of minute practical conſiderations, which are better illuſtrated by actual caſes, and by the remarks ſuggeſted by them, than when made the topic of a ſcholaſtic eſſay. It has, however, in the preſent inſtance, produced a reſpectable performance, which may be peruſed with advantage by thoſe who have not yet methodized their ideas on the ſubject. The introductory part conſiſts of a ground-work of doctrines from the Hunterian ſchool; in which, the animal power of action called *ſimple life*, and the effects of ſtimulus on it, are explained, and a general view is given of the economy of the bones. From theſe are derived the two modes by which union of broken bones is effected; the firſt by a modification of the adheſive inflammation, producing callus; the ſecond by the conſequence of ſuppuration and exfoliation, producing granulations of new bone. It is obviouſly deſirable to effect a cure in the firſt mode rather than in the ſecond, when practicable.

Mr. Weldon then comes directly to the treatment of compound fractures, and firſt conſiders thoſe which require immediate amputation. The diſcrimination of ſuch caſes, on the whole, can depend on nothing but the experimental knowlege of the conſequences likely to reſult from performing or not performing the operation. Some general rules, however, are laid down, which may uſefully aid deliberation. The method of procuring union by adheſive inflammation is next treated; in which the principal circumſtance, after having ſuppreſſed hæmorrhage, is repreſented to be the bringing and retaining every part of the wounded ſurface in cloſe contact with its oppoſite ſurface. Several directions are given as to the beſt means of effecting this, which are judiciouſly planned, but will not be new to informed practitioners. In caſe of inflammation, poultices are greatly recommended; yet, without much contrivance, they prove a troubleſome and diſagreeable application. Union by granulation is the ſubject of the next ſection; and, as thoſe are the worſt caſes in which this is the proceſs of cure, mortification and exceſſive ſuppuration are circumſtances which come under this head. We ſhall not make any quotations from the author's obſervations on theſe topics: but we may ſafely recommend the whole to thoſe young readers who wiſh to poſſeſs a ſketch of the treatment of compound fractures, apart from a general ſyſtem of ſurgery.

POLITICS, &c.

Art. 35. *A Letter to the Right Hon. William Pitt,* Chancellor of the Exchequer, on the National Debt. By Edward Tatham, D.D.

Rector of Lincoln College, Oxford. 8vo. pp. 71. 2s. 6d. Rivingtons, &c. 1795.

The intention of this addreſs is to make us comprehend that the increaſe of the national debt is a deſirable and moſt proſperous circumſtance; and that the diſcontinuance of the war would be madneſs. The Dr. begins with informing the Miniſter that ‘ the times are difficult and important, *novel beyond all precedent*: that government is expenſive, and the national debt great.’ This national debt, ‘ increaſing and to be increaſed,’ he allows to be ‘ a burden upon the country,’ but he hopes ‘ to quiet the public alarm by diveſting *the growing monſter* of its terror.’

This is not the firſt performance in which it has been endeavoured to perſuade the public that the national debt is a great benefit, and that we cannot have too much of a good thing. The ſpeculative prophecies of thoſe who, from the commencement of funding, have foretold the deſtruction of the land, Dr. Tatham ſays, ‘ experience has admirably reverſed; for ever ſince the funding ſyſtem was firſt eſtabliſhed, the Britiſh nation has been increaſing in her opulence, in her conſequence, and in her power.’

To attribute to funding the proſperity of the nation is ſurely miſtaking the effect for the cauſe. The diſcovery of America and the paſſage to the Indies, with the invention and general uſe of the art of printing, which facilitated and increaſed the means of communication, may be juſtly ranked among the principal of the cauſes which have contributed to the improvement and increaſing opulence of Great Britain, and indeed of the greateſt part of Europe. This increaſing opulence and circulation gave ability to the nation to ſupport the ſyſtem of funding. The contingent neceſſities of the ſtate, which, Dr. T. obſerves, have found and will ever find other employment for the ſinking fund than that of liquidating the debt, are (nineteen of them in twenty,) created neceſſities; which, without injury, might and doubtleſs would have been avoided, if the means of gratification had been more difficult of attainment.

Whether funding tends moſt to the increaſe or to the diminution of trade may be difficult to prove. Beſides the diſcouragement of taxes, many, by having a certain moderate intereſt for their money ſecured to them without trouble, are encouraged to idleneſs by finding induſtry not neceſſary to their maintenance. This is, however, a great comfort; and, though it promotes indolence, yet in this view the national debt is doubtleſs a ſource of happineſs, though not of opulence.

In another view, which Dr. Tatham does not neglect to ſtate, the national debt is a ſpur to induſtry. Taxes, he ſays, are a perpetual ſtimulus. ‘ When a man knows that at a certain period he will be called upon for certain ſums, without the poſſibility of reſpite, his induſtry and vigilance are in a perpetual alarm. His invention and exertion are excited by a conſtant ſpur.’ What a *miſerable* picture of *proſperity!* The ſlave is excited to induſtry and vigilance by the taſkmaſter, keeping him in a ſtate of perpetual alarm. If the neceſſities of a government, ‘ increaſing and to be increaſed,’ accumulate to ſuch a magnitude as to require to be ſupported by the conſtant labour of a people excited by perpetual alarm, what becomes of their happineſs and content? How many, ſays the Doctor, 'have been ruined by the indulgence of their landlords in letting their farms too cheap? and how many grow rich from a riſe of rent, by which their ingenuity was excited and their induſtry redoubled?' Happy farmers! how will ye expreſs your gratitude for ſo indulgent and attentive an advocate?

The Doctor not only adviſes to let the debt take its natural courſe, 'without attempting to quaſh or overcome it,' but aſſerts that 'the liquidation of it by paying off the principal, however gradually, is a project miſtaken in the conception, impracticable in the execution, and *would be impolitic in the uſe*.'

Whether the immediate payment of the national debt, if ſuch payment were poſſible, would be productive of moſt good or of moſt evil, is a ſpeculative queſtion, too intricate, and involving too many conſiderations, to be aſcertained by human calculation:—but that a gradual liquidation of the principal would be impolitic is an idea ſo perfectly the reverſe of what appears to us to be ſelf-evident, that we believe it wholly unneceſſary to attempt a refutation of it.

Though the miniſter is told to 'be not afraid of the growing monſter,' yet frugality and œconomy in private life are ſtrongly recommended, that 'the people may enable themſelves to contend with the burden of the debt.'

The reverend writer concludes with an exhortation to the miniſter, a few lines of which we ſhall lay before our readers, as a ſpecimen of his oratorical powers. 'O, Sir, you ſtand in a critical predicament! you fill a high and important ſtation. On you, Sir, much depends. On you we place our hopes. To you we commit our fortunes. You are, I think, an honeſt man.'—He then exhorts the Premier to be firm and decided, without fear of axes and ſcaffolds; and he adds, 'if you fail through your own miſconduct, bid the Houſe of Commons take off your head and put it on their table.'

The attempt to prove that increaſe of debt and taxes is a benefit reminds us of an old book entitled *The Comforts of Life*;—among which are enumerated the comforts of poverty and the comforts of ſickneſs:—with this ſenſible difference, however, from the preſent performance, that neither ſickneſs nor poverty is recommended as deſirable on account of its comforts.

Art. 36. *Athaliah*; or the Tocſin ſounded by Modern Alarmiſts; Two Collection Sermons, towards defraying the Expence of the Defendants in the late Trials for High Treaſon: preached on the Nineteenth of April, 1795, in St. Paul's Chapel, Norwich. By Mark Wilks, a Norfolk Farmer. 8vo. pp. 106. 1s. 6d. Robinſons. 1795.

The object of this preacher may be known from the title-page, and his character as a writer from an article in p. 477 of our 7th volume, New Series. We ſhall only detach ſome of the collateral matter from each diſcourſe:

'A determination to call a convention, is another thing which has induced the ghoſt of Athaliah to raiſe a cry of *treaſon! treaſon*[*]!

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[*] The Text. 2 KINGS, xi. 14.

'When the delegates were ſent to the Scotch convention, I was requeſted to be one: that meaſure met my moſt decided oppoſition, and it was dropped. The oppoſition, however, was not raiſed to it by me and my friends on the ground of illegality, but of inexpedience and inutility.

'No one can doubt of the lawfulneſs of conventions, who has the leaſt legal knowledge, or who conſiders for a moment what conſtitutes right and wrong. In civil life, it is by the *injunctions* and *prohibitions* of the law, we are to judge of the criminality or rectitude of our conduct. If the law enjoins that every man's houſe ſhall be his priſon, there he muſt abide, or take the conſequence. Did the law prohibit aſſociation, we could not meet without expoſing ourſelves to the penalties provided in that caſe; but as in the religious, ſo in the political world; where there is no law there is no tranſgreſſion; for ſin is the tranſgreſſion of the law. As, therefore, the peaceable aſſembling of men to deliberate on the beſt mode of promoting the public welfare is prohibited in none of our ſtatute-books, where is the man that can have the audacious impudence to call the legality of ſuch meetings in queſtion?—In favour of conventions we may not only adduce the plea of legality, but of *cuſtom* and *precedent*.—In the glorious days of the immortal Alfred, conventions were held in the higheſt eſteem; and Saliſbury-plain was the grand theatre where the national convention met to reviſe the laws.—When William, prince of Orange, was invited by the privy council, the peers, and the archbiſhop of Canterbury, to take upon him the government of this country, does not every one know how anxious he was to obtain an expreſs declaration of the will of the people, as a thing eſſential to the validity of his title? Was not a convention called, which inveſted him with authority to call a parliament? Was not the ſettlement made under this authority, and is it not in virtue of that authority, the glorious houſe of Brunſwick holds its title to the Britiſh throne!'—

'At a time when Mr. John Lowden's houſe was ſuppoſed to be in danger, when the ſtarving poor felt an iniquitous diſpoſition to riot; when the friends of freedom were repreſented as having formed a deſign of regulating markets, dividing farms, and equalizing property; when the numb-ſkulled farmers, who in general have as many brains as their geeſe, ſucked all this down, the affiliated ſocieties in this city publiſhed this reſolve: 'That if any member ſhould break the peace, by the violation of exiſting laws, he ſhould not only be excluded, but delivered up into the hands of juſtice.' No excluſion, however, has taken place in conſequence of this reſolution, and the reaſon has been plain and obvious, there has been no offence. The traiterous conſpirators in this city, can call upon the right honourable W. Windham, to bear teſtimony to their love of peace. The oppoſition he experienced laſt July, he very well knows, aroſe from no perſonal diſreſpect, nor from any view of incompetency on his part in point of talents; but from a love of peace, and an inveterate hatred of this *curſed war*.'

This trait of diſcipline does honour to the Norwich ſocieties.

Art. 37. *Obſervations on Tithes*, ſhewing the Inconveniences of all the Schemes that have been propoſed for altering that ancient Manner of providing for the Clergy of the Eſtabliſhed Church of Ireland.

land. By W. Hales, D. D. Rector of Killiſandra, Ulſter, &c. To which is annexed, a ſecond Edition of *The Moderate Reformer*, or a Propoſal for aboliſhing ſome of the moſt obvious and groſs Abuſes that have crept into the Church of England, and are the Occaſion of frequent Complaints againſt it. By a Friend to the Church of England. 8vo. pp. 73. 1s. 6d. White. 1794.

Of the numerous tracts which we have lately been doomed to read on this ſubject, no one is leſs reaſonable than that now before us. Dr. Hales entirely miſtakes, or conceals, the real ground of complaint againſt tithes. It is not the clergy, nor the lay rectors, nor the proprietors of lands, nor the *peaſantry*,—as the learned Doctor ſtyles the tenantry of Ireland,—which, in a *public* light, are objects of conſideration: It is the circumſtance of tithes being an inſuperable bar to the higher improvements of agriculture, which renders them objects of public execration.

We know not why *The Moderate Reformer* ſhould be coupled with theſe obſervations, unleſs it be on the principle of coupling rabbits;—that the better may ſell the worſe.—For our account of the laſt-mentioned tract, [ſaid to have been written by the learned and worthy Baron Maſeres,] ſee Rev. for April, 1793, p. 475.

Art. 38. *A Plan for a general Commutation of Tithes*; addreſſed to the Members of both Houſes of Parliament. 8vo. 1s. Faulder. 1795.

The plan which is communicated to the public, in this ſenſible and well-written paper, is ſimple and practicable. Aſcertain the preſent value of each benefice, and the quantity of corn which now ought to be conſidered as an equivalent for it, and let this be a fixed annual ſtipend during twenty-one years. At the end of this period, aſcertain, by the gazette accounts, the mean price of corn during that time, and let this regulate the ſtipend for the next term of twenty-one years.

This is not propoſed as a new plan, but as one which has been carried into practice, in ſome part at leaſt, by virtue of different incloſure bills, and with ſatisfaction to all parties.

We have long been of opinion that the gazette accounts of the prices of grain, particularly wheat, ſhould be the regulator of the ſtipends of the clergy: but we apprehend that, whenever the ſubject is taken up and duly inveſtigated, principles ſtill more ſimple than thoſe which are here pointed out,—particularly with reſpect to collecting the quotas of each individual in a given pariſh,—may be ſuggeſted: but it will be time enough to attend to nice regulations, when the machine itſelf is placed in a ſtate of permanent ſecurity.

Art. 39. *A Calm Addreſs to the People of Great Britain.* By a Citizen of London. 8vo. 1s. Rivingtons. 1795.

The writer of this addreſs is ſo enthuſiaſtic an admirer of the Britiſh Conſtitution, that he ſays he never reflects on its excellence but with renewed raptures, and ' is at times inclined to imagine that thoſe who framed it poſſeſſed more than human underſtandings, as though they were inſpired by ſome divine impulſe.' Such rant as this can do little towards accompliſhing the author's declared object, which is to give uninformed readers a true notion of liberty, and of the real value and importance of the Britiſh Conſtitution. The pamphlet, as far as reſpects real information, is little more than a brief abſtract of ſome parts of Blackſtone's Commentaries. Where the writer truſts to his own information or judgment, he is not to be implicitly followed. Nothing, for example, but extreme inattention could have led him to mention the tax on windows, as a proof that the Britiſh legiſlators ſometimes impoſe taxes which operate more oppreſſively on themſelves than on the *middling* or lower claſſes of the people.

Of the ſtrength of this writer's political prejudices, an example occurs in the firſt ſentence of his pamphlet; in which he mentions it as a circumſtance of horror, that ſome of our countrymen have been actually charged by their country with attempts of the moſt dangerous tendency, but neglects to add that theſe perſons have been declared by their country *innocent* of the charges brought againſt them.

At the cloſe of the pamphlet, the author offers a new plan of parliamentary repreſentation, grounded on the idea that property is the only ſpring from which the right of election can flow, and propoſing that this right ſhould be extended to all houſekeepers who rent ten pounds *per annum*.

Art. 40. *Political Tracts.* By Sir Francis Blake, Bart. A new Edition. 8vo. 5s. ſewed. Debrett. 1795.

The political ſpeculations and ſentiments of this worthy and patriotic Baronet are well known. The principal of the tracts which at various times he has publiſhed, and which chiefly conſtitute the preſent volume, have been ſeparately reviewed by us, at the reſpective periods of their firſt appearance. In 1791 they were firſt re-publiſhed, collectively, in a volume, ſimilar in ſize and price to this new edition: ſee Rev. *New Series,* vol. iv. p. 464. The *additions,* on the preſent occaſion, are not many nor large. They conſiſt, I. of a few pages entitled 'Concluſion,' on the ſubject of *tithe:* from which mode of providing a maintenance for the clergy the author ſeems more and more confirmed in his averſion. II. A '*Poſtſcript*' occaſioned by a letter to Sir Francis, intended to refute his arguments for the abolition of tithes, and for a reform of the church revenues. III. A '*Supplement,*' with 'additional remarks,' chiefly relative to the affairs of France: in order to evince the impropriety and impolicy of the conduct of Great Britain towards that nation, ſince the revolution in 1789. IV. A few intereſting obſervations on the 'Laviſh expenditure of public money:' in order to avert the fatal conſequences of which, he propoſes that parliament ſhould newly model the payments to government;—a propoſal, the novelty and ſingularity of which will not, we ſuppoſe, well ſuit with the jealous and apprehenſive temper of the times,—ſo hoſtile to every thing that looks in the leaſt like *innovation:*—but, for particulars, we muſt refer to the book.

Sir Francis may have formed ſome peculiar ideas on political topics: but, whatever may be thought of the wiſdom or expediency of his plans, his views appear to be all directed, with the beſt intentions, towards the moſt important intereſts of his country.

Art. 41. *Argument on the French Revolution,* and the Means of Peace. By David Hartley, Eſq. 8vo. pp. 60. 1s. 6d. Debrett. 1794.

In energetic language, Mr. Hartley enforces a weighty argument for immediately entering on a general negociation for peace. Diveſted of the oratorical dreſs in which it is exhibited, his reaſoning may be briefly ſtated as follows.—Deſpotiſm has been ſubdued in France, and cannot be reſtored. To continue the confederate war, under the notion of impoſing a government on the French, is a project as romantic as it is unjuſt. On the part of France, a diſpoſition has been expreſſed, under the ſanction of the national authority, to negociate on the equal condition of mutual abſtinence from all interference in internal policy. To fall in with this diſpoſition, is the only wiſe and ſafe policy of all the old governments of Europe. Perſeverance in the war would hazard their very exiſtence. The whole empire of Germany is on the tiptoe of inſurrection: other nations under deſpotic governments are diſpoſed to follow it; and the free government of this country has no other ſecurity than to permit the current of liberty in other lands to take its courſe. The great obſtructions to peace being the ſyſtem of expulſion and confiſcation, which has been purſued in France with reſpect to its antient republican members; let a negociation be ſet on foot, in which it ſhall be recommended to reviſe all acts regarding confiſcation and exile, ſo as to render them conſiſtent with equity and a ſpirit of reconciliation. How far France might be diſpoſed, or might be able, to liſten to ſuch a recommendation, it is difficult to ſay. Negociation, however, on this ground, or on any other not inconſiſtent with the rights of free nations, is, perhaps, at this moment, the general wiſh of diſintereſted men.—That the war may be terminated, with ſafety to this country, is well argued by Mr. Hartley in the following paſſage:

'To my own country, my argument not to interfere any farther in the war, is not only becauſe we have no right to interfere with another nation, but becauſe the example of reformed deſpotiſm cannot excite any ſimilar alarm in our own country, in which no man can poſſibly conceive that there is one ſpeck of deſpotiſm. This country is not divided into two ranks of men, in the proportion of twenty vaſſals to one tyrant. There is not one vaſſal, nor one tyrant, nor one feudal territorial tyranny. The proprietors of the land and their tenants are connected by common intereſt and equality of compact. All perſonal rights and liberties are as free and unconfined as "the caſing air." All ranks of men in this country are ſo implicated and involved together, that no one claſs can be proſcribed by any other claſs, without ſuch convulſions in the general intereſts of the whole community, as would overawe private contentions, and protect the public peace of the ſtate. There is one uninterrupted ſympathy—one participation of intereſts, in gradation, under the laws of equal liberty and rights, from the higheſt member of the community to the loweſt.

'The political conſtitution of the ſtate is founded upon indefeaſible principles of wiſdom and juſtice, conformable to all the perſonal and ſocial rights of man. The cardinal points of the Britiſh conſtitution are, National Repreſentation—The Commons giving and granting their own Money.—Trial by Juries—The Habeas Corpus—The

Freedom of the Preſs—And above all, the exiſtence of an inherent right and inherent means, within the peaceful precincts of the Conſtitution, to reviſe and correct any ſubordinate errors, which in the lapſe of time may have invaded and deteriorated any ſeparate branch of the political conſtitution or civil rights. No example, therefore, of deſpotiſm, arraigned, convicted, and reformed, can operate in the Britiſh Conſtitution, as an object either of terror or of conſcious guilt. "It touches not us. We go free."

'To foreign ſovereignties I would repreſent the progreſſive advancement of Britiſh freedom, as a deciſive example—an argument of warning to them The aboriginal principle of the political and civil liberties of the Britiſh conſtitution, derived to us even ſo far back as from our Saxon anceſtors, has lain like the good ſeed in the ground. It has ſtruggled againſt tares, and weeds, and malignant plants, in the firſt chaos of ſociety: it has in its growth aſpired to the celeſtial element of freedom, having overawed and ſubdued all the cankered roots of deſpotiſm.

'I would not plead the cauſe even of my beloved country with aſſuming arrogance: nevertheleſs, the ſuperb example will ſtand forth to all the nations of the world, and ſay, Thus far may you go, in obedience to the Laws of God, and in vindication of the Rights of Man—thus far may you go, at leaſt in liberty, proſperity, ſafety, and peace.——The days of deſpotiſm are numbered—"Fate comes at the laſt, and with a little pin bores through its caſtle walls."

'The flood-tide of liberty is ſet in. Concede, whilſt you may, to thoſe whom you call your people. It will prolong the term even of your temporal power, when it ſhall become a beneficent power to man. Give to man the perfect freedom of his bodily labour and exertions. Take him into participation of God's ſoil, that he may increaſe and multiply, and fertilize the earth. Give to man the free expanſion of his mental faculties, unawed by force, undaunted by fear. Man can poſſeſs no more. God in his creation gave no more to man. All the reſt is extraneous, the mere fringe and trappings of ſociety. Urge not mankind to the wreck of vengeance upon deſpotiſm. That there exiſts in the world a counteracting vengeance to deſpotiſm is true. But vengeance is only operative againſt the refractory and obdurate deſpot. The deſpot who concedes to the claims of juſtice and reaſon, when called upon by the voice of God, from that hour ſtands unappalled: *Rectus in curia.* Conceſſion abſolves. The deſpot is no longer ſuch. Deſpotiſm is not a perſonal vice, but the error of ages in the conſtitution of human ſocieties. That good may proceed out of evil, by the counteraction of one vice to another, is undoubtedly true, becauſe "there is a providence that ſhapes our ends;" but it is not of neceſſary conſequence that future good can only ariſe out of intermediate evil. Concede, therefore, without regret or delay; even now, before the hour of conceſſion ſhall be paſt. Time was—Time is—Await not the fatal ſentence—Time is paſt!'

Art. 42. *A Letter to Mr. Sheridan, on his Conduct in Parliament.* By a Suffolk Freeholder. 2d Edit. 8vo. 1s. Stockdale.

In the Review for April laſt, p. 444, we gave an account of the firſt edition of this pamphlet. We then mentioned the report that it came from the pen of the author of "An Idea of the preſent State of France:" but in the advertiſements of this 2d edition the writer has ſtated that he is *not* the author of "An Idea, &c" An additional addreſs to the Monthly Reviewers now graces the concluſion of this pamphlet.

The queſtion between us and this author is inverted by him: it *is* preciſely whether Mr. Fox made the ſpeech as ſtated by the letter-writer: *not* whether the ſtatement of the letter may be found in any of the publications of the day; which we no where contraverted. We only referred to the latter in corroboration of our ſtatement, on the *preſumption* that their accounts were accurate;—for we did not examine them, as the author of that article, having heard the debate in queſtion, was contented to rely on the evidence of his own ears and recollection. We have ſince, however, looked into the regiſters of the time; and *The Senator*, on which alone the Suffolk Freeholder founds his ſtatement, is eſſentially deficient: it not only gives a mutilated account of the ſpeech (ſhort as it was) with which Mr. Fox prefaced his motion, but *totally omits* the reply with which he cloſed the debate;—not even recording *that he made any reply*. The following publications confirm our repreſentation of the ſpeech:

New Annual Regiſter for 1793, p. 27.
Morning Chronicle, December 17, 1792.
Debrett's Parliamentary Regiſter, vol. 50. p. 98—9, and 150—2.
Jordan's Parliamentary Journal, vol. i. p. 76, 77, and 106, 7.

All of which give nearly the ſame account, and, as indubitable authorities, fully ſupport and eſtabliſh our argument.

We know that, as the Suffolk Freeholder ſays, Mr. Fox ſpoke but little on that occaſion, declaring his inability to dilate on the ſubject, from a violent hoarſeneſs: but what we primarily aſſerted, and ſtill aſſert, and what is corroborated by the above-quoted publications, is that Mr. Fox adduced arguments in ſupport of his motion, (not *one* only, as reported by the Suffolk Freeholder,) in his prefatory remarks and in his ſpeech at the concluſion of the debate; the principal of which was, that it was "the true policy of every nation to treat with the exiſting government of every other nation with which it had relative intereſts, without inquiring or regarding how that government was conſtituted, or by what means thoſe who exerciſed it came into power." That we ſent a conſul to Algiers was a fact adduced by Mr. Fox merely in exemplification of this principle, and in proof that it was frequently the baſis of our practice.

The anecdote of the reporter, who detailed in a newſpaper a ſpeech which was never ſpoken, (Rev. April, p. 447.) was applied to the Suffolk Freeholder, on the ſuppoſition mentioned in the firſt paragraph of this article; and its *application* fails with the ſuppoſition. Such, however, was *the fact* with reſpect to the perſon to whom we then alluded.

The public have the evidence before them, and we feel no anxiety, no doubt, in abiding by their verdict, which will determine whether the Suffolk Freeholder or the Monthly Review has given the faireſt repreſentation of the matter in debate; and whether the intemperate language, which the former has debaſed himſelf by uſing, has been provoked by ſimilar ill breeding on the part of the Reviewers. His charges we deny and repel, his imputations we contemn, and his abuſe we ſcorn to retort:

> Ου γαρ συγ καταβαινομεν εις αγωνα, εν ῳ ὁ νικωμενος του νικωντος εςι κρειττων.

THEOLOGY, POLEMICS, &c.

Art. 43. *A Diſſertation on Eccleſiaſtical Juriſdiction in the Catholic Church.* By the Abbé Barruel, Almoner to her Serene Highneſs the Princeſs of Conti. 8vo. 2s. Debrett, &c. 1794.

This pamphlet, of 130 pages, is a violent declamation againſt the *conſtitutional* clergy of France; who, according to the Abbé Barruel, are a ſet of ſacrilegious intruders, without miſſion, and without juriſdiction.

'Who are you? (ſays the Abbé.) In what name do you come to preach to us the kingdom of heaven? By what authority do you pretend to abſolve us from our ſins, to adminiſter the ſacraments, and direct us in the ways of ſalvation? On what grounds do you ſtyle yourſelf our paſtor, and what law obliges us to follow your directions? Theſe are queſtions which no innovator, no abettor of ſchiſm or hereſy could ever anſwer. They are queſtions which we have put to the biſhops and prieſts of a conſtitution of yeſterday, which they affect to call civil or temporal, whilſt it totally deſtroys every ſpiritual power. We have ſaid to Fauchet, to Gobel, to Lindet, to Marolle, to Lamourette, to Gregoire, or to Gouttes, and to that legion of biſhops and prieſts, who have driven from us our true paſtors, we have ſaid to all and to every one of them with the prince of the apoſtles; *There is no other name under heaven, which can be to us a name of ſalvation, ſave only that of Jeſus Chriſt.* If Jeſus Chriſt has ſent you, ſpeak out, he that hears you, hears him; whom you abſolve, is abſolved by him; whoſe ſins you bind on earth are by him bound in heaven. But if you come in the name of men, talk not to us of ſalvation. Were you a prophet, Jeſus Chriſt knows you not, and he who is not with him is againſt him; he who ſows without him, reaps nothing but cockle. The ſins which you ſhall pretend to remit are retained by him; the ſinners whom you ſhall attempt to abſolve are condemned by him; the ſhepherd whom he does not introduce into the fold is a thief, whom he commands us to ſhun. Either produce your credentials from him, or retire far from us.'

After this curious *tirade* from Pluche, our author proceeds to what he calls a complete demonſtration of the three following propoſitions:

1. There is nothing in the nature of *ordination*, that neceſſarily implies *juriſdiction*.
2. There is nothing in the practice, nothing in the conſtant diſcipline of the church, 'which does not ſtrongly militate againſt the pretended union of ordination and juriſdiction.'
3. There is nothing in the doctrinal deciſions of the church, which does not ſtrongly militate againſt the pretended union of ordination and juriſdiction.

To prove theſe propoſitions, the author quotes fathers and councils in great abundance: but he brings not a ſingle proof from ſcripture;

nor indeed was that poſſible: for in the ſcripture there is not the ſmalleſt hint of juriſdiction unconnected with ordination.

We leave it to our eſtabliſhed clergy, (who are in the ſame predicament with the French conſtitutional clergy,) to refute the arguments of Abbé Barruel. We will only remark that they are all built on the ſuppoſition, that the preſent enormous ſyſtem of Romiſh juriſprudence and papal hierarchy is of *right divine*.

For a brief account of this author's *Hiſtory of the Clergy during the French Revolution*, ſee vol. xiv. N. S. p. 458.

Art. 44. *Obſervations in Anſwer to Mr. Thomas Paine's "Age of Reaſon."* By the Rev. William Jackſon, a Priſoner in the New Priſon, Dublin, on a Charge of High Treaſon. 8vo. 2s. Ridgway. 1795.

Theſe priſon-thoughts of Mr. Jackſon have no *ſombre caſt*. He makes himſelf merry with Mr. Paine and his "Reaſon," and is rather ſprightly than argumentative. The philoſophical as well as the religious principles of Mr. P. become the ſubject of his animadverſion: but, in replying to the aſſertions of the "Age of Reaſon," he makes others which few divines or philoſophers will, we apprehend, approve. His Hutchinſonian ſcience we ſhall not diſcuſs; nor ſhall we ſay any thing on his illuſtration of the Trinity by 'a lighted candle which incorporates three conditions in one and the ſame ſubſtance, air, fire, and light:' we ſhall ſatisfy ourſelves with quoting, as a proof of his pleaſantry, the following reply to a queſtion of Mr. Paine. "Why (aſks Mr. P.) did not the Devil ſhew Chriſt *America* as well as the other kingdoms of the world?" 'I will tell him the reaſon, (ſays Mr. Jackſon,) His Sooty Highneſs, as he calls him, did not chooſe to deprive Chriſtopher Columbus of the credit of the diſcovery.'

The melancholy fate of the author of this pamphlet is well known *. We lament that the religion which he defends was not with him a firm principle of conduct.

Art. 45. *Free Thoughts reſpecting the preſent State of the Clergy in the Eſtabliſhed Church*, and particularly of thoſe who are unbeneficed. By George Neale, Curate of St. Margaret Pattens, Rood-lane, and St. Gabriel, Fenchurch-ſtreet, &c. 8vo. 6d. Kearſley. 1793.

While the hardſhips of the inferior clergy not only remain, but even, from the cauſes which ought to diminiſh them, are perpetually increaſing, it muſt be expected that the repoſe of the more fortunate ſons of the church will ſometimes be diſturbed by ſuch complaints as thoſe which are expreſſed in this pamphlet. If fifty pounds a-year, a century ago, formed a bare competence for a curate, the ſame ſum, in the preſent diminiſhed value of money, muſt be abſolute penury. This is a grievance which calls aloud for redreſs; and Mr. Neale prefers his ſuit to the public, in behalf of himſelf and his brethren, with a decent and manly firmneſs, ſuited to the occaſion.

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* He died, during his trial, *(after conviction,)* in the Court of King's Bench, Dublin. It appeared to the Coroner's Jury that poiſon was the cauſe of his death, but by whom adminiſtered was to them unknown: ſee Rev. May, p. 105.

Art. 46. *An Hiſtory of the Chriſtian Church,* from the earlieſt Periods to the preſent Time. By G. Gregory, D.D. Joint Evening Preacher at the Foundling Hoſpital, and Curate of St. Giles's, Cripplegate; Author of Eſſays Hiſtorical and Moral, &c. A new Edition, corrected and enlarged. 8vo. 2 Vols. 14s. Boards. Kearſley. 1795.

After the account which we gave of this work when it firſt appeared, (ſee Rev. New Series, vol. iii. p. 27.) we have only to notice the kind and degree of improvement which it has now undergone.

In the firſt volume, the principal additions reſpect the doctrines of the firſt four centuries, a brief view of which is given in the words of the writers; particularly, at the beginning of the ſecond century, in a compendium of the Chriſtian faith tranſlated from the remains of Irenæus, and the creed given by Tertullian as the common belief in his time; and, in the fourth century, the Nicene creed, as it ſtands in the epiſtle of Euſebius to the Cæſarians. We do not apprehend that theſe and a few other brief additions, on this head, will be generally thought ſufficient to ſupply the 'remarkable deficiencies' in this reſpect, which the author has obſerved in all the eccleſiaſtical hiſtories extant. —The ſecond volume, the author informs his readers, is almoſt entirely re-written; and though, in the former editions, he was indebted for a conſiderable part of the materials of that volume to Moſheim and other modern authors, the late Dr. Robertſon is the only one to whom he is at preſent under a ſimilar obligation. On comparing the editions of this ſecond volume, we find ourſelves under the neceſſity of underſtanding the term *re-written* as denoting tranſcribed with variations: for, excepting the hiſtory of the Reformation in England and Scotland, comprehending about fifty pages, which is entirely new,—three very ſhort chapters, relating to the ſects and the ſtate of learning in the tenth and eleventh centuries,—and a few new paſſages occaſionally interſperſed through the work, we find the ſeries of paragraphs, with ſome variation of language, nearly the ſame in both editions. We do not mean to ſay that the work is not materially improved; we only think that the author rates the alterations a little too highly. The hiſtory is certainly more valuable in its preſent form, than as it was originally preſented to the public; for, beſides the laudable pains which the author has himſelf beſtowed, it now appears enriched with ſeveral notes, and with a diſſertation on the viſion of Conſtantine, written by the Rev. Mr. Henley of Rendleſham, which diſcover not only uncommon ingenuity but recondite erudition.

Art. 47. *Religion in Danger:* Addreſſed to the Archbiſhop of Canterbury, by the Curate of Snowdon; and ſubmitted to the Conſideration of the Clergy of all Denominations. 8vo. pp. 62. 2s. Williams. 1795.

This very worthy Welſh curate comes out of his retirement to revive certain antiquated notions, which he, good man! ſuppoſes ſtill to hold their antient place among the guardians of the Proteſtant faith. Had he not been a perfect recluſe, he might not long ago, even within the principality of Wales, have had frequent opportunity of being informed from high authority that popery is no longer antichriſtian, and that the church of Rome is much more worthy of being embraced with ſiſterly affection by every Proteſtant church, than any ſectarian body of Proteſtant heretics. From a want, doubtleſs, of proper inſtructions from his dioceſan, he ſtill retains the old prejudice againſt papiſts, and believes that the Anti-chriſt, predicted in the Apocalypſe, can be no other than the Roman pontiff. He even entertains the ſtrange opinion that religion has no relation whatever to forms and ceremonies; and that, becauſe Chriſt has ſaid that his kingdom is not of this world, whatever religion is founded on temporal power or dominion can certainly never belong to him.

For one of thoſe old-faſhioned clergy who have been trained in the ſchool of Tillotſon and Hoadley, the curate of Snowdon writes, however, tolerably well; and he ſays ſome things concerning the preſent danger of all religious eſtabliſhments, and the neceſſity of eccleſiaſtical reformation, which may not be wholly unworthy of the attention of his Grace of Canterbury, and which are very properly ſubmitted to the ſerious conſideration of the clergy of all denominations.

Art. 48. *Remarks on a Charge delivered to the Clergy of his Dioceſe*, by the Lord Biſhop of Lincoln, at the Viſitation in May and June, 1794. In a Letter addreſſed to his Lordſhip. 8vo. 6d. Johnſon. 1795.

Theſe animadverſions are chiefly theological. They are written by a zealous advocate for the Unitarian ſyſtem, and are intended to vindicate the doctrines of that ſyſtem from the charge of hereſy, and its profeſſors from the reproach of diſſeminating doctrines which weaken the ties of civil and religious obligations. Though the author brings no reaſoning altogether new in ſupport of his ſyſtem, he places old arguments in a light which ſhews him to be a man of conſiderable talents. The perſonal attack on the Biſhop of Lincoln is chiefly intended to fix on him the charges of deficiency in theological knowlege, and of a want of candour towards that claſs of Chriſtians which he denominates the diſciples of Socinus.

That we do not deem this writer's complaints wholly unfounded, the reader will find from our review of the Charge in queſtion, N. S. vol. xvi. p. 454: but we muſt think that he has dealt rather too freely in perſonalities.—It was unneceſſary, and rather indecorous, to introduce the Biſhop's lady, who was educated a Diſſenter, as his preceptreſs on the ſubject of eccleſiaſtical eſtabliſhments. The pamphlet is, however, on the whole, well written, and is by no means beneath the ſerious attention of the Right Rev. Prelate to whom it is addreſſed.

Art. 49. *Remarks on a Sermon entitled "the Duties of a Soldier illuſtrated and enforced*, preached at the Conſecration of the Colours of the Somerſet Light Dragoons, on Wedneſday the 6th of Auguſt 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby:" To which is added a Poſtſcript, containing ſome Strictures on a Sermon preached before the Yeovil Volunteer Corps of Yeomanry Cavalry, on Sunday, Aug. 31, 1794; and publiſhed at their Requeſt: by the Rev. William Langdon, B. D. Rector of Pyle. 8vo. pp. 58. 1s. Johnſon.

By the pains which ſome zealous divines have lately taken to convert the preſent war into a religious cruſade, and to inſpire the ſoldiery with ardour, from a perſuaſion that they were ſetting up their banner in the name of God; they have laid themſelves open to the ridicule and cenſure of thoſe who diſapprove the war. Two diſcourſes of this kind, full of vehement and inflammatory declamation, are criticiſed in this pamphlet. We cannot ſay, however, that the remarker has executed his taſk with much ability. The greater part of the pamphlet conſiſts of mere extracts and quotations, the reſt of very ſlight and curſory obſervations.

Art. 50. *Sermons on the Seaſons.* Preached in a Country Pariſh, in the Year 1792. 12mo. 1s. Dilly. 1793.

The utility of public inſtruction, when judiciouſly applied to the character and ſituation of the audience to which it is addreſſed, is very happily exemplified in theſe ſermons. To perſons of every deſcription, the viciſſitudes of the ſeaſons afford an agreeable ſubject of contemplation: but, to thoſe who reſide in the country, and are employed in rural occupations, ſuch topics muſt be peculiarly inſtructive and pleaſing. From natural and familiar deſcriptions of the diſtinct character of each ſeaſon, this preacher draws a few pious and moral reflections; and the whole is expreſſed in a ſtyle which, without deſcending to vulgarity, is plain and intelligible to hearers of ordinary education and capacity. The ſermons are not the leſs valuable for the free uſe, which the writer acknowleges that he has made, of Sturm's *Reflections on the works of God.* (See Rev. N. S. vol. vii. p. 115.)

Art. 51. *A Dictionary for the Book of Common Prayer.* 12mo. 6d. Dilly. 1793.

We muſt approve the thought which produced this little publication. Long experience has convinced the editor that ſeveral, who attend the ſervice of the eſtabliſhed church, are not acquainted with the meaning of many words in the liturgy; and he benevolently offers them aſſiſtance. He very properly aſks, with ſubmiſſion, 'whether it be right that, in a book of *Common*-prayer, there ſhould be any Latin word.' In general, we think, a proper ſenſe is aſſigned to the words here enumerated. To be conciſe is eſſential to a work of this nature; and then it is not eaſy to convey the full ſenſe. The author ſeems rather to avoid (and with ſome reaſon,) words and terms of a diſputable kind: or, if they occur, he is moderate about them:—TRINITY is *the number three*: ATONEMENT is *ſatisfaction, to expiate, to make ſatisfaction*: the word *ſatisfaction*, however, is not introduced for explanation. Prevent, he very properly explains, *to go before*.—At the concluſion, it is added; 'if the plan be approved, any hints for its improvement, addreſſed to the publiſher, will be thankfully accepted.'

AFFAIRS OF IRELAND.

Art. 52. *Six Letters addreſſed to his Excellency Earl Fitzwilliam,* Lord Lieutenant of Ireland. By Bolingbroke. 8vo. pp. 68. Dublin. 1795.

Theſe letters were written early in January 1795, for inſertion in a daily paper, at a time when, preſuming on the ſtability of Lord F.'s government of Ireland, and exulting in the fond aſſurance that the happy juncture was at hand in which that country would at length be 'regenerated,' and the land 'cleanſed from all political impurities,' the ſpirited author opened a preſs-correſpondence with the highly popular Viceroy; in order to lay before his Lordſhip an unreſerved ſtatement of all the benefit that the nation wiſhed and expected from the wiſdom, the virtues, and the auſpicious principles of a nobleman who had been nurſed in the boſom of liberty, and who had always ſhewn a firm attachment to the juſt and unalienable rights of man. The letter-writer, accordingly, here unfolds to the fair and open view of his noble correſpondent what he apprehends to have been his 'country's wrongs;' and this he does with a freedom of expreſſion, [with regard to the meaſures and abuſes which he ſets forth] for which, we conclude, he deems no apology neceſſary; as he obſerves that 'theſe are no times for ſqueamiſh delicacy.'—He inſiſts, in fine, 'on a total and radical reform.'—With all his ardour and eagerneſs of expectation, and all his zeal for a full and complete redreſs of thoſe *wrongs* of which, in behalf of his country, he ſo feelingly complains, how great muſt have been his diſappointment when this flattering proſpect was at once eclipſed by the ſudden recal of Lord F. from an adminiſtration of only a very few months' continuance!

Among the political *portraits* (for *men* as well as *meaſures* were the objects of his animadverſion,) pointed out by the letter-writer as unworthy ſervants of the public, and who, in his judgment, ought to be immediately removed, ſome characters are exhibited with great warmth of colouring; which, the painter himſelf ſeems to be aware, will, by ſome connoiſſeurs, be deemed *too high*: but he inſiſts, nevertheleſs, that they have the merit of real *likeneſs*, however incorrect may be the drawing. In this groupe, Mr. Burke, whoſe political apoſtacy will never be forgotten, figures on the foreground: his friends will probably ſay that he is *caricatured*; and we hope (for the ſake of his private virtues,) that they can aſſign good reaſons for their opinion.

The 5th and 6th letters contain a lively and ſevere invective againſt the French war; repeating the ſtrongeſt of the common objections on the ſubject, with the addition of ſome that have not been brought forwards by other objectors, or have been leſs forcibly urged. He particularly mentions our harſh treatment and proud diſmiſſal of Monſ. Chauvelin: our haughty contempt of that gentleman's perſon and miſſion is here conſidered as 'that falſe ſtep which, like the firſt indiſcretion of a female character, was not to be retrieved.'

The ſtyle of theſe letters is bold, free, and animated, but generally too declamatory. The writer has a great command of language; yet, in ſome few paſſages, we have thought him ſomewhat negligent: for any inſtances of which he very reaſonably offers the ſame excuſe which we reviewers (more than other writers,) have to plead, viz. the nature of periodical publications,—which are always 'written on the ſpur of the occaſion,' and often 'under the preſſure of various avocations.'

Art. 53. *A Letter to the Earl of Carliſle,* occaſioned by his Lordſhip's Reply to Earl Fitzwilliam's *Two Letters:* Exhibiting the preſent State of Parties in Ireland, vindicating the late Viceroy's Adminiſtration, and the Characters of the Perſons with whom he aſſociated in Council, from the malevolent Aſperſions levelled at them, and detailing the ſecret Cauſes which led to his Recal. 8vo. 1s. 6d. Croſby. 1795.

This well-written letter, which is ſigned O'Connor, and dated London, May 24, 1795, contains an admirable defence of the adminiſtration of the late Lord Lieutenant. The ingenious writer's great object ſeems to be, not only to beſtow ſome literary chaſtiſement on Lord C. but to prove that the great Catholic queſtion really 'entered not, in the ſmalleſt degree, into the cauſe of Lord F.'s recal; and that the terrifying enumerations of evils and miſeries, to reſult to the empire from a meaſure which his enemies affect to conſider as having either originated excluſively with himſelf, or been hurried on by him raſhly, precipitately, or without conſent or conſultation, *ought not to be regarded*;—for had Mr. Beresford * never been diſmiſſed, theſe miſeries would never have been heard of; and his Lordſhip would have remained.'—

The letter-writer, therefore, earneſtly contends that the ſpeedy and total emancipation of the Iriſh Roman Catholics is an event of certitude; 'for it is not to be imagined that the M——— can be ſo frantic as to light up the torch of civil war to prevent it. He will at laſt yield to that dernier ſubterfuge, which his arrogance and incapacity have ſo often compelled him to ſubmit to——exiſting circumſtances.'

MODERN PROPHECY, *continued.*

Art. 54. *Two Letters to the Right Hon. Lord Loughborough,* from Nathaniel Braſſey Halhed, Eſq. M. P. 8vo. 4d. Riebau.

Extract, Par. 1ſt. 'My Lord, I take the liberty to addreſs your Lordſhip in behalf of that much injured man, now impenetrably ſhut up from all acceſs of his friends, under the imputation of lunacy. Amid the various multiplicity of avocations, all of the firſt importance, which occupy your Lordſhip's attention, no wonder the caſe of an obſcure individual ſhould elude your cognizance, even while his perſon is under your immediate authority; and I can almoſt aſſure myſelf that the circumſtances of it require only a candid ſtatement, to obtain at once commiſeration and redreſs.'

Mr. Halhed's well-written ſtatement, however, of the caſe of the perſon ſo unjuſtly, in his judgment, confined,—and, in his apprehenſion, ſo cruelly treated,—failed to procure even an *anſwer* to this application.

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* The writer gives a brief detail of the cauſes that (according to his ſtatement,) have rendered Mr. B. an unpopular character in Ireland; and if the charges alleged againſt him be true, he juſtly, as Mr. O'Connor obſerves, earns his unpopularity.—For particulars we muſt refer to the pamphlet: the reader will find them at page 21.

Mr. H. takes this opportunity to repeat his entire perſuaſion of the truth of the predictions of Mr. Brothers : ' If, (ſays he,) I am in my ſenſes, Richard Brothers is not inſane ;—if I am innocent, Richard Brothers is no traitor' !—On this paſſage, a remark will occur to moſt readers, ſo obvious, that we will not affront their ſagacity by anticipating it.

EDUCATION.

Art. 55. *The Principles of Grammar ; or Youth's Engliſh Directory.* By G. Wright, Teacher of Engliſh and the Mathematics. 8vo. pp. 160. 2s. bound. Robinſons. 1794.

When a practitioner in any art or ſcience informs us that he has experienced, for a number of years, the benefit of a particular mode, we can hardly fail of allowing that it muſt have ſome claim to regard. —Thus ſpeaks the preſent writer, after having been a teacher during *twenty* years :—' The good effects which have reſulted in his own academy will amply bear him out in aſſerting, that his ſucceſs has been evidently owing to his dereliction of old trammels, and his adoption of the ſyſtem, which he now humbly offers to the inſpection of the public.' It is difficult to give a decided opinion on a work of this kind, which differs from others, and is to be ſuppoſed an improvement. We know that an indifferent method, in the hands of induſtry and capacity, will effect much more than one far ſuperior, without a real and cloſe attention. When this writer ſpeaks of diphthongs *improper*, in which one only of the two vowels is ſounded, we might aſk whether the word *ſoul* is an exact example ? ſince, if the *u* be omitted, it becomes *ſol*, and it can only be the *u*, or the *e* final, which can give the ſound of *ſole :* the truth is that the word has deviated from its original pronunciation *ſo-ul*, ſtill retained in ſome parts of the country, but now deemed a *vulgariſm*.—A like queſtion might be aſked concerning *chaiſe*, of which it is ſaid that *ai* is ſounded *a* ; yet if the *i* be removed it becomes *chaſe*, a word of very different meaning.—We cannot avoid remarking that Mr. Wright was rather unlucky in not obtaining a more proper word than ini*ti*al, as an example that the letter ' *c* ſounds *ſh* before *i* and another vowel when they form a diphthong ;' the word commer*ci*al might be thought more directly to the point.

The following ſtory in the chapter on *emphaſis* is worthy of notice : ' A curate, reading our Saviour's words to his diſciples, *O fools, and ſlow of heart to believe all that the prophets have ſpoken*,' placed the emphaſis on the word *believe*, as if Chriſt had called them fools for *believing* ; on the rector's reproof, when he read it next, he placed the emphaſis on *all* ; as if it had been fooliſh in the diſciples to believe *all* ; the rector again blaming his manner, the good curate accented the word *prophets*, as if the prophets had been in *no reſpect* worthy of *belief*.'

Whatever merit this author's method may have, it is not a *neceſſary* conſequence that, becauſe he, being habituated to it, finds it eaſy and ſucceſsful, it will therefore prove ſo to another : yet it is probable that thoſe, who are engaged in teaching Engliſh, may derive aſſiſtance from an attentive examination of this performance ; and learners may find benefit from a careful peruſal of it.

NATURAL HISTORY.

Art. 56. *A Botanical Nomenclator*; containing a ſyſtematical Arrangement of the Claſſes, Orders, Genera, &c. of Plants, as deſcribed in the new Edition of Linnæus's *Syſtema Naturæ*, by Gmelin. To which are added, Indexes of the Latin and Engliſh Names of the Plants, together with the Names of the Countries of which they are Natives; alſo the Number of Britiſh Species. By William Forſyth, junior. 8vo. 6s. Boards. Cadell and Davies. 1794.

The title-page will ſufficiently explain the nature of this work, which ſeems to poſſeſs all the utility that can be expected from a nomenclator. As twenty years had elapſed ſince the publication of the laſt work under this name, it was obvious that the numerous additions, with which botany has been enriched, made a new one neceſſary. Dr. Gmelin's ſimplification of the Linnéan ſyſtem has been followed in the arrangement: but ſuch references are made to the tranſpoſed genera, as will enable the reader to find them in the old ſyſtem.

Art. 57. *Flora Oxonienſis, exhibens plantas in Agro Oxonienſi ſponte creſcentes, ſecundum Syſtema Sexuale diſtributas. Auctore Joanne Sibthorp, M.D. Prof. Reg. Botan. R.S.S. &c. &c.* 8vo. pp. 422. 6s. Boards. White. 1794.

Though the publication of *Floras* of different diſtricts has contributed much to the advancement of botany to its preſent ſtate of perfection, yet it is obvious that there muſt at length be a period in which local catalogues will be deprived of all their utility, on account of the comprehenſion of their matter in more general works. Such a period can ſcarcely be diſtant, when a country of no great extent has been inveſtigated by ſeveral accurate and laborious inquirers. The gleanings that remain will ſcarcely juſtify more than occaſional notices of new diſcoveries; and if any particular ſituation abounds with the leſs common gifts of Flora, a conciſe index of *plantæ rariores* ought to ſatisfy the partial attachment of a patriotic native. It is true, the introduction of a *new ſyſtem of claſſification* will always afford a juſt plea for exhibiting the entire Flora of a favourite ſpot as a *ſpecimen*; and it was in this way that the Linnéan ſchool extended its conqueſts over the botany of different regions, to the great emolument of the ſcience and advantage of its ſtudents:—but it may be doubted how far ſmall deviations from the received arrangement can make it worth while to repeat a multiplicity of well-known deſcriptions.

We are aware that, in the preſent inſtance, particular reaſons may be ſuppoſed to have operated in producing a new and entire work; and a *Flora Oxonienſis* might naturally be expected to follow a *Flora Cantabrigienſis*:—but ſcience in general has nothing to do with conſiderations of this kind:—it meaſures things by their real utility, and, in the multitude of publications by which it begins to be as much oppreſſed as aſſiſted, finds it neceſſary to limit its encouragement by its wants. Still, in doubting whether this be an *important* work, we by no means intend to inſinuate that it is not a reſpectable one. Its author is advantageouſly known in the department of ſcience to which he has peculiarly devoted himſelf; and we doubt not that the herbaliſt on the banks of the Iſis and Cherwell, on Shotover Hill and Burford Downs, will prefer this elegant local guide to the works which embrace the vegetables of the whole iſland. Nor will the variations from the original Linnéan method of arrangement, which, on the whole, we cannot but conſider as real improvements, fail to excite the curioſity of the Engliſh botaniſt.

The following are the principal circumſtances worthy of obſervation in the *Flora Oxonienſis*. In conformity to the example of Thunberg and others, Dr. S. has omitted the claſſes *Polygamia*, *Monœcia*, and *Diœcia*, and has transferred the genera, formerly arranged under them, to thoſe claſſes and orders to which they belong according to the number of their anthera and ſtigmata. The claſs *Gynandria* is alſo aboliſhed; the *Orchideæ*, which uſed to be ranked under it, now compoſing the ſecond diviſion of the *Diandria Monogynia*; and the *Arum* being claſſed among the *Polyandria Polygynia*. The *Viola* and *Jaſione* are removed from their unnatural ſtation among the *Syngeneſia* to the *Pentandria Monogynia*. The new genus *Erodium* is introduced from L'Heriter, taken out of the *Geraniums*; of the Engliſh plants it comprehends *G. cicutarium*, and *G. pimpinellæfol.* In the *Cryptogamia*, Dr. S. has referred the *leafy moſſes* to the new genera conſtituted by Hedwig; and he has given new ſubdiviſions in the *Fungi*, eſpecially the *Agarics*, by which their inveſtigation is facilitated.

The deſcriptions of plants are chiefly in the language of the *Sp. Plantar.* and few ſynonyms are added to the names of Ray and Linné, yet occaſional references are given to the beſt figures. The book is handſomely printed, and the matter is well diſpoſed to catch the eye for the eaſe of conſultation.

POETRY.

Art. 58. *The Reſtoration of the Jews*, a Poem. By William Aſhburnham, Eſq. jun. 4to. pp. 29. 2s. Cadell and Davies. 1794.

This poem was originally written for the Seatonian prize: but the author, not being a maſter of arts, could not be admitted a candidate. How far he might have flattered himſelf with the expectation of ſucceſs, had not this bar to his ambition intervened, we will not pretend to determine. That he is not deſtitute of poetic genius muſt be acknowleged; and in this poem we diſcover a rich profuſion of Aſiatic imagery, drawn chiefly from Iſaiah, Jeremiah, and the Pſalms: but, like moſt of the poets who have attempted to verſify the prophetic parts of ſcripture, the author generally degrades that which he wiſhes to ennoble. To be convinced of this truth, the reader has only to compare the following lines of Mr. A. with the 12th verſe of the 14th chapter of Iſaiah:

> ' O Lucifer, who ſhon'ſt of late ſo high,
> The faireſt ſtar in th' Aſſyrian ſky,
> How art thou fallen! ne'er to riſe again,
> Thy palace rifled, and thy children ſlain.'

" How art thou fallen from heaven, O Lucifer, ſon of the morning, how art thou cut down to the ground, which didſt weaken the nations."

It ſeems difficult to aſſign a reaſon for Mr. A.'s calling Lucifer the faireſt ſtar in the *Aſſyrian ſky*,—for our poet certainly muſt know that Venus, as a morning ſtar, is viſible in all latitudes.——He deſcribes Zion as

'Enrob'd in white, in righteouſneſs array'd,
And gems of virtue, gems which never fade.'

Perhaps this laſt line is not conceived with the greateſt propriety. That virtue is permanent and durable, and that every thing in this lower world is ſubject to mutation and decay, no perſon will deny; but certainly, among the productions of the earth, gems and precious ſtones are the leaſt periſhable, and conſequently cannot be ſaid in ſtrictneſs of ſpeech to fade; neither can they form a juſt antitheſis, when put in oppoſition to the immutability and permanency of virtue.

It might appear ſevere, if not uncandid, to remark every impropriety of this ſort in the compoſition of young poets; we ſhall therefore finiſh our obſervations with laying before the reader the following lines, which we conſider as inferior to none in the poem:

'Their puniſhment is near, ſee famine ſtalk,
And deſolation mark her ſecret walk,
Her milder blaſts, and peſtilential breath,
Taint all the loaded atmoſphere with death,
Shrivel'd with drought, no fruit the vineyard yields,
No herb the paſture and no corn the fields.'

Art. 59. *Ode to the Hon. Thomas Pelham,* Eſq. occaſioned by his Speech in the Iriſh Houſe of Commons, on the *Catholic Bill.* 4to, 1s. 6d. Johnſon. 1795.

We are reminded by this ode of the genius and ſpirit of the renowned Malcolm Macgregor, of Knightſbridge, Eſq. with whoſe ſatirical productions the public were, ſome years ago, ſo frequently entertained.

The author of the preſent publication attacks Mr. Pelham on ſome imperfections in his oratory, and on more, and worſe, (alledged) defects in his principles. Mentioning the attention which was paid to the Rt. Hon. Privy Counſellor by the H. of C. of Ireland, the poet rather bluntly obſerves that LOCKE, were he now living, would certainly deem the logic of Mr. P. "that of an old woman."—He proceeds;

'You ſay your generous heart is bent
To make the Catholics content,
  And give them all their due, Sir!
And yet you add, you will not grant
The very thing they ſay they want,
  To make contentment true, Sir!

'The Revolution was (you ſaid)
On principles of Freedom laid;
  And ſo we all believe;
But how ſuch principles agree
With *Proteſtant aſcendency*
  We never can conceive.

'Is heav'n-born Freedom then a thing
Which any Parliament or King

May give or hold at pleaſure?
Give it to you, with-hold from me,
Or grant it in a leſs degree,
By partial weight or meaſure?
'No, Pelham! know, nor you nor I
Have any right to liberty
Excluſively of others:
In ev'ry government, that's *free*,
Emancipated all muſt be:
For all are men and brothers.—'

* * * *

'You ſay you feel for *Church* and *State*;
And this we never will debate;
Your feelings beſt you know, Sir!
But that the Church and State muſt fall
Unleſs Diſſenters you enthral——
This you can never ſhew, Sir!—'

The poet enlarges on the fallacy of Mr. P.'s politics, and the inconſiſtency of his principles as a Proteſtant,—intermixing a conſiderable ſhare of the ſarcaſtic with his reaſoning; and he concludes with ſomething like a ſly prediction,—introduced by a word or two of good and ſober advice:

'Be it your ſtudy, night and day,
To drive black Prejudice away,
And keep your conſcience clear.——'

* * * * * *

'So ſhall you, when you ſpeak again,
Be more conſiſtent, pure, and plain,
And reaſon not ſo badly:
Pelham! perhaps, you'll yet embrace
The doctrines which, to your diſgrace,
You now oppugn ſo madly.'

Art. 60. *The Engliſh Anthology*. Vols. II. and III. 8vo. 12s. Boards. Egertons. 1794.

The firſt volume of this compilation was noticed in our Review for October laſt, Art. 40. The appearance of the ſecond and third induces us to repeat that the proper objects of an Anthology, which aſpires to claſſical rank and to become eſſential in our libraries, are, 1ſt, to preſerve ſuch good poems as are in danger of periſhing, becauſe their authors have written too little that is excellent, or too unequally to have their works preſerved entire: 2d, to preſerve all the good poems of thoſe authors who are in danger of ſinking into oblivion from the unimportance of their productions in point of length and quantity. To put together, as in this ſecond volume, without ſyſtem or arrangement, poems from Johnſon, Goldſmith, and Chatterton, with poems by Harington, Naſh, Howard, and others who publiſhed in black letter, is an eaſy and an uſeleſs taſk. Much merit, however, is really diſplayed by the collector in fixing on the beſt readings from a compariſon of different editions.

The third volume contains, among other things, a canto of Spenſer's Faerie Queene, a book of Milton's Paradiſe Loſt, a canto of

Hudibras, and a book of Akenſide's Pleaſures of the Imagination. Who wiſhes for portions of ſuch works?

There is merit to be acquired by an anthology of poetical tranſlations. Of Anacreon, of Horace, of the Greek Epigrams, &c. ſome poets have ſucceeded in tranſlating one production, ſome in another. A ſelection of the ſucceſsful efforts would either provide us with complete verſions, or, by pointing out the preciſe *deſiderata* of this branch in our literature, induce our riſing poets to remedy the *deficiency.*

Art. 61. *Poems* by Mr. Jerningham. Vol. III. 8vo. 3s. ſewed. Robſon. 1794.

The obſervations which occurred to us, with reſpect to the general character of Mr. Jerningham's poetry, in our account of the two former volumes, Rev. vol. lxxiv. p. 394, will apply to the preſent additional collection, and ſave both our readers and ourſelves the trouble of a farther inveſtigation.

This third volume contains, 1ſt, THE SHAKESPEARE GALLERY; of which an account is given in the 4th vol. of our *New Series.* 2d, LINES ON SIR JOSHUA REYNOLDS: ſee Rev. vol. i. N. S. 3d, ENTHUSIASM; reviewed in our 80th volume. 4th, ABELARD to ELOISA; ſee vol. viii. N. S.—The other poems in the volume before us are ſmaller productions, of various merit. The lines in the *Coſſey-Album** have appeared before: but we are here given to underſtand that only 'a few private copies were printed,' and that they are added to this edition at the flattering requeſt of ſome diſtinguiſhed judges.

Art. 62. *Two Didactic Eſſays on Human Happineſs and the Government of the Paſſions.* By the Rev. W. Robb, Epiſcopal Clergyman in St. Andrew's. 12mo. 6d. Vernor.

We find in theſe ſmall pieces many juſt and important moral reflections, but we cannot perceive that they derive much advantage from the kind of poetical dreſs in which they appear. They have indeed ſo little of poetry in them, that, had not the writer given himſelf the trouble of arranging his words in lines of ten ſyllables each, and in one of the pieces of ſtringing them into rhyming couplets, we could eaſily have fancied ourſelves peruſing two very good proſe eſſays.

Art. 63. *Ode to the Benevolence of England,* addreſſed to Aliens and Natives. 4to. 1s. Cullen. 1795.

This poem is the production of a pen which formerly was often employed for the entertainment of the public, but has now for ſeveral years been ſuffered to reſt. The author, as we are informed, is Mr. Pratt, alſo known to the public by the fictitious name of Courtney Melmoth. After a long abſence on the Continent, he makes this offering of his Muſe to his native country; and he celebrates, in a pleaſing ſtrain of poetry, the benevolence of England, of late ſo liberally exerciſed towards diſtreſſed foreigners. As a general character of the piece, we may pronounce the ſentiments to be natural and tender; the verſification, though irregular, to be harmonious; and the language to be correct, chaſte, and elegant. As exceptions, we remark two or three obviouſly faulty paſſages. The epithet *white* in the following couplet conveys no meaning:

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* *Coſſey Hall,* Norfolk, is the ſeat of Sir William Jerningham, Bart. the brother of our ingenious author.

'Twas not thy rank, or ſtation—'twas thy grief,
Spread her *white* arms to offer thee relief.'

The concluding ſentiment in the following ſtanza is a puerile conceit:

——' To ſave her from a threaten'd wound
What hoſts have periſh'd on a foreign ſhore!
And as their life-blood dyed the reeking ground,
Tears ſwell'd the ruddy tide—to find the combat o'er!'

In the following lines, the ſentiment is juſt and liberal, but the verſification inelegant. Speaking of the exertions of the French nation for the eſtabliſhment of freedom, the poet ſays,

' Foe to the cruel *means*—but to the END
BRITANNIA and her BRITONS are a friend.
Oh! never can they wiſh to quench the ſacred flame
Of that etherial Pow'r that lighted them to fame:
Forbid it, Heaven! When Temperance
Leagues with ſweet Benevolence,
With honeſt joy our ALBION ſhall embrace
Her Gallic Foes, and own them of a kindred race!'

The following ſtanza is throughout pleaſing:

' Behold th' immeaſurable train of Care,
Exil'd, like thee, to our BRITANNIA come!
She their ſure refuge in the laſt deſpair,
The child of Sorrow's univerſal *home*.
Her Peaſants with her Princes vie
Who ſhall ſofteſt balms ſupply:
Theſe their Palaces beſtow
And ſcepter'd Grief forgets its woe,
Thoſe uplift the lowly latch,
And beckon Sorrow to their thatch.
Friend to the Wretched! ALBION's equal eye
Warms, like the Sun, ALL human miſery.'

Art. 64. *Odes on Peace and War.* Written by many eminent and diſtinguiſhed Perſons: Particularly by W. Whitehead, Dr. R. Hurd, (now Biſhop of Worceſter,) C. Anſtey, W. Maſon, W. Hayley, Baron Maſeres, Sir James Marriott, Lord George Cavendiſh, Rev. Dr. Plumptree, John Law, Viſcount Fitzwilliam, Hon. John Damer, Lord Mountjoy, Archdeacon Travis, R. Raikes, Earl of Hardwicke, Dr. Michael Lort, Rev. Henry Zouch, J. Duncombe, C. Smart, J. Hey, &c. &c. &c. 8vo. pp. 184. 3s. ſewed. Debrett. 1795.

Academic exerciſes are in many caſes entitled to a better fate than to be conſigned to oblivion as mere *juvenilia*. The plant of youthful genius often ſends forth vigorous ſhoots, the fair promiſe of future fruit, which ~~ought~~ not to be raſhly torn off and thrown away. Though our departed friend, Scriblerus, has formerly handled his amputating knife pretty freely among the unpromiſing or the too luxuriant plants which, on certain great occaſions, have ſuddenly ſprung up in the academic groves, yet he found, even among thoſe forward productions, many that deſerved to outlive the day which gave them birth. Several ſuch the reader will perceive, both in Roman and Engliſh verſe, in the collection now before us. They are academic exerciſes produced at the return of peace, in the years 1748 and 1763. Among the names of the reſpective authors which are annexed, are ſeveral who have ſince made a diſtinguiſhed figure in the literary or political world, particularly Biſhop Hurd, Whitehead, Anſtey, Maſon, Hayley, Maſeres, Sumner, Lord G. Cavendiſh, &c. To examine diſtinctly the merits of ſo many miſcellaneous pieces would be impoſſible; to paſs on them all an indiſcriminate ſentence of general praiſe, or cenſure, would mean nothing. We muſt content ourſelves with marking as particularly excellent, among the Latin pieces, an Ode to Peace by John Sumner, and another by R. Raikes: among the Engliſh, Biſhop Hurd's Ode to Peace, Maſon's parody of Milton's Allegro, and verſes in praiſe of Peace and Freedom, by John Brown. Though many of the pieces are of inferior excellence, the collection, on the whole, does credit to the genius of the authors, and to the taſte of the collector.

MISCELLANEOUS.

Art. 65. *Letter from the Rev. Alexander Geddes, LL.D. to the Right Rev. John Douglaſs, Biſhop of Centuriæ, and Vicar Apoſtolic in the London Diſtrict.* 4to. pp. 55. 2s. Faulder. 1794.

Dr. Geddes feels himſelf ſo ſuperior, in literary endowments, to thoſe of his Catholic brethren who have attacked him on the ſcore of his new tranſlation of the Bible, that he is rather moved to laughter than to wrath by their illiberal cenſures and *ex cathedrâ* condemnation. He addreſſes his Biſhop as 'a good-natured, condeſcending, whiſt-playing prieſt;' (who, with others, had publiſhed a paſtoral letter, prohibiting the uſe of Dr. G.'s tranſlation;) queſtions his being moved by the Spirit, which, he reminds him, is a *ſpirit of benignity and ſweetneſs above that of honey*; and adviſes him to let the cenſuring of books alone. Many things in this letter refer to the diſputes of the Catholics among themſelves, which will not intereſt the generality of readers: but they will be pleaſed with Dr. G.'s noble and expanded mind, and with his generous and open acknowlegement of the defects of the Catholic ritual. 'Our external worſhip, (he ſays,) has too many uſeleſs and even cumberſome trappings; and many of our ceremonies muſt appear puerile and ridiculous to thoſe who are not ſtrongly prepoſſeſſed in their favour.—A liturgy in Latin, too, for a mere Engliſh people is, whatever ſophiſms our controverſialiſts contrive to defend it, a moſt unreaſonable thing.—Paying money for *dirges* is an unſeemly cuſtom, and *dirges* themſelves are totally unneceſſary, to ſay no more.—Abſtaining from *certain* meats on *certain* days is a ſilly piece of devotion which we owe to Aſiatic fanaticiſm. Though now a piece of *orthodoxy*, it was once a badge of hereſy.—In our preſent mode of adminiſtring ſome of the ſacraments there is much apparent childiſhneſs.'

Could a proteſtant ſay much more againſt popery than this? Well may ſuch a writer hope that the partition-wall between Catholics and Proteſtants will ſoon be broken down.

Dr. Geddes inſiſts on the privilege of laughing at what he thinks ridiculous either in prieſt, biſhop, or pope:—how far his brethren may approve of his liberal uſe of it, on the preſent occaſion, we preſume not to pronounce:—but it may perhaps afford an opportunity to ſome to cenſure him for unbecoming levity, who cannot refute his arguments. Conſcious of his ſtrength, and of the goodneſs of his cauſe, he dares his enemies to the combat of reaſon in the broad face of day, and only proteſts againſt being cruſhed under the heavy millſtone of *Authority.*

Art. 66. *The preſent State of the Thames conſidered*, and a comparative View of Canal and River Navigation. By William Vanderſtegen, Eſq. 8vo. 1s. 6d. Robinſons. 1794.

Mr. V. obſerves, in the outſet of this valuable tract, that, having taken a conſiderable part, as a commiſſioner of the Thames navigation, he cannot refrain from laying before the public a narrative of the proceedings of the Commiſſioners, in order to ſhew the former, the preſent, and the intended ſtate of that river,—'if the gentlemen who favour canal navigation had not taken very extraordinary methods to put a ſtop to the intended improvements.' On a due conſideration of the ſubject, and taking into the account all the information contained in this important ſtatement,—all the advantages and diſadvantages of the Thames and canal navigation,—the author has no doubt that all impartial perſons, will (with him) be convinced 'that the river Thames may, at a very ſmall expence, compared to that of making a canal, be made a navigation by far more beneficial to the public than any canal.' This is really a curious inveſtigation of the ſubject.

Art. 67. *Inſtructive Tales*, ſelected from the Adventurer. For the Uſe of Young Perſons. 12mo. 8d. Gurney. 1793.

Dr. Hawkſworth's talent for writing inſtructive tales is ſo well known that, for a recommendation of this ſmall compilement, we need only refer our readers to the price annexed to it in the title, as above.

Art. 68. *The Will of King Henry the Eighth.* From an authentic Copy, in the Hands of an Attorney. 4to. pp. 28. 2s. 6d. Pridden. 1793.

As this will is extant, and may eaſily be conſulted by thoſe who wiſh to be acquainted with its contents, in Fuller's Church Hiſtory, and in Rymer's Fœdera, the neceſſity for this publication does not appear to have been very urgent. However, it is a proper appendix to the collection of the wills of kings and queens of England, publiſhed by that indefatigable ſearcher into antiquity, Mr. Nichols.

Art. 69. *The Elements of Uſeful Knowledge:* Comprehending, amongſt other intereſting Particulars, ſhort Syſtems of Aſtronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI. and of the late Tranſactions in France. To be read in Turns with ſuch approved Selections as are generally uſed in Schools; and to be chiefly committed to Memory.* By the Rev. J. Adams, A.M. 12mo. pp. 333. 3s. ſewed. Law.

To compoſe good elementary treatiſes for young people is a work of more difficulty, as well as more importance, than many compilers ſeem to apprehend. To ſelect, from the general maſs of knowlege, ſuch parts as are properly fundamental, to digeſt theſe in a method which ſhall facilitate the labours both of the teacher and the learner, and to expreſs them in perſpicuous and accurate language, requires no ordinary degree of judgment and taſte. Though the preſent miſcellany certainly contains many articles of uſeful and neceſſary knowlege, we cannot ſay that it comes up to our idea of what is deſirable in a work of this kind. Beſides the groſs abſurdity of inſerting, in a ſchool book, ſix entire chapters on the laſt will, trial, and execution of Louis XVI., the aſſaſſination of Pelletier, and the French declaration of war, we obſerve many defects and errors in the courſe of the work. On the ſubject of aſtronomy, which is ſo pregnant with information, the author ſpends too many pages in general declamation, in which he affords ſome curious examples of amplification. Speaking of the power of God as diſplayed in the heavens, he exclaims; 'In what majeſtic lines is it there written! In what legible characters is it there recorded! In how ſtriking a manner is it there diſplayed!' —and afterward, 'With what wonderful rapidity do the heavenly bodies perform their revolutions! how minutely faithful to the viciſſitudes of day and night!' A circumſtance, by the way, which could not well happen otherwiſe; as theſe viciſſitudes are *owing to* the diurnal revolution of the earth. The page which is thrown away on Kircher's and Fontenelle's fancies concerning the different inhabitants of the planets might have been much better employed. The mythological part is, on the whole, tolerably correct: but young people ſhould not be taught to believe that the oracle of Delphos became dumb at the birth of Chriſt; and that, 'when Auguſtus deſired to know the reaſon of its ſilence, the oracle anſwered him that, in Judea, a child was born who was the ſon of God, and had commanded him, (the ſaid oracle,) to depart, and return no more anſwers.' When will the vile practice of pious lying and impoſition ceaſe?—The introductory chapters in chronology are uſeful: but, in the chronological tables, the facts are injudiciouſly ſelected, and dates are given to many events, the time of which is wholly uncertain. What proof can the author bring that the tower of Babel was built *much about* the year of the world 1757? or, to inſtance in a more important event, that Jeſus Chriſt was born on the 25th of December?

With what degree of judgment the chapters on natural philoſophy are ſelected, the reader will gueſs, when he is told that the author explains the *Aurora Borealis* on the exploded hypotheſis of nitrous and ſulphureous vapours, without mentioning the common explanation of this phænomenon from electricity.

We could eaſily have extended theſe ſtrictures much farther: but we have ſaid ſufficient to ſhew the intelligent reader that this work has no great claim to be adopted as an elementary ſchool-book.

Art. 70. *Some Account of the Deans of Canterbury*; from the new Foundation of that Church by Henry VIII. to the preſent Time. To which is added a Catalogue of the Manuſcripts in the Church Library. By Henry John Todd, M. A. Minor Canon of the Church. 8vo. pp. 298. 5s. Boards. Cadell and Davies.

There is ſomething humorous and ſatirical in the lines which Le Neve, the famous antiquary, is ſaid to have prefixed to his catalogue of dignified eccleſiaſtics;—"Their very names, (ſaid he,) are buried as deep as their bodies; the one was ſcarce ſooner out of ſight, than the other out of all remembrance." It is the intention of the preſent writer to render ſuch a remark inapplicable to the Deans of Canterbury.—A few of the number have been reſcued by other means from oblivion, ſince four have been admitted into the Biographia Britannica; and among theſe, *Tillotſon* has been copiouſly delineated by the accurate pen of the late Dr. Birch. The whole liſt amounts to twenty-three; viz. Wotton, Godwin, Rogers, Nevil, Fotherby, Boys, Bargrave, Eglionby, Turner, Tillotſon, Sharp, Hooper, Stanhope, Sydall, Lynch, Friend, Potter, North, Moore, Cornwallis, Horne, Buller, Cornewall.—The firſt was a mere politician, with large preferments, engaged in high ſtate affairs; a man certainly able, and by what we can learn reſpectable *alſo*, ſo far as eccleſiaſtical offices can be reconciled with the buſineſs and intrigues of courts and cabinets.—Moſt readers will here obſerve ſome names which they remember with reſpect. Tillotſon, it is generally allowed, holds the firſt rank: yet, in our opinion, there is another, more confined indeed to the immediate duties of his office, who equals in real worth any in the catalogue; we mean Dean Stanhope, who was conſpicuous for piety and benevolence, by the labours of his life, and ſtill more ſo by his writings. He, as had been the caſe with Tillotſon, found himſelf rejected, when nominated prolocutor to the convocation of the clergy: but he appears to have applied himſelf, as far as he was able, to correct and moderate the temper and the meaſures of the ignorant, the bigotted, and the crafty.

Mr. Todd has drawn up theſe memoirs with attention, and with every appearance of fidelity:—but, when the tumultuous and calamitous times of the laſt century preſent themſelves, he indulges in expreſſions of rather more acrimony and contempt than we might have expected; and he ſeems to loſe ſight of the old remark as to what might be done if *lions were painters*.

The catalogue of manuſcripts, which finiſhes the book, contains ſome articles of a very curious kind; chiefly as manifeſting the knowlege or the ignorance of former times: once or twice, we obſerve the reſpected name of Groſthead, biſhop of Lincoln, a man who earneſtly laboured for the promotion of true ſcience and national improvement, in an age of ſuperſtition, nonſenſe, and oppreſſion.

We have, on the whole, peruſed this volume with pleaſure, as it affords a retroſpect of our national hiſtory; and while it more particularly deſcribes the characters immediately intended, recalls to our attention ſome almoſt forgotten anecdotes reſpecting them, their connections, and the general current of the times.

Art. 71. *Letter to William Wilberforce, Eſq.* M. P. Member of the Britiſh Society for the Encouragement of good Servants. 8vo. 1s. Allen and Weſt.

Schemes well intended for public ſervice are not always judicious, or may at leaſt admit of conſiderable amendment and improvement; and it is generally true that the benevolent and the wiſe will be inclined to liſten to any propoſals of this nature. Reſpecting ſervants, one very principal ſource of the evil lamented is to be attributed to maſters and miſtreſſes themſelves; the gratification of their own pride, as to the dreſs and appearance, the proviſion and wages, of their ſervants, certainly does very naturally tend to render them idle, expenſive, inſolent, and in a courſe of time, often in a ſhort period, fit only to become heavy burdens on the public. On this ſubject, the writer of the pamphlet before us expatiates. Inſtead of offering rewards for the encouragement of good ſervants, he propoſes an act of parliament for the regulation of wages, the correction of miſbehaviour, and the giving of characters; and he reſpectfully recommends it to Mr. Wilberforce to bring ſuch a meaſure forwards. He expoſes the error into which ſome are betrayed under the idea of *being kind to ſervants*. It is probable that ſeveral of our readers will incline to believe that a real alteration in the manners of ſuperiors may do more to remedy the evil, than methods of mere reſtraint or force:—but we muſt leave the ſubject, only obſerving that the title-page not improperly recommends this little performance to *the peruſal of every perſon who keeps a ſervant.* A very large circulation, indeed, would be the conſequence.

FAST SERMONS, *Feb. 25, continued.*

Art. 72. *The Cauſe of National Calamities, and the certain Means of preventing or removing them.* Intended to have been preached on the 25th of February, but not delivered on that Day, on account of the Author's Indiſpoſition. By D. Taylor. 8vo. 1s. Button, &c.

This preacher piouſly contends for a 'General Reformation' of all orders, ranks, and degrees among us, without excepting even the higheſt; expreſſing his ſentiments as a Chriſtian miniſter with a laudable freedom, without the leaſt appearance of indecent invective. His language is plain, and well ſuited to the capacities of a common auditory; and the diſcourſe, which is highly enriched with ſcripture quotations and phraſes, breathes throughout an ardent ſpirit of piety. The ſubject of our national conteſt with France, which has been too much agitated in the generality of our late Faſt Sermons, is here judiciouſly avoided.

Art. 73. *The Efficacy of the Divine Aid, and the Vanity of confiding in Man.*—Preached on Occaſion of the late General Faſt, *March* * 25, 1795. By Benjamin Dawſon, LL.D. Rector of Burgh, in Suffolk. 4to. 1s. Johnſon, &c.

An excellent and pious commentary on the text, Pſal. cviii. 12. with very judicious applications to the appointment of the day, and the emergency of the times.

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* So printed in the title-page.

SINGLE SERMONS.

Art. 74. *A Sermon preached Sept.* [illegible], 1794, on Occaſion of the Death of the Rev. William Turner, Miniſter of the Congregation of Proteſtant Diſſenters in Weſtgate, Wakefield; and publiſhed at their Requeſt, by William Wood. To which are added, Memoirs of Mr. Turner's Life and Writings. 8vo. 1s. Johnſon.

The ſubject of this funeral eulogy appears to have ſupported, through a long life, a character of high reſpectability, and to have well deſerved the public atteſtation here given to his merit. The ſermon is very happily adapted to the occaſion, and is written with great correctneſs and elegance. It exhibits, in a ſtriking point of light, Mr. Turner's peculiar merit as a Chriſtian miniſter. The annexed memoirs, drawn up, if we miſtake not, by his ſon, the Rev. Mr. Turner, of Newcaſtle-upon-Tyne, are a ſimple and intereſting narrative of the life of this excellent man.

Art. 75. *The 109th, commonly called the Imprecating Pſalm, conſidered, on a Principle, by which the Pſalm explains itſelf:* preached in Chelſea College Chapel, April 6th, 1794. By the Rev. William Keate, M. A. Rector of Laverton, in the County of Somerſet, and Prebendary of Wells. 4to. pp. 38. 1s. 6d. Rivingtons. 1794.

To a writer who thinks more than he reads, it may very probably happen that he ſhall write and publiſh that which is in fact a new diſcovery to himſelf, and which he imagines will be ſo to the public, but which ſhall appear, on farther inquiry, to have been already diſcovered and communicated. This, it is well known, has often happened with reſpect to improvements in ſciences and the arts; and in no branch of knowlege is it more likely to happen than in philology. Similar degrees of ingenuity and learning, employed on the ſame difficult ſubject of critical inquiry, may eaſily be conceived to terminate in the ſame explanation. This is the caſe with reſpect to the ſubject of the ſermon now before us. Not willing to believe that David could have written the 109th pſalm as a ſtring of imprecations againſt his enemies, critics have exerciſed their ingenuity in deviſing ſome interpretation which might reconcile the language of this pſalm with the ſentiments of humanity. Of theſe, the moſt ſatisfactory is that which puts the imprecations into the mouth of David's enemies. Dr. Sykes underſtood the pſalm, from the 5th verſe to the 20th, as a recital of the curſes of very ſlanderous men againſt David. Dr. Kennicot, in his ſecond diſſertation on the ſtate of the Hebrew printed text, quotes Dr. Sykes's comment with approbation; and it was afterward adopted by Biſhop Lowth. The ſame interpretation is given by Saverio Mattei, advocate of Naples, in his tranſlations and commentaries. It appears, however, that, prior to the compoſition of the ſermon before us, Mr. Keate had not been acquainted with the authorities by which he might have ſupported this interpretation; and that all the merit which there may be in the commentary, by which this interpretation is here ſupported, belongs to Mr. Keate. Among the ingenious arguments urged by him, that which appears moſt concluſive is that, at the ſixth verſe, where the curſes begin, the number is changed from the plural to the ſingular; and that at the nineteenth, where they cloſe, the number changes again, and David ſays; "though they curſe, yet bleſs thou." The explanation carries with it a conſiderable degree of plauſibility*, and it is ſupported very ingeniouſly by the author; whoſe diſcourſe, together with the notes by which it is illuſtrated, we recommend to the peruſal of every reader who may be inclined to liſten to the inſinuations againſt revelation, which have been drawn from the character of David.

Art. 76. *The Conſequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of Civil Government, conſidered:* Preached in the Cathedral Church of Wincheſter. By Thomas Rennel, A. M. Prebendary of Winton, &c. 8vo. 1s. Rivingtons. 1794.

Ne quid nimis is a maxim which, though often quoted, is not yet become obſolete. It is much to be lamented that there ſhould be any occaſion to apply it to preachers who appear ſo much in earneſt in reproving vice as the author of this ſermon. Yet we are not without apprehenſion leſt, in their zeal for reformation, they ſhould ſtretch the bow of religious diſcipline till it break. Gaming is certainly a moſt miſchievous practice; and every friend to order and virtue will acknowlege the general propriety of the picture which Mr. Rennel has drawn of its deſtructive effects, in contaminating the heart with baſe and malignant paſſions, in annihilating the domeſtic affections, in baniſhing every principle of religion, and in undermining the foundation of public virtue and public happineſs:—but it will be much lamented, by thoſe who have not yet been inſtructed in the ſchool of Methodiſm to think all amuſement criminal, that there ſhould be ſome danger leſt the beneficial operation of his ſolemn addreſs to the public, on the ſubject of gaming, ſhould be fruſtrated by the ſeverity with which he pronounces an indiſcriminate and univerſal cenſure on the uſe of cards and dice. Indolence and frivolity are the natural effects of wealth; and, reprehenſible as they may often be under the appellation of follies, men will not eaſily be perſuaded that they are to be ranked among thoſe heinous ſins which threaten them with damnation.

Art. 77. Preached at the Meeting-houſe in Hoxton-ſquare, Mar. 15, 1795, on Occaſion of the Death of the Rev. Thomas Toller. By Andrew Kippis, D.D. F.R.S. & S.A. To which is added the Addreſs delivered at the Interment of the Deceaſed, by the Rev. Hugh Worthington, jun. 8vo. 1s. Brown.

The friends of Mr. Toller will be gratified by the tribute here paid to the virtues, learning, and amiable qualities of the deceaſed; and the readers of ſerious divinity will be pleaſed with the explanatory and practical obſervations of the diſcourſe: in the introduction to which, Dr. K. oppoſes with Lardner and others a common opinion haſtily drawn from the verſe preceding the text (2 Tim. iv. 7, 8.) that the 2d Epiſtle to Timothy is the laſt that Paul ever wrote. The ſubſequent verſes do not juſtify this idea; and, by the name of Timothy being joined to that of Paul at the head of ſeveral epiſtles, the contrary ſeems to be proved; or that, after the viſit of Timothy to the Apoſtle at Rome, which this epiſtle ſollicits, the Apoſtle wrote ſeveral letters to the churches, to the Philippians, and to the Coloſſians.

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* See M. Rev. vol. xxviii. p. 271.

Mr. Worthington's addreſs is ſuited to the place and the occaſion.

CORRESPONDENCE.

†*† Our review (in Dec. 1794) of Dr. Prieſtley's Letters to a Young Man, in anſwer to Mr. Evanſon's Diſſonance of the Evangeliſts, has brought us a letter, ſigned *Clericus Leiceſtrenſis*, containing ſeveral learned obſervations in reply to different parts of Mr. Evanſon's work, much too long for us to inſert. If the writer ſhould chuſe to lay them before the public, they will of courſe come under our notice. In reply to his complaint againſt us, that we did not in that article do juſtice to the clergy, when we remarked that none of them had thought it neceſſary to ſtep forwards in defence of the ſacred writings; we ſhall only ſay that we evidently referred particularly to replies to Mr. Evanſon, and ought not to have been miſunderſtood as bringing a general charge againſt the clergy, for not having written in defence of the Goſpel: it was impoſſible that we ſhould have forgotten the names of Lowth, Kennicott, Newcome, Tenniſon, Paley, *&c. &c.* to whom we have ſo often paid the well-earned tribute of reſpect.

⁂ We have received a letter ſigned R. Hall, M.D. Jedburgh, relative to our review of *Dr. Aikin's Eſſay on the Impreſſion of Reality attending Dramatic Repreſentations*, printed in the 4th vol. of the *Mancheſter Tranſactions*: (ſee Rev. vol. xiii. p. 184,) The purpoſe of Dr. H. is to ſhew that the originality of thought which we attributed to that eſſay, as well as to Dr. Darwin's ſimilar analyſis of our emotions on ſuch occaſions, is ſet aſide by a prior claim of the late Dr. Gregory, in his well-known *Comparative View of the State and Faculties of Man, &c.* and Dr. H. has laid before us quotations, by which it clearly appears to have been Dr. Gregory's opinion, that an illuſion really takes place in our minds at the repreſentation of a well-acted drama: but we conceive Dr. H. to have rather miſtaken the point in queſtion. The notion that the imagination often undergoes a temporary deception when addreſſes are made to it, eſpecially in theatric repreſentations, is certainly too common and general to be claimed as an original conception by any modern writer, and may eaſily be traced from Horace down to the preſent times. Dr. Johnſon, in oppoſing it, was arguing againſt what appeared to him to be a *vulgar error*. The originality, which alone we meant to attribute to Dr. Aikin, was in his proceſs of illuſtrating this idea, and in proving, by an analyſis of the operations of the mind, through the ſeveral progreſſions of reverie, recollection, repreſentation, up to reality itſelf, that the impreſſions excited are identical in their nature, and only differ in degree; which, we apprehend, he has ſatisfactorily ſhewn by the perfect ſimilarity of the effects produced in all theſe caſes. Now, in the quotations from Dr. Gregory, we diſcover nothing like this mode of analytic proof of the poſition, though there is, undoubtedly, a general agreement in the reſult; which, indeed, is little more than an amplification of Horace's

" *modo me Thebis, modo ponit Athenis*."

We ſhall add that, from Dr. Aikin's delicacy in reſpect to Dr. Darwin, we cannot doubt that he would have acknowleged an obligation to Dr. Gregory, had he been conſcious of making uſe of that gentleman's train of thinking.

†§† F. J. P. writes concerning a Volume of Sermons by Mr. Charters, printed at Edinburgh in 1786, of which we gave a favourable account in our 76th Vol. p. 495. He ſays, 'You will find a conſiderable part of one of them tranſcribed into the late Lord Kaims's Sketches on Education, as the ſentiments of a friend he valued. The reaſon I now beg leave to mention them to you, is, that I lately heard a much admired preacher in one of the new chapels at the weſt end of the town, give the latter half of his ſermon *verbatim* from this volume; and it was at the time ſo much remarked by the congregation, that if it had any merit, I think it no more than juſtice to give it to the real author.'

‡§‡ In acknowledging W. D.'s letter, we have to obſerve that we do not recollect who is the writer to whom Baſnage alludes, in the paſſage which our correſpondent has taken the pains to tranſcribe. There is a work which leans towards the opinion that the Apocalypſe ſpeaks of events contemporary with the period at which it was written, entitled, *Diſcours Hiſtorique et Critique ſur l'Apocalypſe, par M. Abauzit de Geneve*: it was printed at Geneva, but with "Londres, 1770," in the title-page. There is alſo a myſtical work by J. G. Herder, entitled *Maran-Atha*, printed at Riga, in 1779; which favours a ſimilar mode of explanation, and diſplays much acquaintance with the ſpirit of oriental allegory. Wetſtein alſo embraces the theory mentioned by Baſnage, and defended by Abauzit and Herder.

† The author of the Sketch from the Landſcape wiſhes to point out to the Monthly Reviewers a ſmall typographical error in their quotation from the Word to Mr. Price, (Rev. for March, p. 320, l. 3) which ſpoils the ſenſe. Inſtead of 'from the canvas *of* nature,' read 'from the canvas *to* nature.'

†‡† We record with pleaſure the proper remark of G. F. B. on p. 520 of our laſt Appendix, that the Earl of Strafford's third wife, who was alive at the time of his execution, was only ſtep-mother to his ſurviving children. A letter ſigned A. M. alſo contains the ſame obſervation.

‡†‡ The pamphlet from Norwich is too remote from our plan, with reſpect both to the date and to the locality of the ſubject.

In the laſt App. p. 522, l. 34, for '*Regicidiſm*,' r. *a Regicide*.
526, l. 15, for '*rhetorical*,' r. *theoretical*.
In the Rev. for May, p. 62, l. *penult*. for '*viterous*,' r. *vitreous*.

THE MONTHLY REVIEW,

For JULY, 1795.

Art. I. *The Hiſtory of France*, from the Acceſſion of Henry the Third to the Death of Louis the Fourteenth. Preceded by a View of the Civil, Military, and Political State of Europe, between the Middle and the Cloſe of the Sixteenth Century. By Nathaniel William Wraxall. 3 Vols. 4to. 3l. 3s. Boards. Cadell jun. and Davies. 1795.

IN a courſe of education, it is deſirable that the young ſtudent ſhould take a comprehenſive view of the great outline of univerſal hiſtory, before he enters on the hiſtorical details of any ſingle country; and that, before he engages in any particular hiſtorical inveſtigation, he ſhould have a general acquaintance with the leading events of the country to which it relates: juſt as, in geography, a general knowlege of the relative ſituations of the great diviſions of the globe ſhould precede a particular attention to the maps of any diſtinct kingdom, or its ſubdiviſions. To thoſe who have paſſed through a general courſe of hiſtorical ſtudy, and who wiſh to employ their hiſtorical knowlege in illuſtration or ſupport of political theory, or to apply it to purpoſes of practical utility in civil or moral life, it becomes very deſirable that thoſe portions of hiſtory, which are moſt pregnant with inſtruction, ſhould be written more at large than the reſt, and ſhould be accompanied with ſuch obſervations and reflections as important hiſtorical facts will naturally ſuggeſt to an enlightened and philoſophical mind. Modern times have produced ſeveral valuable publications of this kind; among which, in the Engliſh language, Dr. Robertſon's Hiſtory of the Reign of Charles V., with his introductory view of the previous ſtate of Europe, may particularly be mentioned as holding a diſtinguiſhed place.

Mr. Wraxall, the author of the work now before us, has already made a handſome contribution towards the enlargement of this uſeful ſtock of literature, in his Memoirs of the Kings of France of the Race of Valois; for an account of which ſee Rev. vol. lvi. p. 113. The favourable idea, which that publication gave us of Mr. Wraxall's talents for hiſtorical writing, is fully confirmed and greatly heightened by the maſterly production which is now to paſs under our inſpection. His preſent object is ſomething much more difficult than a mere chronological detail of facts, however minutely or accurately given: it is to delineate the genius, ſpirit, and character of the French nation, during one of the moſt ſplendid and buſy periods of its hiſtory. To prepare the way, the intelligent hiſtorian ſaw it to be abſolutely neceſſary that his reader ſhould have before him a comprehenſive view of the ſtate of Europe, in the period immediately preceding, and of the political intereſts and projects of its ſeveral Powers. The taſk of furniſhing ſuch a view Mr. Wraxall has executed at conſiderable length, and in a very able manner, in the firſt volume of the preſent work. The utility of this plan muſt be at firſt ſight evident to every one, who recollects how important a ſtation the kingdom of France has for many centuries maintained among the nations of Europe: but it is more diſtinctly ſtated by Mr. Wraxall in the following introductory remarks:

'France, from its central poſition, from the magnitude and variety of its reſources, as well as from the ſpirit of enterprize and turbulence which has frequently characterized its counſels, has, in every age, had great influence on the general repoſe of the ſurrounding ſtates. During the whole courſe of the ſixteenth century, that kingdom may be conſidered as the maſter-ſpring, by which all the inferior movements were affected or regulated. Charles the Fifth and Philip the Second, although poſſeſſed of far more extenſive dominions, and maſters of the treaſures remitted from the new world; yet in real power were, perhaps, not ſuperior to the French princes, their contemporaries. All Europe was implicated in the quarrels of Francis the Firſt. England and Scotland, either as allies or enemies, took the moſt active part. Italy was the great theatre of action, and the perpetual ſcene of hoſtility. The German empire, convulſed in its interior by political and religious diſſenſions, was agitated by the intrigues of Francis, and openly invaded by his ſucceſſor, Henry the Second, who diſmembered from it Metz, Toul, and Verdun. Even beyond the ſhore of the Baltic, their enmity oppoſed new barriers to the ambition of the houſe of Auſtria. Chriſtian the Second, king of Denmark, and Guſtavus Vaſa, king of Sweden, entered into connexions of offenſive policy with the crown of France. Not ſatisfied with appealing to all the Chriſtian ſtates, they introduced an Aſiatic and a Mahometan upon the ſtage of Europe. Soliman the Second, ſultan of the Turks, and maſter of the capital of the Greek empire, was their ally and confederate. The Mediterranean was covered with the French and Ottoman fleets, who beſieged Nice in concert, laid waſte the coaſts of Italy, and ſpread terror from the mouth of the Adriatic to the Straits of Gibraltar.

'Even after the deceaſe of Henry the Second, and the commencement of the civil wars, which plunged the kingdom of France into a temporary anarchy, the reſtleſs ambition of Catherine of Medicis, or the efforts of the two factions which contended for ſuperiority, perpetuated the general fermentation. Scotland, by the marriage of its young queen to Francis the Second, became for a ſhort period annexed to, and incorporated with, the French monarchy. The Netherlands were on the point of paſſing permanently into the houſe of Valois, in the perſon of the duke of Alenſon, the youngeſt of the ſons of Henry the Second. Catherine herſelf laid claim to the vacant ſceptre of Portugal, after the death of the Cardinal king, in 1580; and endeavoured, though vainly, to place on the throne an illegitimate deſcendant of its ancient monarchs. Her intrigues pervaded the moſt remote countries, and, by a ſingular caprice of fortune, raiſed to the Poliſh crown one of her ſons, the duke of Anjou, after the extinction of the family of Jagellon. Elizabeth, queen of England, notwithſtanding the numerous reaſons which ſhould have induced her to dread a French alliance, ſeemed to be inclined towards accepting the hand of the duke of Alenſon. Germany, Spain, and Switzerland, as well as many of the Italian ſtates, were active participators in all the troubles of France, and lent their aſſiſtance to one or the other of the contending parties.'

Thoſe who are converſant with modern hiſtory need not to be informed that a view of the ſtate of Europe, between the middle and cloſe of the ſixteenth century, will preſent many great events and much intereſting matter for ſpeculation. The ravages of perſecution in Spain, Italy, and other countries, under the dominion of the Papal ſee; the progreſs of the reformation in England, Scotland, Germany, Denmark, and Sweden; the foreign and domeſtic policy of Elizabeth in England; the inſurrection and progreſs of the revolution in the Low Countries; the extenſion of the diſcoveries and commerce of the Portugueſe, and the fatal effects of their religious bigotry; the cauſes of the declining commerce and power of the Republic of Venice; the revival of letters in Tuſcany under the patronage of the family of Medicis; the revolution in favour of freedom in Denmark, under Guſtavus Vaſa; the eſtabliſhment of a free republic in Genoa, by Andrew Dorea; the ſiege and capture of Conſtantinople, by Mohammed II.; are among the great events which render the firſt volume of this work highly intereſting. From this volume, (which, beſides a narrative of hiſtorical events, contains an account of the civil, commercial, military, eccleſiaſtical, and literary ſtate of each country,) we ſhall ſelect a portion of hiſtory which is ſtrongly expreſſive of the author's liberal ſentiments, and which we are well aſſured our readers will peruſe with pleaſure; viz. the following account of the reign and character of the emperor Maximilian II.

'If Europe has ever ſeen the throne occupied by a ſage and a philoſopher, it was in the perſon of Maximilian the Second. In benevolence and humanity, his contemporaries compared him with Titus; and in the ſimplicity of his manners, renunciation of pleaſure, and ſevere diſcharge of every moral obligation, we are reminded of Marcus Antoninus. Formed for peace, he endeavoured to diſpenſe that invaluable poſſeſſion to all his ſubjects; and to allay, by his interpoſition, or authority, the animoſities, produced by difference of religious belief. Suſpected or leaning towards the new opinions, he yet ſteadily maintained, in his hereditary dominions, and in the empire, the purity of the catholic faith; nor ever permitted the proteſtants to break down the barriers, oppoſed to their further progreſs, by his predeceſſors. His mild and beneficent temper, illuminated by reflexion, induced him to regard all violence, in matters of conſcience, as equally unjuſt and impolitic. He ſtands, in this particular, ſtrikingly oppoſed to his couſin, Philip the Second, King of Spain; whoſe bigotry and intolerance produced the revolt of the Netherlands, and purſued hereſy throughout Europe, with fire and ſword. To render Maximilian one of the moſt illuſtrious, as he indiſputably was one of the moſt amiable princes, whom Providence has raiſed up for the felicity of mankind, a more martial and enterpriſing diſpoſition was alone wanting. His expoſed ſituation on the Hungarian frontiers, and the perpetual inroads of the Turkiſh ſultans during the ſixteenth century, demanded a ſovereign, poſſeſſed of military talents, and perſonal activity in war. The operation of this defect in his character, was, however, confined to Hungary; while his virtues diſpenſed happineſs and tranquillity over all the other people, ſubjected to his government. He was beloved by the Auſtrians, idolized by the Bohemians, and regarded throughout Germany, by the catholics and proteſtants, as the common parent and protector of his ſubjects, of every denomination.

'The reſtleſs ambition and pretenſions of John Sigiſmund, prince of Tranſylvania, who had broken the truce, and invaded Upper Hungary, neceſſitated the emperor, at an early period of his reign, to convoke a diet, and to demand ſupplies of men and money. They were granted with an alacrity and celerity, little cuſtomary in thoſe aſſemblies; and which was not more the reſult of the apprehenſions, excited by the impending war, than due to the general reſpect and affection borne to Maximilian. Solyman, notwithſtanding his age and infirmities, appeared again in the field, as the ally of his Tranſylvanian vaſſal; and, at the head of a vaſt army, laid ſiege to Sigeth. He expired, in the camp, before the capture of that city was effected; and the count de Serini, to whom its defence had been entruſted, obtained an immortal reputation, by the deſperate valour, with which he long repulſed the aſſailants. Reduced, at length, to the neceſſity of dying, or capitulating with an enemy who violated all compacts, he generouſly preferred the former alternative; and ruſhing on the Turks, with the ſmall remains of his garriſon, periſhed by the ſcimitars of the Janizaries. The vizier ſent his head to Maximilian, with a contemptuous and inſulting meſſage, reproaching him for puſillanimity, or inactivity, in not advancing to the relief of Serini. Since the memorable campaign of 1532, when Charles the Fifth had, in perſon, oppoſed Solyman, Germany had not ſent ſo numerous a body of forces to combat the Turks, as that, which Maximilian commanded. But, the timidity, or prudence of his generals, who were ſtill greatly inferior to the Ottoman army; and the recollection of the many unfortunate battles, which the Hungarian princes had fought againſt thoſe invaders, induced the emperor to remain upon the defenſive. Selim the Second, the ſon and ſucceſſor of Solyman, whoſe views of conqueſt were directed againſt the Venetians, conſented, ſoon after his acceſſion, to renew the truce between the two empires, upon terms favourable to the houſe of Auſtria. The Tranſylvanian prince was not included in the treaty, and continued his hoſtilities, or depredations, for ſeveral years: but they were at length terminated by his renunciation of the title of King of Hungary; which article formed the baſis of an amicable agreement, and reſtored tranquillity to thoſe deſolated provinces.

‘ The benign influence of the qualities and virtues, by which Maximilian was peculiarly diſtinguiſhed, was more ſenſibly felt in the empire, and in his hereditary German provinces, where he appeared in his proper and natural character, as the father and legiſlator of his people. The internal repoſe of Germany ſuffered a temporary interruption, from the inflexibility and miſguided adherence of John Frederick the Second, duke of Saxe Gotha, to Grumbach, whoſe acts of violence had already excited univerſal indignation, under the reign of Ferdinand. The duke, ſon to the magnanimous and unfortunate elector of Saxony, depoſed by Charles the Fifth after the battle of Muhlberg, perſiſted, in defiance of the Imperial mandate, to afford a retreat and protection to this invader of the public peace. Moved by conſiderations of compaſſion and friendſhip, the emperor warned him of his error, pointed out to him its conſequences, and exhorted him to avert the inevitable puniſhment, by delivering up Grumbach. But, John Frederic, who, to a contracted underſtanding, joined the wildeſt fanaticiſm, and the moſt unlimited credulity, perſiſted to grant him an aſylum in his palace and capital. Maximilian was, therefore, reluctantly neceſſitated to lay him under the ban of the empire; and Auguſtus, the reigning elector of Saxony, principally charged with its execution, beſieged him in the city of Gotha. He was reduced to a ſurrender; carried priſoner to Vienna; and after being expoſed to the view of the populace, in a ſtate of ignominy and degradation, he was finally detained in captivity, till his death. Grumbach ſuffered by the hand of the executioner, together with ſeveral of his adherents, or accomplices. Some ſlight diſturbances in the electorate of Treves, and in the duchy of Mecklenburg, were the only circumſtances, beſides, which invaded the profound quiet, enjoyed by Germany, under Maximilian.

‘ Encouraged by ſo favourable an aſpect of public affairs, and yielding to the benignity of his diſpoſition, he ventured on a ſtep, which places the ſuperiority and expanſion of his mind, in the moſt conſpicuous point of view. The ſtipulations, contained in his coronation oath, when elected emperor, as well as the articles conſtituting “ the Peace of Religion,” on which alone, the ſtability and maintenance of the catholic faith depended, fettered him in his Imperial capacity, and permitted him to make no infringement whatever on thoſe points. But, as archduke of Auſtria, he poſſeſſed a power of relaxing the ſeverity of the laws, which denied liberty of conſcience to his proteſtant ſubjects. Notwithſtanding the remonſtrances of the Spaniſh embaſſador, in the name of his ſovereign, Philip the Second; and in defiance of the menaces of Pius the Fifth, who filled the papal chair; Maximilian gave the firſt voluntary example of religious toleration to Europe, by permitting the nobility and equeſtrian order in Auſtria, to celebrate publickly the ceremonies of their worſhip, in their caſtles and houſes, as well as on their eſtates. This indulgence was, however, ſtrictly limited to the two claſſes, above mentioned; and neither extended to the people at large, nor even to the inhabitants of cities; who vainly endeavoured to ſhake the emperor's determination on the ſubject, or to elude his vigilance.

'In the preſent century, when the minds of men, enlarged and humanized by philoſophy, are become familiar with toleration; and when the moſt bigotted European nations admit ſome ſpecies of religious freedom; a permiſſion ſo circumſcribed in its operation, as that granted by Maximilian, may not appear to merit any extravagant eulogiums. But, the actions of men are not only to be appreciated by the eternal laws of rectitude and juſtice: they muſt be, in ſome meaſure, likewiſe, referable to the modes of thinking, received by their contemporaries, and generally adopted. On every ſide, Maximilian ſaw only the moſt intolerant bigotry. The Netherlands, and France, were deſolated by their reſpective ſovereigns, in order to extinguiſh hereſy, and to ſpread the unity of the catholic faith. Even, among the proteſtants themſelves, the moſt rancorous and ſanguinary animoſities prevailed, to the ſubverſion of all mutual good offices. Servetus was committed to the flames at Geneva, by Calvin, for ſome ſpeculative difference of opinion on abſtruſe points of theology; and the Lutherans regarded with horror the doctrines, inculcated by that reformer, and Zuinglius. Maximilian, in an age of perſecution, declared publickly his repugnance to all religious violence, and his unalterable opinion, that "to the Supreme Being alone, it belonged to judge the conſcience." Nor did he content himſelf with only aſſerting this principle: his active benevolence impelled him to make every exertion, to ſtop the deſtructive influence of bigotry, in other countries. Touched with the cries and complaints of the Flemings, he diſpatched his brother, the archduke, Charles, to Philip the Second, with directions to remonſtrate with him on his violation of their privileges, civil, and religious; though this humane interpoſition was ineffectual. He did not conceal his deteſtation of the maſſacre of St. Bartholomew, for which Rome and Madrid made public demonſtrations of joy; and when Henry the Third, King of France, paſſed through Vienna, in his flight from Poland to his own country, the emperor ſtrongly exhorted him to commence his reign, by maxims and principles of toleration. It would have been happy for Henry, and his people, if he had been capable of profiting by the advice.'

From the preceding extract, our readers will perceive that Mr. Wraxall's ſtyle is well adapted to hiſtorical writing; it is correct, eaſy, and elegant; without the leaſt appearance of labour, or tendency towards feebleneſs on the one hand, or the affectation of ſplendour on the other.

The ſecond and third volumes comprehend a period of a hundred and thirty years; concerning which the author not only gives a full narrative of hiſtorical events, but a minute detail of ſuch particulars as may ſerve to lead the reader into an accurate acquaintance with the ſtate of the kingdom under every aſpect, in which a ſtateſman, a philoſopher, a moraliſt, a merchant, or a man of letters and taſte, might wiſh to view it. In the narrative part of the ſecond volume, we meet with events which ſomewhat reſemble thoſe that have lately paſſed in France; and though we do not think the reſemblance ſo cloſe as to juſtify the author's ſerious adoption and repeated quotation [ſee Pref. and p. 314.] of the ſentiment of De Thou, (probably only meant by him as a jeſt,) that "nations, like individuals, are ſubject to paroxyſms of phrenzy which viſit them periodically at ſtated ſeaſons;" yet the facts are ſufficiently important to furniſh an intereſting extract. Having related the circumſtances of the death, and delineated the character, of Catherine de Medicis, the hiſtorian proceeds:

'The king (Henry III. of France,) performed her funeral with all the ſolemnity and magnificence, which the diſtreſſed ſituation of his affairs and finances would permit. Inattentive to, and unaffected by the diſtracted condition of the kingdom, he continued at Blois, occupied in cloſing and finally diſmiſſing the States. He executed it with the ſame tranquillity and complacency, which he would have exhibited in a time of profound repoſe; although every hour convinced him of the neceſſity of exerting his utmoſt efforts, to prevent the deſtruction impending over his crown and life. Previous to the diſſolution of the aſſembly, he adminiſtered anew the oath, by which he bound himſelf never to tolerate any religion except the Catholic; but, this proof of his zeal, only ſerved to manifeſt his weakneſs, and to encourage his enemies. Mendoza, the Spaniſh embaſſador, had already taken his departure, and had repaired to Paris, in which city was concentered all the violence of "the League." Encouraged by Henry's feeble and dilatory proceedings, the inhabitants no longer obſerved any meaſures of reſpect towards him; and the ſpirit of revolt pervading all the claſſes of ſociety, the remaining barriers which oppoſed their progreſs, were totally overthrown. The college of the Sorbonne, whoſe decrees in theology were regarded in that age as ſacred, when conſulted by the people, in the names of the municipal magiſtrates; ſolemnly determined, that the nation was freed from the oath of fidelity, and that arms might conſcientiouſly be taken up againſt Henry, for the defence of religion. Such was the blind and furious attachment of the multitude to the duke and cardinal of Guiſe, that they ſaw in thoſe princes only their devotion to the Catholic faith, and were inſenſible to the acts of treaſon and rebellion, by which they had merited and provoked their fate. From ſimilar perverſion of mind, a prince, whoſe principal crime conſiſted in his inſurmountable indolence, and who had with difficulty been rouſed to a ſingle act of vengeance, neceſſary for his own preſervation; was ſtigmatized by his ſubjects, with the imputation of a ſanguinary tyrant, delighting in the effuſion of human blood.

' Powerful as the decree of the Sorbonne had been, in exciting the populace to throw off ſubjection to the government, it would have been ineffectual to produce their complete emancipation from all reſtraint, while the parliament of Paris continued to exerciſe its functions, and to retain its authority. It became, therefore, requiſite to diſſolve an aſſembly, whoſe preſence and deliberations tended to keep alive a ſenſe of duty and loyalty. Buſſy le Clerc, a man whoſe audacity fitted him for the commiſſion, undertook to arreſt, and to conduct the refractory members to priſon. Having ſurrounded the hall in which the parliament was met, and occupied all the avenues with his adherents; he entered, armed, into the great chamber, at the preciſe time when they were about to nominate deputies to wait upon the king at Blois. He inſtantly began to read the liſt of the obnoxious and proſcribed members, among whom were the two preſidents; when he was interrupted by the unanimous voice of the whole body, who declared their determination to follow their chiefs. They were conducted through the ſtreets of the capital, accompanied by the lamentations and tears of the virtuous, or moderate part of the citizens; and were lodged in the Baſtile. A new parliament, compoſed of individuals more ſubſervient, was ſpeedily conſtituted by the inſurgents; who proceeded to adminiſter a ſolemn oath, in the name of the princes, cities, and ſtates of France, binding them to maintain the union, and to purſue the vengeance of the late aſſaſſinations. To inflame the paſſions of the people, a ſpectacle calculated to awaken their pity, was likewiſe exhibited; that of the ducheſs of Guiſe, widow of the late duke, who, dreſſed in the deepeſt mourning, and accompanied by a train of weeping friends or relatives, preſented at the bar of the parliament, a petition, praying for redreſs againſt the authors of her huſband's death.

' Theſe important changes preceded the arrival of the duke of Mayenne, who remained, during a conſiderable time after his flight to Dijon, in a ſtate of indeciſion as to his future conduct. The natural moderation of his temper, added to the diſapprobation which he had felt, and expreſſed, at his brother's ambitious and criminal attempts, inclined him to liſten to the amicable propoſitions made him by Henry. But, the exhortations of his ſiſter, the ducheſs of Montpenſier; the invitation of the Pariſians; the ſucceſsful revolt of the city of Orleans; and the defenceleſs inactivity in which the king remained, at the moment which was to decide upon his greateſt intereſts; theſe conſiderations ſurmounted the reluctance of Mayenne. Quitting Burgundy, he repaired, therefore, to Orleans; was received into the city of Chartres, which declared for "the League;" and, after confirming the adherence of his partizans, he arrived in the metropolis, amidſt the acclamations of the inhabitants.

' His preſence diffuſed univerſal joy, and was followed by events which gave the laſt blow to the expiring influence or authority of the crown. The duke immediately conſtituted a council of the Union, compoſed of forty members, ſelected from among the clergy, nobility, magiſtrates, and citizens, for the ſupreme adminiſtration of all affairs;

affairs; the ſeparate juriſdiction of Paris being ſtill veſted in the council of ſixteen. Obedience to them was enjoined on pain of death; and from their hands, he ſoon afterwards received the inveſtiture of his new office, denominated "Lieutenant-general of the Royal State and Crown of France." Its duration was limited to the convocation of the States General, at Paris, in the following month of July; and the functions, annexed to it, were preciſely thoſe naturally and legitimately veſted in the ſovereign, whoſe perſon he was deſigned to repreſent. The duke ſwore, at the ceremony of his induction, to maintain inviolate the purity of the Catholic faith, the privileges of the nobility and clergy, and the laws of the kingdom. He likewiſe promiſed, in order to attach the people, a diminution of the taxes, and protection from all violence or oppreſſion. This public act by which Henry was virtually depoſed, aided by the inflammatory diſcourſes of the Monks and preachers, carried the outrages of the Pariſians to the laſt extremity. The populace, animated to a degree of frenzy, liſtened with implicit credulity to all the abſurd and monſtrous fictions, invented to defame and traduce the king. In addition to the crimes of perfidy and aſſaſſination, were added the accuſations of magic, impiety, and every profanation. He was no longer known by any denomination except that of Henry of Valois; and it was ſolemnly propoſed, after his depoſition from the royal dignity, to impriſon him during the remainder of his life in the convent of the Hieronimites, in the wood of Vincennes, there to expiate his paſt offences by penitence and prayer.

'The powerful example of the metropolis, operated with incredible force upon the other cities of the kingdom; and the greater number of them openly embraced the party of the duke of Mayenne. From the northern frontier of Picardy, to the gates of Marſeilles, and the ſhore of the Mediterranean, ſcarcely a place of any ſtrength, or importance remained firm in its allegiance to the crown. Amiens, and Abbeville, which, as well from their magnitude, as from their poſition on the river Somme, were of the firſt conſequence, joined "the League." Laon imitated their conduct; and Melun, the only town in the vicinity of Paris, which had refuſed to ſubmit, was loſt for want of aſſiſtance. Rouen, together with the whole of Upper Normandy, expelled the royal troops, and governors. The contagion ſpread with irreſiſtible rapidity. Chalons, on the Marne, was the only city of Champagne, which adhered to Henry; and Burgundy was completely in the intereſts of the Duke of Mayenne. Even the important and commercial city of Lyons could not be retained in its duty, by the exertions of Ornano; and Provence exhibited ſimilar proofs of diſaffection. The inhabitants of Toulouſe, after maſſacring, with circumſtances of uncommon ferocity, their firſt magiſtrates, renounced ſubjection to the king; and Narbonne followed the example. In the central and interior provinces, the defection was not leſs general. La Chatre, governor of Berri, induced the city of Bourges to revolt; and Mans was loſt, by the perfidy of Bois-Dauphin, one of the chiefs arreſted by Henry after the aſſaſſination of the duke of Guiſe, and whom he had afterwards imprudently releaſed upon his parole. Clermont alone, of all the cities in Auvergne, refuſed to throw off its allegiance. But, the defection of the duke of Mercœur more deeply affected the king, as in addition to the government of Brittany, he ſtood in the neareſt degree of connexion to the crown, by Henry's marriage with his ſiſter, Louiſa of Vaudemont. Among ſo many calamities, and amidſt ſo univerſal a revolt, Matignon retained Bourdeaux in its obedience, though not without difficulty. In Guienne, Languedoc, and Dauphiné, from the numbers and predominance of the Hugonots, "the League" had little power, and few adherents. The courſe of the Loire from the gates of Orleans, to thoſe of Nantes, and the paſſages of that important river, were, likewiſe, principally occupied by the royaliſts; and Henry was ſtill nominally obeyed in Tours, Saumur, and Angers.'

From the ſecond part of this volume, in which the author has very induſtriouſly collected a multitude of facts reſpecting the government, commerce, religion, literature, and manners of the age of Henry III. we had ſelected a conſiderable extract relative to the ſtate of *the drama* in thoſe rough days: but, on reviſing our materials, we find it neceſſary to retrench.

In the hiſtory of Henry IV., in which the tranſactions of his reign, both foreign and domeſtic, are ſtated at large, our hiſtorian very properly echoes the praiſes beſtowed on this illuſtrious perſon by former hiſtorians. In one eſſential point, however, we cannot agree with the author:—the king's abjuration of the reformed religion he pronounces to have been dictated by neceſſity, replete with wiſdom, and productive of happineſs to a great portion of mankind, by ſhortening and finally extinguiſhing the calamities of civil war:—We are unable to conſider it in any other light than as a puſillanimous deſertion of religious principle, to anſwer the purpoſes of civil policy. With this exception, the following may, on the whole, be allowed to be a juſt, as it is certainly a well-written, character of Henry IV.:

' The province of the hiſtorian may be ſaid in ſome meaſure to ſtop, with the narration of the circumſtances attending the death of Henry the Fourth. His character ſtands little in need of elucidation, and leſs of panegyric. Whether we conſider him as the conqueror of France, or whether we contemplate him in the more amiable light of the legiſlator and benefactor of his people, he equally excites our admiration. All the great qualities, which during many years of adverſity, were exhibited by the king of Navarre, acquired new luſtre, and attained to full maturity, on the throne of France. It may be reaſonably doubted, whether in any age of the world, a prince has appeared among men, who united in himſelf more ſublime endowments of every kind. We muſt neceſſarily regret, but we cannot deny, that they were obſcured by material faults and weakneſſes. His licentious amours ſubverted his private felicity, produced public calamity, and were equally contrary to decency, morality, and religion. Nor was his paſſion for play leſs violent, though its effects, as confined to himſelf, were leſs injurious. We may ſee in Sully, and in Baſſompierre, how much the rage of gaming, encouraged by his example, pervaded the capital and the court. His deſire of amaſſing treaſures, though it did not originate in avarice, yet induced him to encourage his miniſters, particularly Sully, in exacting from his ſubjects contributions beyond their ſtrength. The inſtitution of the "Paulette," which was a tax on the vacancy, or reſignation of all legal employments, excited general murmurs, and was productive of the moſt ſcandalous venality in the department of the law.

'It excites aſtoniſhment to reflect, that in the ſpace of only nine years, from the peace with Savoy to his death, he was able to extinguiſh almoſt all the domeſtic and foreign incumbrances of the crown, which were immenſe; and to lay up in the Baſtile above a million ſterling. So large a ſum in ſpecie, could not have been taken out of the national circulation, without great injury to commercial tranſactions. He was accuſed, probably with reaſon, of yielding from his facility, to importunity, the rewards which ought only to have been extended to merit, talents, and virtue. Like all princes who have been extricated by the efforts of a party, from a ſtate of adverſity and depreſſion, the imputation of ingratitude was laid to his charge. It was ſaid that he forgot, and neglected his antient adherents, in order to enrich and elevate his enemies. But it muſt be remembered, that he was compelled to purchaſe the ſubmiſſion of the heads of the League; and we may doubt whether either his courage, his clemency, or his abjuration of the reformed religion would have extinguiſhed that powerful faction, without the aid of money. Thoſe who ſeverely ſcrutinized his actions, aſſerted, that he winked and connived at acts of injuſtice in the tribunals of law; where the judges found complete impunity, provided that in return, they manifeſted a blind and implicit obedience to his edicts. There is, nevertheleſs, at leaſt as much malignity as truth, in the accuſation.

'If from his defects, we turn our eyes to his virtues, we ſhall love and venerate his memory. His very name is almoſt become proverbial, to expreſs the union of all that is elevated, amiable, and good in human nature. Such was his diſdain of injuries, that it reached to heroiſm. The duke of Mayenne became his friend; and the young duke of Guiſe profeſſed, and felt for him, the warmeſt degree of affectionate devotion. We know, that he expreſsly ordered Vitry to receive into the company of body guards, the ſoldier who had wounded him with a ball, at the combat of Aumale: Henry pointed him out to marſhal D'Eſtrées, as the man mounted guard at the door of his coach. In the ſingle inſtance of Biron, he remained inexorable; but it ought not to be forgotten, that Biron was at once guilty and obdurate. Henry neither put him to death from perſonal reſentment, nor from mere conſiderations of ſtate policy. The laſt neceſſity alone induced him to refuſe pardon to a man; who aſpired to independance; and whoſe projects were levelled at the ſucceſſion in the houſe of Bourbon, as well as at the ſafety of the monarchy of France itſelf. Nothing can more ſtrongly atteſt the fact;

nor prove the repugnance with which he abandoned Biron to the ſword of the law, than his anſwer to the noblemen who ſued for the forgiveneſs of that criminal. (See De Thou, vol. xiv. p. 70, 71.)

‘ His affection towards the inferior claſſes of his ſubjects, and in particular towards the peaſants, whom he cheriſhed and protected, as the moſt neceſſary, but the moſt oppreſſed and injured deſcription of his people; drew upon him the benedictions of the age in which he lived; and endears him to poſterity. He was neither ignorant, nor did he affect to be ſo, that he merited univerſal eſteem. The ſentiment involuntarily burſt from him on various occaſions. Only a few hours before he was aſſaſſinated, upon the morning of that day, as if by a ſecret warning of his deſtiny, he ſaid to the duke of Guiſe, and to Baſſompierre; “ You do not know me now; but I ſhall die one of theſe days; and when you have loſt me, you will know my worth, and the difference between me and other men.” “ The kings, my predeceſſors,” ſaid he on another occaſion, addreſſing himſelf to the deputies of the clergy, “ have given you ſplendid words; but, I, with my grey jacket, will give you effects. I am all grey without; but, all gold within.”

‘ Educated in the field, and accuſtomed to fatigue, he delighted little in purſuits of literature; but he was neither unacquainted with polite letters, nor deficient in extending a liberal protection to men of genius. Du Perron, Matthieu, Scaliger, Caſaubon, Sponde, and a number of other eminent writers, received penſions from the treaſury, or were raiſed by Henry to eminent honours and dignities. The love of glory, and the deſire of honourable fame, as diſtinct from, and as oppoſed to that paſſion which we commonly denominate ambition, was the predominant feature of his character. Louis the Fourteenth was perpetually and ſyſtematically occupied during his long reign, in acts of wanton and unjuſt rapacity, in order to extend the frontiers of his dominions. Henry, on the contrary, propoſed to become the arbiter of Europe, by his magnanimous moderation. We ſee in the Memoirs of Sully, that he did not reſerve a foot of land to augment France, from the conqueſts to be made by that vaſt confederacy, which he was on the point of putting into action, when aſſaſſinated. Artois, and French Flanders were to have been diſtributed in fiefs, to various individuals. Alſace, and the county of Burgundy, were deſtined for the Switzers. Rouſillon and Cerdagne were left to Spain. All theſe provinces were gained by Richlieu, or by Louis the Fourteenth. It is true that he projected to acquire Lorrain, and the duchy of Savoy; but the former was in virtue of the marriage of the Dauphin to a princeſs of Lorraine: the latter was only contingent, and in the event of Charles Emanuel remaining peaceable poſſeſſor of the Milaneſe.

‘ If we would behold the portrait of Henry drawn by himſelf, we may ſee it in one of his letters to the ſame miniſter, Sully. It cannot be peruſed without emotions of pleaſure. “ Whenever,” writes he, “ the occaſion ſhall preſent itſelf for executing thoſe glorious deſigns, which you well know that I have long projected; you ſhall find that I will rather quit my miſtreſſes, hounds, gaming, buildings, banquets, and every other recreation, than let paſs the opportunity of acquiring honor; the principal ſources of which, after my duty to God, my wife, my children, my ſervants, and my people, whom I love as my children, are, to attain the reputation of a prince tenacious of his faith and word; and to perform actions at the end of my days, which ſhall immortalize and crown them with glory and honor." It is nevertheleſs, an incontrovertible, though a melancholy fact, that he was neither known nor beloved during his life, as he deſerved. The intimate acquaintance which his contemporaries had with his infirmities and defects; together with the implacable animoſity of the inveterate adherents of Spain and of the "League," traduced his character, and aggravated all his faults. But time, the teſt of truth, has fully unveiled him to mankind; and after the lapſe of near two centuries, poſterity has juſtly aſſigned him one of the higheſt places among thoſe, whom Providence in its bounty ſometimes raiſes up, for the felicity and ornament of the human race.'

It ſeems ſcarcely conſiſtent with the wiſdom and humanity commonly aſcribed to this prince, that the following paſſage taken from Mr. W.'s hiſtory of the age of Henry IV. ſhould be a true ſtatement of the policy of France during his reign:

'The police of Paris was exceedingly defective, during the whole period which we are reviewing. It is, nevertheleſs, clear, that precautions were adopted, and a regular aſſeſſment made upon the inhabitants, before 1609, for the purpoſe of cleanſing and paving the ſtreets. But no meaſures of energy or efficacy were purſued, to render the city ſalubrious, to clear it of vagabonds and beggars, or even to ſecure perſonal ſafety. Robberies, murders, and aſſaſſinations, were ſo frequent, and committed with ſuch impunity, that L'Etoile ſays, in 1605, "they could not have been perpetrated more openly in a foreſt." The "Pont neuf," for many years during the time of its conſtruction, was the ſcene of nightly depredation and crimes. It was common for paſſengers to be plundered, ſtripped, and precipitated into the river. Ruffians, at noon day, frequently entered houſes, and extorted money, with the dagger in their hand. In the ſingle month of January 1606, above twenty dead bodies were found in the ſtreets, having on them marks of recent violence; and in ſome, the poniard ſtill remaining plunged. The utmoſt ſeverity of puniſhment impoſed no reſtraint upon theſe enormities. In the hoſpitals of the metropolis, the ſick and diſeaſed appear to have been heaped together, without order or number, and to have periſhed from want of common care. Between the firſt day of January 1596, and the tenth of the enſuing month, four hundred and ſixteen perſons expired in the "Hotel Dieu," the largeſt hoſpital of Paris; the greater part, of hunger, and abſolute neceſſity. In the following month of April, more than ſix hundred died in the ſame receptacle of miſery and diſeaſe. Even thoſe patients who were diſcharged, were frequently turned looſe upon the town, with the plague, or other infectious diſtempers on them, which they communicated to their fellow-citizens. Two hundred at once were thus diſmiſſed, in Auguſt 1596.

‘Neither greater wiſdom nor humanity ſeem to have been manifeſted, in the proviſion made for ſubſiſting the poor, who were uſually very numerous. In May 1595, they flocked in ſuch multitudes to Paris, on account of the ſcarcity and high price of grain, as to alarm the magiſtrates, who aſſembled repeatedly, to concert proper meaſures for alleviating their neceſſities. By the public regiſters it was ſhewn, that in fifteen days, above fourteen thouſand beggars had entered the capital. A conſiderable rate or tax was levied for their maintenance, on the citizens; but they returned in ſuch crowds, ſome months afterwards, that they were at length ordered, by ſound of trumpet, to quit Paris without delay. The motive for this harſh decree, was the apprehenſion of their introducing and ſpreading peſtilential diſtempers. We find in 1606, that the Iriſh vagabonds and beggars, who were very numerous, became ſo troubleſome, as to give riſe to a ſtill more ſevere meaſure. They were all ſeized, put into boats on the Seine, guarded by archers, and tranſported to Rouen, there to be ſhipped for their own country. L'Etoile ſays, that they were far more expert in the profeſſion of begging, than their companions, the French; and highly renowned for taking away from families, the reproach of ſterility. The troops of the city of Paris, compoſed of citizens, formed a body of about ſix thouſand infantry, independant of the archers, croſs-bowmen, and horſe, who were under the immediate direction of the municipal magiſtrates.’

We ſhould exceedingly regret that we are under the neceſſity of not protracting our account of this valuable production to a greater length, were we not perſuaded that, in making farther extracts from it, we ſhould only be foreſtalling the pleaſure which our hiſtorical readers will give themſelves from the peruſal of the whole work. Though the preſent hiſtory is complete in itſelf, the author encourages his readers to expect three volumes more, containing the reigns and ages of Louis XIII. and Louis XIV.

ART. II. *An Anſwer to Mr. Paine's Age of Reaſon,* being a Continuation of Letters to the Philoſophers and Politicians of France on the Subject of Religion, and of the Letters to a Philoſophical Unbeliever. By Joſeph Prieſtley, LL. D. F.R.S. With a Preface by Theophilus Lindſey, A. M. 8vo. pp. xxxvii. and 100. 2s. 6d. Printed at Northumberland Town, America; reprinted for Johnſon, London. 1795.

KNOWING Dr. Prieſtley's virtuous zeal in behalf of revealed religion, we thought it almoſt impoſſible that the attack made on it in “the Age of Reaſon” could eſcape his indignant animadverſion. No modern writer is more fit to cope with Mr. Paine, nor better qualified to expoſe his theological ignorance, his mis-ſtatements, his flippancy, and his looſe mode of argumentation. Objections which the advocate for Deiſm conceives with boldneſs, and advances in what may be termed (to employ a vulgar phraſe) *a daſhing way*, Dr. P. anſwers with that clearneſs of conception and plainneſs of language for which his writings are remarkable. According to his method in contraverſy, he has arranged different objectionable paſſages in "the Age of Reaſon" under diſtinct heads, and has then ſubjoined his own ſtrictures and remarks. In the continuation of Letters to the French Philoſophers, which treat on the beſt method of communicating moral inſtruction to man, on Hiſtorical Evidence, and on the Evidence of a Future State, ſeveral obſervations are made on the prominent principles of Deiſm which certainly merit attention, and which ſerve as a refutation of ſeveral parts of Mr. Paine's pamphlet: but, in the *Letters to a Philoſophical Unbeliever*, which form alſo a continuation of a former work, and are ſtyled Part III[*], the expatriated Theologian comes to cloſe quarters with the Deiſt, fairly quoting and clearly refuting him. Much has been already ſaid on this ſubject; and, as we imagine that moſt of our readers are tired of it, we will not follow Dr. P. in his arguments againſt the ſufficiency of the Light of Nature for the purpoſe of moral inſtruction; on the Nature of Revelation; on the Object of Chriſtianity; on Myſtery, Miracles, and Prophecy; and in refutation of Mr. Paine's ideas of the doctrines and principles of Chriſtianity. Theſe ſubjects occupy ſeven letters, which thoſe who take an intereſt in the contraverſy will peruſe for themſelves. It may be ſufficient for us to offer the following ſpecimen:

'The following is a truly curious, and I believe a quite original argument of Mr. Paine's on this ſubject. "It is," ſays he, p. 13, "a contradiction in terms and ideas, to call any thing a *revelation*, that comes to us at ſecond hand, either verbally or in writing. Revelation is neceſſarily limited to the firſt communication. After this it is only an account of ſomething which that perſon ſays was a revelation made to *him*, and though he may find himſelf obliged to believe it, it cannot be incumbent on *me* to believe it in the ſame manner, for it was not a revelation made to me, and I have only his word for it, that it was made to *him*."

'On this principle, it is not incumbent on Mr. Paine to believe what any perſon may tell him, and he may give credit to nothing but what he ſees himſelf, in which caſe his faith will be reduced to a very ſmall compaſs indeed. His pretence to *a contradiction in terms* is a mere quibble. We do not ſay, that the revelation made immediately to Moſes, or to Chriſt, is ſtrictly ſpeaking a revelation to *us*. But if we ſee ſufficient reaſon to believe that the revelation was made to *them*, we are properly ſpeaking believers in revelation; and if the revelation, whatever it be, relate to the whole human race, as well as to the perſon to whom it was immediately made, all mankind, Mr.

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[*] For our account of Part II. ſee Rev. vol. lxxviii. p. 383.

Paine himſelf included, will find themſelves under an equal obligation to reſpect it.'

The preface, by which this pamphlet is uſhered to the notice of the public by the Doctor's friend Mr. Lindſey, is too curious and intereſting to be paſſed in ſilence. Mr. Lindſey, fearleſs of the obloquy and ſeverity with which Dr. Prieſtley has been treated, ſteps forwards to vindicate his fame; to record the flattering marks of eſteem which he here received from the wiſe and good; and to lament that narrow policy and perſecuting ſpirit which made his native land uncomfortable to him, and forced him, at an advanced period of life, to encounter the billows of the Atlantic,—in order that he might obtain in the free States of America that calmneſs of mind which is eſſential to enjoyment, and that tranquillity which is neceſſary to philoſophical purſuits. Future hiſtorians, we are confident, will record the emigration of this diſtinguiſhed Philoſopher as diſhonourable to his country. Perſecution, in all its forms, gratifies the malignity of little minds, when their fears are alarmed, or their prejudices are attacked:—but *ſana poſteritas* will always condemn it.

Rumours were induſtriouſly circulated that Dr. P. was received with coldneſs by the Americans, and that his ſituation among them was very uncomfortable. The reverſe appears to be the fact. In a letter, with an extract of which this preface concludes, dated the latter end of February, from Northumberland Town on a branch of the Suſquehanna, the place of his reſidence, Dr. P. ſays:

"You are concerned, as I apprehended you would be, at my fixing in this place, ſo much out of the world as you actually take it to be. But had you been here, you would not, I think, have adviſed me to do any other than I have done, diſtant as it is from my original views."

'Then follows a large ſatisfactory detail of his reaſons for declining the invitation to the Chemical Profeſſorſhip at Philadelphia, which was made to him in the handſomeſt manner, and was not for ſome time after, if it be now, filled up, with a hope that he might change his determination. He then goes on:

"As to my uſefulneſs in other reſpects, I really think it will *eventually* be greater in conſequence of not immediately forcing myſelf into a more public ſituation. My writings which are now much inquired after, and were not known or thought of before, will prepare the way for my preaching in Philadelphia, which I am determined upon, about two months the next winter. In the mean time I ſhall have a ſmall congregation here, all the more intelligent people in the place having agreed to join in building me a place of worſhip. We ſhall firſt build a ſmaller place, which may afterwards ſerve for a dwelling-houſe, or a library-room, which we talk of eſtabliſhing, and afterwards to erect a place of ſome elegance; the ground for which I have already ſecured. This town not only will be, but even is, a place of greater reſort than you may imagine. And if we eſtabliſh a College here, I do not think that I could any where be fixed to more advantage; eſpecially if it be conſidered, that I have here the leiſure for my purſuits that I could not have in a populous town, and the climate, &c. much ſuperior to any thing near the coaſt, in ſeveral important reſpects."

Dr. Prieſtley is likely to become an uſeful character in America: religion, as well as ſcience, will probably be benefited by his exertions; and, as infidelity was there gaining ground, and "the Age of Reaſon" had found many readers and admirers previouſly to his arrival among the citizens of the United States, it may be deemed a happy circumſtance that a man of his importance and fame in the republic of letters ſhould come among them, to diſplay the arguments for revealed religion, to inſtruct them on this important ſubject, and to counteract the labours of a popular Deiſtical writer.

The perſecuting and intolerant policy of paſt ages ſerved to people America;—that of the preſent age may contribute to enlighten it.

ART. III. *Sermons on uſeful and important Subjects.* By the late Rev. John Coſens, D.D. Miniſter of Teddington. 8vo. 2 Vols. pp. 392. and 365. 12s. Boards. Cadell jun. and Davies.

VARIOUS are the methods to which preachers reſort in their endeavours to mend the world. Some, apprehending that nothing more can be neceſſary to render men virtuous, than to convince them that it is their intereſt to be ſo, content themſelves with making a plain and ſimple appeal to the underſtanding. Others, regarding religion rather as a buſineſs of ſentiment than of reaſon, endeavour to win men over to her cauſe, by cloathing her precepts with all the graces of ſtudied compoſition; embelliſh their diſcourſes with ingenious alluſions, apt ſimiles, and ſmart antitheſes; or even venture to relax the gravity of inſtruction by occaſional ſtrokes of ſatirical wit, or pleaſant humour. While a third claſs, conceiving that the generality of mankind are governed more by the impulſes of paſſion than by the dictates of reaſon, chuſe to addreſs themſelves immediately to the heart, in an animated ſtrain of popular eloquence.

The latter of theſe methods appears to have been followed by the author of this poſthumous publication, in the ordinary courſe of his preaching on practical ſubjects. Many of his diſcourſes are chiefly in the form of direct addreſs; ſeriouſly and pathetically warning men of the fatal conſequences of perſiſting in their vices. The prevailing immoralities of the age are reproved in terms of ſuch warm indignation, that the preacher may very properly be ſaid to have obeyed the prophet's injunction, *Cry aloud, ſpare not:* he was in truth a Boanerges, a ſon of thunder.

In this kind of pulpit eloquence, Dr. Coſens excelled; as his readers will ſee in his ſermons againſt drunkenneſs, debauchery, ſlander, the immoderate love of pleaſure; and on philanthropy, preparation for heaven, and ſelf deluſion. Some of the practical diſcourſes are of a more temperate caſt, and contain excellent moral obſervations and reflections, expreſſed in a plain didactic form: of this kind are the ſermons on the forgiveneſs of injuries, on Agur's prayer, and on ſeveral portions of ſcripture-hiſtory.

On ſubjects of a leſs practical nature, however, theſe ſermons are not equally entitled to approbation. Paſſing by the objections which we might be inclined to make to many of the author's ſtatements of Chriſtian doctrine, we muſt remark that the manner, in which he inveighs againſt infidels and heretics, is much more likely to provoke reſentment, or to excite ridicule, than to produce conviction; and that, where argument is introduced, it is commonly in a way too vague and illogical to promiſe much effect. We muſt add that the author diſcovers too much fondneſs for fanciful allegory. This objection lies forcibly againſt the ſermon on the text, "Pray that your flight be not in the winter," which is thus allegorized: 'Pray that your flight from this world be not in the *ſpiritual winter*, when the heart is *cold* to the intereſts of virtue, *frozen* againſt the love of God, and *barren* of the fruits of righteouſneſs.' The diſcourſe, too, on the glorified bodies of the ſaints after the reſurrection, abounds with fanciful conjectures. For example, it is ſaid of this body that 'it ſhall be refined from every particle of corruption into an etherial and lucid ſubſtance, and like a lamp ſhall tranſmit the emanations of an immortal ſoul, and dart a beam of glory through every pore.'

With reſpect to the ſtyle of theſe ſermons, though it might not be difficult to detect occaſional negligences, we readily allow it the general praiſe of being vigorous, animated, and well ſuited to popular diſcourſes.

ART. IV. *A Hiſtory of all the real and threatened Invaſions of England,* from the Landing of Julius Cæſar to the preſent Period. Giving a ſuccinct Account of the ſeveral Parties that either excited or ſuppreſſed the various Commotions. Concluding with a View of the preſent State of Affairs. To which is added an Appendix, containing a Mode of defending the Kingdoms, with an Epitome of Military Horſemanſhip, and General Tactics, taken from Edmonds, Marſhal Saxe, Lloyd, Pembroke, &c. &c. 8vo. pp. 240. 4s. Boards. Walker. 1794.

To give our readers an idea of the plan and purport of this work, we ſhall quote the introduction:

‘ At a time when the kingdom is agitated by *domeſtic conſpiracy*, as well as foreign hoſtility; it ſurely becomes the duty of every loyal Briton, in whatever ſtation Providence may have placed him, to exert his utmoſt endeavours to avert the threatened calamities, and to preſerve inviolate the ineſtimable bleſſings of our happy conſtitution.

‘ When republican doctrines have been diſſeminated, and embraced with a degree of enthuſiaſm on the one ſide, and unqualified ſubmiſſion to monarchical government held forth by ſome on the other, it may not be amiſs to ſhew the errors of both parties, by a faithful diſplay of hiſtorical facts; and by the examples of loyalty, patriotiſm, and bravery, that will here be found to excite and cheriſh thoſe laudable ſentiments. With this view, but more particularly to exhibit the certain ruin, that is the never failing conſequence of a licentious and ungovernable ſpirit, the preſent work has been undertaken; from a peruſal of which it is preſumed, that every impartial reader will perceive how much the intereſt and the happineſs of the governors, and the governed, depend on their mutual good will and attachment to each other. We ſhall alſo learn, that the reciprocal advantages reſulting from hence muſt not be held too lightly; or the loſs of them riſked by a too confident ſecurity, or too great a remiſſneſs in not being, at all times, properly prepared to defend our king, to guard our liberties, and to protect our property, againſt the contingent events of inteſtine commotion; the poſſible treachery of our allies; or the envious aſſaults of avowed enemies.’

The work conſiſts of 16 chapters; the 1ſt relating the Roman invaſions; the 2d, the Saxon invaſions; 3d, the Daniſh invaſions; 4th, Norwegian and Norman invaſions; 5th, French, and Spaniſh invaſions, with a particular account of the Spaniſh Armada; 6th, of the Navy, Militia, and of the Dutch invaſion, in Charles II's reign; 7th, Duke of Monmouth's invaſion; 8th, invaſion of the Prince of Orange, and the eſtabliſhment of the Revolution; 9th, invaſion of Ireland, by James, and an attempt at the invaſion of England by Lewis XIV.; 10th, ſecond attempt of Lewis XIV. to invade England; 11th, third attempt at invaſion by Lewis XIV.; 12th, of the threatened invaſion from Spain in 1715, from Sweden in 1717, from Spain in 1718, and of a conſpiracy to promote an inſurrection and invaſion in 1722; 13th, projected invaſion in 1743, by France; 14th, rebellion in 1745, and the menaced invaſions by France in 1755, 1756, 1758, 1759; 15th, preparations in 1779, and 1782, againſt invaſion; 16th, preſent ſtate of affairs, ſtrictures on the oppoſition to voluntary ſubſcriptions, ſuſpenſion of the Habeas Corpus Act juſtifiable on precedent, as well as expedience.

The firſt fifteen chapters we can recommend to our readers, as compriſing a very intereſting part of the Engliſh hiſtory; and, as a ſpecimen of the manner and ſentiments of the author, we ſhall lay before them the concluding part of the eighth chapter:

'Thus was the invaſion of the Prince of Orange eaſily achieved; and thus ended the reign of a Prince, (James II.) *whom*, if we conſider his perſonal character, rather than his public conduct, we may ſafely pronounce *him* more unfortunate than criminal. He had many of thoſe qualities which form a good citizen; even ſome of thoſe, which, had they not been ſwallowed up in bigotry and arbitrary principles, ſerve to compoſe a good ſovereign. In domeſtic life his conduct was irreproachable, and is entitled to our approbation: ſevere, but open in his enmities; ſteady in his councils, diligent in his ſchemes; brave in his enterpriſes; faithful, ſincere, and honourable in his dealings with all men. Such was the character with which the Duke of York mounted the throne of England. In that high ſtation, his frugality of the public money was remarkable; his induſtry exemplary; his application to naval affairs ſucceſsful; his encouragement of trade judicious; his jealouſy of national honour laudable. What then was wanting to make him an excellent monarch? That to which our amiable Sovereign is ſo particularly devoted, a peculiar regard and affection to the religion and conſtitution of his country. Had James been poſſeſſed of this eſſential quality, aided by ſo many virtues, he would have rendered his reign honourable and happy. When it was wanting, every excellence, which he poſſeſſed, became dangerous and pernicious to his kingdom, but which, in the end, produced the glorious revolution; a revolution conducted with ſuch prudence, and formed of ſuch pre-eminent materials, of that theory which was really practicable; that it fixed the conſtitution of Great Britain on the moſt ſolid baſis that had been ever yet known in the univerſe, for the true happineſs of man.'

In the 16th chapter, the author appears to be actuated by a love for his country; but, when he ſpeaks of the preſent ſtate of affairs, his readers will probably think that his zeal is more conſpicuous than his diſcretion and his diſcrimination. He ſays: 'If we look into parliament, we perceive the utmoſt unanimity. Never was there ſuch an uninfluenced and independent majority poſſeſſed by any adminiſtration; all that was eſtimable among the oppoſition, in point of ſolid virtue, and true patriotiſm, have fled with horror from their former aſſociates, when their views were diſcovered, and cordially given their ſupport to the preſent mild, but firm, and ſpirited men, that ſo ably conduct the public affairs: nothing is left of an oppoſition, but the groſs republican dregs of whiggiſm. Such a motley, viſionary, group of iraſcible and deſperate politicians, never exiſted ſince the days of Cromwell: but as there are among them men of great talents, they cannot be too narrowly watched.'

The legality of voluntary ſubſcription he ſupports by ſome great authorities, and accuſes Mr. Fox of holding a different language on this ſubject, when in and when out of place; a charge from which, we are afraid, few men who have acted a conſpicuous part in public life are wholly exempt. This writer alſo ſtrenuouſly defends the ſuſpenſion of the Habeas Corpus Act: but we ſhall paſs over his arguments, as that ſubject has been ſufficiently agitated in the Houſe of Commons.

From the extracts which we have made, the reader will ſee the complexion of this volume, and the juvenile warmth of the writer's unbounded admiration of the preſent miniſtry and their meaſures.

Art. V. *A Treatiſe on the Blood, Inflammation, and Gun-ſhot Wounds.* By the late John Hunter. To which is prefixed a ſhort Account of the Author's Life, by his Brother-in-law, Everard Home. 4to. pp. 642. 1l. 11s. 6d. Boards. Nicol. 1794.

The memoirs of Mr. Hunter, prefixed to this volume, do not enter ſo fully into the early tranſactions of his life as we could wiſh. He arrives at the age of twenty in little more than two pages; and in theſe two pages fully as much is ſaid of his brothers and ſiſters as of himſelf. He was born in 1728, on a day now become for ever memorable, 14 July. He was put to a grammar-ſchool, but neglected his ſtudies, and ſpent his time in country amuſements. When 17 years old, he went from home to comfort his ſiſter, who had married a diſſipated cabinet-maker of Glaſgow, 'and to aſſiſt her huſband in extricating himſelf from his difficulties.' This information, we ſuppoſe, is ſubſtituted here in place of the common rumour that Mr. H. worked at a mechanical trade. Whether he did work for his brother-in-law, or not, we are not given to underſtand: but he certainly ſeems by ſome means to have acquired manual dexterity; for, on his arrival in London in 1748, Dr. Hunter gave him an arm to diſſect for the muſcles, and 'found the performance ſuch as greatly exceeded his expectation.'

In the years immediately following he improved in anatomy, attended the hoſpital at Chelſea, and St. Bartholomew's, and in 1756 was appointed houſe-ſurgeon of St. George's. His brother admitted him into partnerſhip in his lectures, and he now entered on thoſe inveſtigations which led to the diſpute with the Monros; relative to which, as alſo concerning ſeveral other conteſts, the preſent biographer has not thought it neceſſary to engage in any diſcuſſion.

'Many parts of the human body being ſo complex, that their ſtructure could not be underſtood, nor their uſes aſcertained, Mr. Hunter was led to examine ſimilar parts in other animals, in which the ſtructure was more ſimple, and more within the reach of inveſtigation; this carried him into a wide field, and laid the foundation of his collection in comparative anatomy.

'In this new line of purſuit this active inquirer began with the more common animals, and preſerved ſuch parts as appeared by their ana-

logy,

logy, or in ſome other way, to elucidate the human œconomy. It was not his intention to make diſſections of particular animals, but to inſtitute an inquiry into the various organizations by which the functions of life are performed, that he thereby might acquire ſome knowledge of general principles. This, I believe, had never been before attempted, or certainly never had been carried far into execution.

'So eagerly did Mr. Hunter attach himſelf to comparative anatomy, that he ſought by every means in his power the opportunities of proſecuting it with advantage. He applied to the keeper of wild beaſts in the Tower for the bodies of thoſe which died there, and he made ſimilar applications to the men who ſhewed wild beaſts. He purchaſed all rare animals which came in his way; and theſe, with ſuch others as were preſented to him by his friends, he entruſted to the ſhowmen to keep till they died, the better to encourage them to aſſiſt him in his labours.

'His health was ſo much impaired by exceſſive attention to his purſuits, that in the year 1760 he was adviſed to go abroad, having complaints in his breaſt which threatened to be conſumptive. In October of that year, Mr. Adair, inſpector general of hoſpitals, appointed him a ſurgeon on the ſtaff; and in the following ſpring he went with the army to Belliſle, leaving Mr. Hewſon to aſſiſt his brother during his abſence.'

In 1763 he returned to England, began to teach on his own account, and reſumed his phyſiological inquiries. His attention to comparative anatomy made him fond of animals; he kept ſeveral different kinds of them in his houſe, and entered into ſo much familiarity with them as ſometimes to incur 'conſiderable riſk.' Here is one of his adventures: we ſhall hereafter have occaſion to quote the relation of another.

'Two leopards, which were kept chained in an out-houſe, had broken from their confinement, and got into the yard among ſome dogs, which they immediately attacked; the howling this produced, alarmed the whole neighbourhood; Mr. Hunter ran into the yard to ſee what was the matter, and found one of them getting up the wall to make his eſcape, the other ſurrounded by the dogs; he immediately laid hold of them both, and carried them back to their den; but as ſoon as they were ſecured, and he had time to reflect upon the riſk of his own ſituation, he was ſo much agitated that he was in danger of fainting.'—

In 1767, 'by an exertion in dancing, after the muſcles of the leg were fatigued, he broke his tendo achillis. This accident, and the confinement in conſequence of it, led him to pay attention to the ſubject of broken tendons, and to make a ſeries of experiments to aſcertain the mode of their union. He did not, according to the common practice, confine himſelf to his bed, but by compreſſing the muſcles, and raiſing the heel, he was enabled, with the knee being kept ſtraight, to walk about the third day after receiving the accident. He divided the tendo achillis of ſeveral dogs, by introducing a couching needle through the ſkin at ſome diſtance from it, and with the edge cut through the tendon; in this way the orifice in the ſkin healed up, and made it ſimilar to a broken tendon. The dogs were killed at different periods to ſhow the progreſs of union, which was exactly ſimilar to that of a fractured bone when there is no wound in the ſkin.'

During the ſucceeding years, he laboured and publiſhed, but did not yet attain conſiderable eminence in his profeſſion; and the expence of his collection was ſo great that he could not marry till ſome years after his engagement.

'In the winter 1773, he formed a plan of giving a courſe of lectures on the theory and principles of ſurgery, with a view of laying before the public his own opinions upon that ſubject. For two winters he read his lectures gratis to the pupils of St. George's Hoſpital, and in 1775, gave a courſe for money upon the ſame terms as the other teachers in the different branches of medicine and ſurgery.

'Giving lectures was always particularly unpleaſant to him; ſo that the deſire of ſubmitting his opinions to the world, and learning their general eſtimation, were [was] ſcarcely ſufficient to overcome his natural diſlike to ſpeaking in public. He never gave the firſt lecture of his courſe without taking thirty drops of laudanum to take off the effects of his uneaſineſs. He was ſo diffident of himſelf that he truſted nothing to memory, and made me draw up a ſhort abſtract of each lecture, which he read on the following evening as a recapitulation, to connect the ſubject in the minds of the ſtudents.'

In 1783, he removed to the houſe in Leiceſter-ſquare which he afterwards occupied. On this houſe he expended ſo much money, for the ſake of his collection, that he is ſaid to have 'made the intereſt of his family give way to his private accommodation.'

In 1785, 'Mr. Hunter may be conſidered as at the height of his chirurgical career; his mind and body were both in their full vigor. His hands were capable of performing whatever was ſuggeſted by his mind; and his judgment was matured by former experience. Some inſtances of his extraordinary ſkill may properly be mentioned.

'He removed a tumour from the ſide of the head and neck of a patient at St. George's Hoſpital, as large as the head to which it was attached; and by bringing the cut edges of the ſkin together, the whole was nearly healed by the firſt intention.

'He diſſected out a tumour on the neck, which one of the beſt operating ſurgeons in this country had declared, rather too ſtrongly, that no one but a fool or a madman would attempt; and the patient got perfectly well.

'He diſcovered a new mode of performing the operation for the popliteal aneuriſm, by taking up the femoral artery on the anterior part of the thigh, without doing any thing to the tumor in the ham. The ſafety and efficacy of this mode have been confirmed by many ſubſequent trials; and it muſt be allowed to ſtand very high among the modern improvements in ſurgery *.

'* An account of this operation is publiſhed in the Tranſactions of a Society for improving Medical and Chirurgical Knowledge.' See M. Rev. for May laſt, p. 39.

'I believe Mr. Hunter was one of the firſt who taught, that cutting out the part was the only mode of preventing the hydrophobia; and he extended the time in which that might be done with every probability of ſucceſs, beyond the period generally believed. This doctrine, in favour of cutting out the part, met with the ſtrongeſt confirmation by two melancholy caſes, in which, from the nature of the parts, and numberleſs ſcratches on the ſkin, it was impoſſible to remove them. Though cauſtic was applied to every part that had a viſible mark, and every other precaution that could be thought of was uſed, the wounds in both inſtances proved fatal.

'If we conſider Mr. Hunter at this period of his life, it will afford us a ſtrong picture of the turn of his mind, of his deſire to acquire knowledge, and his unremitting aſſiduity in proſecuting whatever was the object of his attention.

'He was engaged in a very extenſive private practice; he was ſurgeon to St. George's Hoſpital; he was giving a very long courſe of lectures in the winter; he was carrying on his inquiries in comparative anatomy; had a ſchool of practical human anatomy in his houſe; and was always employed in ſome experiments reſpecting the animal œconomy.'

In the following year, he had an attack of illneſs; from which his health received ſo ſevere a ſhock that he was never afterward entirely free from complaint, nor capable of his uſual bodily exertions. After his recovery, he was ſubject to affections of his heart, on every occaſion which agitated his mind or required any ſudden exertion of his body. This morbid diſpoſition, which ſeems to bear conſiderable affinity to ſome caſes referred to the *Angina Pectoris*, is well known to have occaſioned his ſudden death October 16, 1793.

His infirmities did not, however, extinguiſh his zeal and endeavours to improve the knowlege of the nature of organized bodies: to which, his ſubſequent publications bear witneſs.

'Earl's Court, (ſays Mr. Home,) to Mr. Hunter was a retirement from the fatigues of his profeſſion; but in no reſpect a retreat from his labours; there, on the contrary, they were carried on with leſs interruption, and with an unwearied perſeverance. From the year 1772 till his death, he made it his cuſtom to ſleep there during the autumn months, coming to town only during the hours of buſineſs in the forenoon, and returning to dinner.

'It was there he carried on his experiments on digeſtion, on exfoliation, on the tranſplanting of teeth into the combs of cocks, and all his other inveſtigations on the animal œconomy, as well in health as in diſeaſe. The common bee was not alone the ſubject of his obſervation, but the waſp, hornet, and the leſs known kinds of bees were alſo objects of his attention. It was there he made the ſeries of preparations of the external and internal changes of the ſilk-worm; alſo a ſeries of the incubation of the egg, with a very valuable ſet of drawings of the whole ſeries. The growth of vegetables was alſo a favorite ſubject of inquiry, and one on which he was always engaged in making experiments.

'In this retreat he had collected many kinds of animals and birds, and it was to him a favorite amuſement in his walks to attend to their actions and their habits, and to make them familiar with him. The fiercer animals were thoſe to which he was moſt partial, and he had ſeveral of the bull kind from different parts of the world. Among theſe was a beautiful ſmall bull he had received from the Queen, with which he uſed to wreſtle in play, and entertain himſelf with its exertions in its own defence. In one of theſe conteſts the bull overpowered him, and got him down, and had not one of the ſervants accidentally come by and frightened the animal away, this frolic would probably have coſt him his life.'

To theſe extracts we ſhould willingly add the view of Mr. Hunter's arrangement of his collection, (for which we return our acknowlegements to his biographer,) or the account of his complaint, as given in his own words:—but *noſtra non capit pagella*, each extending through a number of quarto pages. From the diſſection, it is plain that the principal ſymptoms depended on an organic affection of the heart. 'The coronary arteries had their branches, which ramify through the ſubſtance of the heart, in the ſtate of bony tubes.' Hence is it not probable that the heart was imperfectly ſupplied by its arteries with that principle, on which it is clear, from the effects produced by tying up theſe veſſels, the due action of the muſcles depends? The deficiency was felt when any unuſual exertion took place; and that the heart itſelf was ill provided with ſomething eſſential to the healthy ſtate of its fibres was manifeſt, for 'it was paler and looſer in its texture than the other muſcles of the body.' We cannot at all enter into Mr. Home's ideas reſpecting the diſeaſe. 'The ſtoppage of the pulſe (he fancies,) aroſe from a ſpaſm upon the heart;' and the excruciating pain, he thinks, was produced by the preſſure of the nerves againſt the oſſified arteries. 'In the laſt attack, (he adds,) the ſpaſm on the heart was either too violent in the degree of contraction, or too long continued to admit of relaxation.' Medical men will judge how far we are right in oppoſing the idea of death induced in an ill-nouriſhed organ by a ſudden effort to that of ſpaſm. When our biographer attempts to account for Mr. Hunter's endurance of watchfulneſs and labour, accurate thinkers will perhaps be as little ſatisfied with his pneumatology. 'It probably aroſe (he ſays,) from the *natural* turn of his mind being ſo much adapted to his *own* occupations that they were in reality his amuſement, and therefore did not fatigue.' What Mr. Home means by a natural turn of mind, we ſhall leave him to explain; and if he will be ſo good as to prove that amuſements or agreeable occupations, followed with unabating ardour, do not fatigue, we ſhall acknowlege ourſelves obliged to him; and ſo will our fair readers; for, when a young lady is deſired by an officious parent not to dance any more,—" becauſe, my dear, you ſeem quite exhauſted,"—ſhe will have her reply ready; " Dear mamma, dancing *is in reality my amuſement, and therefore does not fatigue.*"

The delineation of Mr. Hunter's character mentions his impatience of temper, and his activity of body and mind. It concludes in the following terms:

' To his own abilities alone was he indebted for the eminence which he acquired in his profeſſion; for although his medical education, his ſituation as ſurgeon to St. George's Hoſpital, and above all, his brother's recommendation, entitled him to notice, yet the increaſe of his private practice was at firſt but ſlow. The natural independence of his mind, led him rather to indulge in his own purſuits than to cultivate the means of enlarging the ſphere of his buſineſs; but the proofs which he afterwards gave of his talents commanded the attention of the public, and procured him a very liberal income.

' In the firſt eleven years of his practice, from 1763 to 1774, his income never amounted to a thouſand pounds a year; in the year 1778 it exceeded that ſum; for ſeveral years before his death it had increaſed to five, and at that period was above ſix thouſand pounds.

' In private practice he was liberal, ſcrupulouſly honeſt in ſaying what was really his opinion of the caſe, and ready upon all occaſions to acknowledge his ignorance whenever there was any thing which he did not underſtand.

' In converſation he ſpoke too freely, and ſometimes harſhly of his cotemporaries; but if he did not do juſtice to their undoubted merits, it aroſe not from envy, but from his thorough conviction that ſurgery was as yet in its infancy, and he himſelf a novice in his own art; and his anxiety to have it carried to perfection, made him think meanly and ill of every one whoſe exertions in that reſpect did not equal his own.

' Public-ſpirited to an extreme, he valued money no farther than as it enabled him to proſecute and extend his various, and nearly univerſal reſearches; and hurried on by the ambition of benefiting mankind at large, he paid too little attention to his own and his family's intereſts. But imprudence almoſt always goes hand in hand with genius; if it deſerves a harſher name, let it be remembered, that his immediate relatives alone, and not the public, have a right to complain; for, viewed in a profeſſional light, and as a man of ſcience, his zeal for the improvement of ſurgery in particular, and for the advancement of knowlege in general, to both of which he himſelf materially contributed, entitles him at leaſt to the gratitude, if not to the veneration of poſterity.'

Should any perſon, qualified for biography, undertake Mr. Hunter's life, he will find here ſome particulars to his purpoſe; but what Mr. Home has written ſhews the outſide of the man incompletely varniſhed, and very little of his inſide, which we wiſh principally to ſee. We cannot be certain whether it be from unavoidable want of information, or from want of ſagacity,

city, that the formation of Mr. Hunter's character is left in total obſcurity.

In our number for October 1794, p. 178, we gave (from Mr. Foot's Life of Mr. Hunter,) a catalogue of Mr. H.'s writings. He alſo left materials for a courſe of lectures on practical ſurgery. They are in the hands of his preſent biographer, who advertiſes us that, leſt 'they ſhould be entirely loſt to the public, he means to avail himſelf of them, and is preparing his arrangements accordingly.' In a future number, we ſhall give a ſummary account of Mr. Hunter's Treatiſe, to which Mr. Home's biographhy is prefixed.

[*To be continued.*]

ART. VI. *Topographical Remarks relating to the South-Weſtern Parts of Hampſhire.* To which is added a Deſcriptive Poem. By the Rev. Richard Warner, of Fawley, near Southampton. 2 Vols. 8vo. 10s. Boards. Blamire. 1793.

THE topography of our own country is certainly of more importance to us than that of all other nations: we except not even the claſſical regions of Greece and Rome. The diſcovery of a productive mine of copper or tin, in Angleſea or Cornwall, is, ſurely, of far greater moment to us than that of Virgil's tomb, or of the true ſite of Troy. Hence we have always paid particular attention to local deſcriptions; and we are glad to obſerve that men of letters and induſtry, inſtead of meaſuring pyramids in Egypt or ruins of Palmyra, have at length returned into the tract of honeſt Camden, and are occupied in more uſeful purſuits at home.—Not that the labours of a Pococke, a Norden, a Chardin, a Niebuhr, and a Stuart are uſeleſs. Far be it from us ſo to think: but ſtill we muſt be allowed to repeat that a good ſtatiſtical account of our own country may be of more conſequence to us, than ſimilar details of all the world beſides.

Topography is to geography what particular is to general hiſtory; and both require to be treated nearly in the ſame manner. The two great errors to be avoided are jejuneneſs and prolixity; and we are ſorry to remark that few topographers, or writers of particular hiſtory, have ſufficiently guarded againſt thoſe extremes.—The reader of taſte is equally diſguſted with dry unintereſting narrative, or with meretricious redundancy. The partial inhabitants of the places deſcribed may wiſh to ſee them delineated by the hand of a Dutch painter: but the reſt of mankind will find little pleaſure in ſuch minute exhibitions.

If the author of the volumes before us has not fallen into the former of theſe extremes, he has certainly touched on the latter. We find too much extraneous matter and common place in his work; which in other reſpects is entertaining and inſtructive. Of this fault he ſeems himſelf to have been aware; for, in his dedication to Sir Harry Burrard, he ſays:

'You will perceive I have not confined myſelf *entirely* to localities in the following work; but endeavoured by general obſervations, and occaſional diſquiſitions, (illuſtrative, at the ſame time, of the objects of my deſcription) to render it amuſing to readers unconnected with the tract I have gone over, as well as to thoſe who are reſident, or otherways intereſted in it.'

For our part, we freely confeſs that we ſhould have gone over this tract with more pleaſure, if we had not been ſo frequently led out of the direct road; and however good the *general obſervations* and *occaſional diſquiſitions* may be, we are often tempted to exclaim with Horace,

" *Qui variare cupit rem prodigaliter unam,*
" *Delphinum ſylvis appingit, fluctibus aprum.*"

There may, however, be many readers of a different taſte; and therefore we offer, with ſubmiſſion, our own opinion, and proceed to a brief analyſis of the work.

Mr. W.'s performance is divided into ten chapters. The firſt contains the antient and modern hiſtory of Lymington; which the author introduces by the following juſt but trite obſervations:

'Ancient traditions and early hiſtory paint the original inhabitants of almoſt all nations in nearly the ſame diſguſting colours; as fierce, ignorant, and ſolitary beings: little ſuperior to the brute in *intellect*, and far beneath him in *foreſight* and *contrivance*.

Mutum et turpe pecus*.

'Depending for his daily food on the doubtful labours of the chace or the precarious operation of fiſhing—truſting for ſhelter to habitations formed by nature, the receſſes of the cavern, or branches of the tree—devouring his uncertain and hard-earned meal in ſullen ſilence—ſcorning every idea of ſubordination or conformity to the will of others, but blindly following the capricious impulſes of his own paſſions—this ſeems to be the true but wretched picture of the *human ſavage*, in his original ſtate:

" Who roving mix'd
With beaſts of prey; or for his acorn-meal
Fought the fierce tuſky boar: a ſhiv'ring wretch!
Aghaſt and comfortleſs, when the bleak north,
With winter charged, let the mix'd tempeſt fly,
Hail, rain, and ſnow, and bitter breathing froſt."

'Man, however, did not long continue thus a ſolitary barbarian. Led by that appetite for ſociety which philoſophers contend is inherent in his nature; or impelled by a conſciouſneſs of various wants he could not

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'* A ſpeechleſs, wretched, herd. "Genus hominum agreſte, ſine legibus ſine imperio." Sal.

ſatisfy, and numberleſs inconveniences he could not remove, while unaſſiſted and alone; he ſoon perceived the neceſſity of quitting the licentious independence of ſolitude, and of herding among his fellow creatures.

'There being but few preliminaries to ſettle, the bond of ſocial union was quickly formed—Man was content to relinquiſh a part of his natural liberty, and to receive the comforts and benefits of ſociety in return. The effects of this compact became ſpeedily viſible. The brutiſh manners and ſelfiſh ſentiments of ſavage ſolitude were ſhaken off, and renounced—Laws to reſtrain violence and oppreſſion were eſtabliſhed; governors appointed; and towns erected for the aſſociated body*.'

Mr. W. thinks it probable that Lymington, or a town on the ſame ſite, exiſted in the time of Cæſar: but the firſt recorded account that he can find is in Doomſday book, where it is called *Lentune:* (but which, probably, denoted the whole manor of Lymington;) given by William the Conqueror to Roger de Yvery, one of his Norman barons. Rufus annexed it to the royal demeſne. Henry II. granted it to Richard de Repariis, or Redvers; in whoſe family it continued to the end of the 13th century; when, together with the lordſhip of the Iſle of Wight, it was ſold to Edward II. for 6000 marks. It was ſoon afterward reſtored to the Redvers family, in whoſe poſſeſſion it remained until the year 1538, when it was again annexed to the crown by Henry VIII.

Little of the local hiſtory of Lymington is to be found in record. It is ſaid to have been thrice plundered by the French; and it was invaded a fourth time, but ſaved from pillage by the addreſs of a woman. The ſtory is thus related:

'A party of theſe marauders had landed on a ſimilar ſcheme of depredation: but the leader of it being extremely hungry, determined to ſatiate his appetite before he completed the purpoſe of his viſit. The tutelary genius of the place directed him to the habitation of a madam Dore, a perſon of ſome conſequence, who at that inſtant was ſeated at a plentiful table.—The abrupt entrance of the foreign viſitor, diſcovered to her in a moment the danger which threatened the town and its inhabitants.—There was no time for deliberation. An intuitive quickneſs of thought, and an uncommon degree of fortitude, pointed out to her, immediately, the proper line of behaviour. She received the Frenchman, and his boiſterous retinue, with the greateſt affability; produced all the delicacies of her houſe; and enlivened the repaſt, with many ſprightly remarks, and the moſt unreſtrained pleaſantry. The commander, who poſſeſſed, I preſume, a large ſhare of national gallantry, was ſo faſcinated by the winning manners, and profuſe bounty of this generous hoſteſs; that he ſacrificed his intereſt to his gratitude, and left the town without perpetrating the leaſt act of devaſtation, or exaction.'

'* Oppida cœperunt munire, et ponere leges. Hor.'

Its principal, or rather only, manufacture is ſalt; for which it was formerly much celebrated; though of late it has been gradually declining.

Chap. 2d contains an account of the Roman camp at Buckland, of the tumuli on Sway-common, and of Boldre and Brockenhurſt.

The camp is about three quarters of a mile to the north of Lymington, and is now called Caſtle-field, or Buckland-rings. Its dimenſions are as follow: The length, from eaſt to weſt, 200 yards; the breadth, towards the weſt, 125 yards, and towards the eaſt, 135. The whole camp, in its original ſtate, might cover about 20 acres of ground. Mr. Warner is inclined to think it a work of Veſpaſian, intended for the protection of ſuch Roman ſhips as might have accompanied him in his expedition.

At the diſtance of two miles from this camp, are the tumuli of Sway-common. Here we have a hiſtory of the various modes of burying: after which Mr. W. attempts to aſcertain, by certain indices, what burrows in Britain are Druidical, Roman, Saxon, or Daniſh:—thoſe of Sway-common are, he thinks, partly Britiſh and partly Saxon. Next follows a deſcription of the village of Boldre, Boldre Church, &c. The chapter concludes with a compliment to the memory of the philanthropic Howard, who lived ſome years in this neighbourhood.

The third chapter conſiſts of anecdotes of hunting, interlarded with numerous quotations from the writings of Oſſian, from Chevy-chaſe, and other pieces deſcriptive of cynogetics.

'One of the moſt curious performances (ſays Mr. W.) extant on the ſubject of *hunting*, is a MS. written in the beginning of the 14th century, in Norman French, by William Twici, grand huntſman to Edward the ſecond. An antient tranſlation of it into Engliſh occurs among the Cottonian MSS. I give the following extract from it:

'It begins thus, for it is a motley compoſition, partly verſe, partly proſe:

" Alle ſuch dyſport as voydeth *(prevents)* ydilneſſe
It ſytteth *(ſuits)* every gentilman to knowe,
For myrthe anexed is to gentilneſſe;
Wherefore among alle other, as I trowe,
To know the crafte of hunting, and to blowe,
As this book ſhall witneſſe, is ove *(of)* the beſte,
For it is holſium, pleaſaunt, and honeſt."

'It then enumerates and deſcribes the different beaſts that were objects of the chace in England; and proceeds in the manner of a dialogue, to inform the huntſman how he ought to blow his horn, at the different points of the hunt.'

The reader who is attached to hunting will peruſe the reſt of this chapter with pleaſure.

In chap. 4th, the author gives us the hiſtory of New Foreſt. He is of opinion, with Voltaire and Warton, that the monkiſh accounts of its formation are greatly exaggerated. We believe that they are; and we are not much diſinclined to fall in with Mr. W.'s concluſions: namely,

'1ſt, That, in times previous to the reign of William, the tract of country, now denominated New Foreſt, was a ſterile and woody diſtrict, with a few ſpots, here and there, of the rude tillage of that age.—2dly, That William fixed on this corner of Hampſhire as a ſpot proper for hunting, and converted, accordingly, a large portion of it into a foreſt.—3dly, That the afforeſtation was made without *much* injury to the ſubject, or offence to religion.'

Our author, however, allows that it was a deſpotic act: but, in thoſe days, what king was not a deſpot?

Overcharged as the crime of William in making his great foreſt may have been, by his irritated enemies the monks, yet his injuſtice and cruelty in forming his foreſt-laws admit of no apology nor extenuation.

'It is when beheld in this character, that he appears the ſanguinary and vindictive tyrant; oppreſſing his people, perverting juſtice, and trampling upon the moſt ſacred rights of man. The inſtitutions which he framed for the correction of offenders in hunting, breathe a ſpirit of refined cruelty, only to be equalled by the ſeverity with which they were enforced. Confiſcation of goods, loſs of liberty, and mutilation of perſon, form the fearful liſt of puniſhments, which awaited thoſe who had dared to infringe on the ſports of royalty. Well might an early author, when adverting to this ſanguinary code, exclaim—"Dreadful are the diſtreſſes of that land, whoſe monarch is the careful preſerver of noxious animals; and the unmerciful deſtroyer of his own ſubjects *."'

Chap. 5 and 6 contain a deſcription of Lymington-river, Walhampton, Doyly-park, Baddeſley, Sowley, Park-farm, the Grange, Beaulieu, &c. In the account of Baddeſley, once the reſidence of a party of knights templars, the author gives a ſhort hiſtory of that order: and, in his account of Beaulieu-Abbey, he includes a brief deſcription of Netley-Abbey, an affiliation of Beaulieu.

The ſecond volume opens with a deſcription of the Iſle of Wight, ſo often and amply deſcribed by preceding writers. This part of the work takes up the ſeventh chapter. Chapters eight, nine, and ten, (the laſt) are aſſigned to Chriſtchurch, Twineham; in the deſcription and hiſtory of which Mr. W. mixes much extraneous matter, as uſual, and ſwells his account to 160 pages.

'* Matthew Paris, p. 12.'

Theſe ſections are ſucceeded by an elegiac poem of 48 ſtanzas, called *Hengiſtbury-head.* The lines are, in general, harmonious, and the diction is ſufficiently pure: but there is ſometimes a deviation from ſimplicity, not at all uncommon among our modern verſifiers, againſt which we have more than once entered our ſerious proteſt.—We give as an example the fifth ſtanza:

> ' But chiefly *Hengiſt!** to thy awful brow
> In the rapt mood, ſhall my due feet aſpire;
> What time the purple eaſt begins to glow,
> And bids the Ebon Car of Night retire—'

If the ſecond line of this ſtanza be intelligible, (which to us it is not,) it certainly wants perſpicuity.

Although Mr. W. be not a firſt-rate poet, he is undoubtedly a firſt-rate liege loyaliſt, a great enemy to French Jacobins, and a warm admirer of Mr. Pitt and his adminiſtration.

> ' Like thee undaunted, lo! the STATESMAN ſtands
> Whoſe Patriot Councils bleſs Britannia's ſhore,
> Nor heeds the YELL of Oppoſition's bands;
> Envy's dark ſcowl; or Faction's ceaſeleſs Roar:
> ' But ſteadily purſues his glorious aim,
> (Diſintereſted, ardent, and ſincere,)
> His Country's GOOD, his Country's HONEST FAME,
> Nor urged by paſſion, nor deterred by fear.
> ' Yet think not, PITT, who thus in youthful prime,
> Sheweſt the ripe Wiſdom of the ſilvered ſage,
> The Muſe can ween thou need'ſt her ruſtic rhyme,
> To hand thy glory to each future age:
> ' She reads, that Virtue's ſelf thy brow will twine
> With well-earn'd chaplets of immortal bays,
> Which, brilliant as thy patriot deeds, ſhall ſhine,
> When Time has ſwallowed e'en the poet's lays—'

After the poem is an appendix of ſeventy pages, conſiſting chiefly of original documents; ſuch as charters, grants, and papal bulls; principally copied from the cartalary of Beaulieu-Abbey, and the *Monaſticum Anglicanum.*

No. 28, is a curious letter written by the Earl of Clarendon to the miniſter of Chriſt-church; by which we ſee that crown-influence,

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' * HENGIST, or HENGISTBURY HEAD, known alſo by the name of *Chriſt-Church Head,* is a promontory, or head-land, which forms the weſtern ſide of the harbour of Chriſt-church. It may have received its appellation, from ſome traditional ſtory, now no longer remembered, of the famous leader of that name: or from a fancied reſemblance it bears to a *horſe,* which the word Hengiſt alſo ſignifies; a conceit, Mr. Groſe obſerves, not uncommon in the neighbouring counties, of which the giant in Dorſetſhire, and the white horſe in Wiltſhire, are inſtances.'

influence, in getting *proper* repreſentatives returned to parliament, and making uſe of the clergy for that purpoſe, is not a new thing,

Engravings, it ſeems, were intended to accompany this work: but they were conſumed, together with the plates, in a fire on the 28th of April 1793, at the houſe of the copper-plate printer Mr. Puſhee, Tottenham ſtreet.

N. B. This article has been accidentally and unavoidably delayed, beyond the time uſually allowed for the appearance of new publications in the Monthly Review.

ART. VII. *The Elements and Practice of Rigging and Seamanſhip*, illuſtrated with Engravings. 4to. 2 Vols. 4l. 4s. Boards. Steel, Tower-hill. 1794.

To a nation like Great Britain; at once commercial and warlike, the proſperity and intereſts of which are ſo connected with the arts of navigation and naval tactics, few ſtudies are of more real importance, or are more properly the objects of public encouragement, than the ſubject of the work which we are now to examine. The volumes contain a methodical arrangement and deſcription of the various branches of ſeamanſhip, the method of keeping a ſhip's reckoning excepted; which being a ſcience generally taught by itſelf, and of which the acquirement is but in a ſmall degree dependant on other nautical knowlege, the omiſſion is of leſs conſequence, and does not affect the principal purpoſe of the work, which is to explain the method of rigging, and the management of veſſels.

In the preface, the publiſher calls himſelf the *foſter parent* of this work, and acknowleges his obligations to diſtinguiſhed characters in the Britiſh navy, and to 'liberal naval artiſts,' for communications and aſſiſtance: but, on naval tactics, he profeſſes to have principally followed French authors:—whence it may naturally be inquired whether the French are better verſed in naval tactics than the Britiſh, among whom he obſerves 'the naval arts are indigenous.' To this queſtion, we would anſwer, without heſitation, that we by no means believe our rivals to be poſſeſſed of ſuch ſuperiority: but in this inſtance, at leaſt, they muſt be allowed the merit of having been more communicative than ourſelves, and conſequently of having contributed more to the general knowlege of this branch of ſeamanſhip.

As naval tactics occupy a conſiderable portion of theſe volumes, they might with propriety have been noticed in the title-page.

The ſubject firſt treated is the practice of maſt-making; which is very fully deſcribed, and in which is included bowſprits and yards; with an alphabetical liſt and explanation of the technical terms relative to them. At the end of this ſection, is a table of the dimenſions of maſts and yards in ſhips of all rates in the royal navy, and likewiſe in the different kinds of veſſels employed in the merchant ſervice.

After maſts, follows the deſcription of the method of making ropes, anchors, ſails, and blocks; to each of which is prefixed an explanation of the technical terms uſed in that art, alphabetically arranged.

Theſe arts, each of them being a diſtinct occupation, practiſed by thoſe who make it their ſole employment, are not often among the ſtudies of the practical ſeaman; who, in general, is ſatisfied with the ſlight acquaintance that he makes with them while in purſuit of knowlege which is more eſſential to qualify him for the duties of his profeſſion. Many caſes, nevertheleſs, occur, in which the want of information in theſe branches would be a misfortune; and a work, which may occaſionally be conſulted for inſtruction on theſe points, is a very conſiderable convenience to thoſe who may not think it neceſſary to ſtudy them. It muſt, however, be obſerved that a deſcription and explanation of the conſtruction of pumps would have been of more uſe; and it might have been introduced in a work of this kind, with as much propriety as the art of making blocks or anchors.

Nearly all the remaining part of the firſt volume relates to rigging. In this diviſion, we have no leſs than three alphabetical liſts; one, to explain the terms uſed in rigging; a ſecond, to explain the methods of knotting, ſplicing, ſerving, &c.; and the third, under the denomination of neceſſary ropes and various operations incidental to rigging. In theſe, as likewiſe in the former liſts, we find many of the explanations copied from our countryman, Falconer. In the ſelection of the terms for explanation, ſome negligence appears; for there can be little occaſion, in a deſcription of maſt-making, to introduce in the liſt ſuch explanations as '*bow*, the rounding of a ſhip's ſide forward,' and '*brail*, a rope uſed to haul up the ſail.'

After a deſcription of fitting and preparing the rigging, according to the method practiſed in the rigging-houſes, and of the mode of rigging a ſhip, we find four plates, well contrived to ſhew diſtinctly, 1ſt, the ſtanding rigging; 2d, the running rigging; 3d, the fore and aft ſails; and, 4th, the ſquare ſails, of a 20 gun ſhip. Theſe deſigns are taken from Leſcallier's *Traité du Grêement*, but are improved in the execution. The ſecond plate would have appeared with more advantage, if the top-gallant braces had been ſingle; which, we believe, is the modern practice in rigging ſmall ſhips.

At the end of the firſt volume is a ſet of plates, moſtly taken from Leſcallier, repreſenting many of the different kinds of foreign veſſels; with a ſhort deſcription of each.

The ſecond volume contains the theory and the practice of working ſhips; a treatiſe on naval tactics; a chapter of miſcellaneous articles; and tables of the dimenſions of ſtanding and running rigging.

Previouſly to entering on the theory of working ſhips, an explanation of ſome of the terms uſed in ſeamanſhip is inſerted. Here again we find moſt of the articles taken almoſt literally from Falconer's Dictionary. We by no means diſapprove the writer's conſulting that authority; for, in reſpect to naval matters, we believe, there is none better in any language: but we cannot forbear expreſſing our ſurpriſe that the publiſher, who, in his preface, ſo readily acknowleges his obligations to French authors, ſhould have omitted to mention an Engliſh work from which he has derived ſuch conſiderable aſſiſtance. Several of the explanations are injudiciouſly ſhortened; as, for example, the term *about* is explained 'the ſituation of a ſhip as ſoon as ſhe has tacked or changed her courſe.' In Falconer, it is explained, "the ſituation of a ſhip immediately after ſhe has tacked or changed her courſe *by going about.*" Other inſtances occur of explanations being ſhortened and ſometimes altered for the worſe; as, *by the head*; *ſtream the buoy*; to *bit the cable*; and, where the explanation might be improved, the opportunity is neglected,—as in *veer and haul.*

We now proceed to the theory of working ſhips; which is deſcribed to be 'the demonſtration of the effects of every ſail, and of the rudder, ſeparately or all together conſidered, both with reſpect to the points where theſe are placed in the ſhip, and with reſpect to the diſpoſitions which are given them in the changes of evolutions, or which ariſe from their ſurfaces being more or leſs obliquely preſented to the courſe of the water or of the wind.'

The velocity or ſtrength, with which the wind approaches a ſurface placed in an oblique direction, is leſs than when the ſurface is perpendicular to the current ſo as to receive its direct force; and this diminution of ſtrength is in the proportion as the ſine of the angle of incidence is diminiſhed. Again, a ſurface which is preſented obliquely to the courſe of the wind is actuated by a leſs quantity, than if it were placed perpendicularly. Theſe two diminutions, of force and of quantity, follow the ſame proportion; whence it is inferred that the impulſe of the wind on a ſail varies in different degrees of obliquity, in the ſame proportion as the ſquares of the ſines of the angles of incidence.

When the ſail is placed perpendicularly to the direction of the keel, the ſhip is impelled in that direction by the whole of the force which the ſail receives from the wind. When the ſail is placed obliquely with reſpect to the keel, only a part of the force with which the wind acts on it is communicated to advance the ſhip in the direction of the keel; which part is in proportion to the whole, as the ſine of the angle with the keel is to the ſine of 90°.

On theſe principles, and on the authority of Monſ. Bouguer, it is endeavoured to aſcertain the moſt advantageous angle of the ſails with the keel and with the wind, in order to obtain the greateſt rate of ſailing on an oblique courſe.

Where theory is perfect, practice neceſſarily coincides. In a table which is given (p. 258) 'of the ſituation of the ſails to run with the greateſt velocity,' copied from Monſ. Bouguer, it is immediately evident that the angle of the ſails with the keel is more acute, or, in the ſeaman's language, that the ſails are trimmed much ſharper, than experiment will warrant. The truth is, there are ſo many different circumſtances which affect the rate of ſailing, that it is ſcarcely poſſible that ſome of them ſhould not eſcape the attention of the theoriſt: neither does it ſeem practicable to aſcertain all the various effects of the known cauſes, with ſufficient accuracy to conſtitute a rule for practice, without much aid from experiment. We ſhall here mention ſome of the circumſtances which we think ſhould have been noticed.

In the firſt place, the ſails have been conſidered as plane ſurfaces, receiving the wind in every part with the ſame degree of obliquity, and with equal impulſe.

A ſail on which the wind acts becomes a concave ſuperficies, and, when placed obliquely, (as in a ſhip ſailing with a ſide wind,) from the part which firſt receives the wind to the oppoſite or leeward ſide, is gradually more and more oppoſed to its direction. The wind, likewiſe, when interrupted in its courſe by the intervention of an inclined ſurface, is forced into a new direction; and, where the angle of incidence is ſmall, without much diminution of force. The impulſe, then, of the wind which ſtrikes the front or weather part of the ſail, where the ſurface is leaſt oppoſed to its direction, being favoured by the concavity of the ſail, becomes continuous; ſweeping, as it were, along the reſt of the ſail, and co-operating with the impulſe communicated by the direct approach of the wind. Thus the ſail, from its concavity, is ſtricken by the wind in different parts, with very different degrees both of obliquity and of force;

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its leeward part receiving much the greater proportion of impulſe, both from the original and from the ſecondary direction of the wind.

The ſails, by being braced ſharper than is neceſſary to keep them ſteadily filled by the wind, increaſe the preſſure of the leeward ſide of the ſhip againſt the water, which muſt conſiderably retard her progreſs.

The heeling of the ſhip is another circumſtance worthy of attention. The more a ſhip heels, the more irregular the part of the hull which is in the water is rendered; the water line becoming more irregular on the leeward ſide and leſs ſo on the weather ſide: the effect of which, particularly in good-ſailing ſhips, is to incline her to fly up to the wind,—and to counteract this a ſtrong weather helm, or a diminution of after ſail, will be required; either of which is an impediment.

The general and moſt approved practice, among our own ſeamen, in nearly all caſes, is to keep the yards, to which the ſails are attached, as nearly at right angles to the keel as the wind will admit, without endangering the ſails ſhaking. This may be contrary to the French practice; and it is frequently aſſerted that their ſhips are the faſteſt ſailors: but it is to be obſerved that, when they have the advantage of ſailing, it is not from ſuperior management in trimming the ſails; for their ſhips uniformly ſail better when in our poſſeſſion, than while under their own management.

In the deſcription of the difference between the apparent direction of the wind, and its real direction, occaſioned by a ſhip advancing in her courſe, we meet with the following paragraph, the meaning of which we are at a loſs to comprehend: (p. 255) ‘but happen how it will, in oblique courſes this is however certain, that the ſails are always ſtruck by the abſolute direction of the wind; becauſe, their poſition being once fixed by the braces and bowlines, it can no more change, but continue as ſteady as the real direction of the wind.’

A ſhip, advancing in an oblique courſe, muſt experience a wind compounded of two currents of air; that of the real direction of the wind, and that occaſioned by her own advancing. That the poſition of the ſails is fixed while the ſhip advances is true, relatively to the ſhip, and no farther. Their real ſtate is that of advancing; and, by advancing, they elude the direct effort of the wind. If a ſhip, where the wind blows directly from the north, ſails eaſt, at a rate equal to one-fifth of the velocity of the wind, the wind which ſhe intercepts is that part of its current which is in the direction from her of N. by E.; and which, if the ſhip did not advance at that rate, would paſs a-head of her. It is rather ſingular that, in the next page, (256) notwithſtanding the paragraph juſt quoted, we find a theorem from M. Bouguer, demonſtrating that the ſails of a ſhip are ſtricken with the apparent or relative velocity of the wind, and by its apparent direction.

The two following chapters (IV. and V.) deſcribe the effect of the different ſails before, and of thoſe abaft, the center of gravity of a ſhip. Among the former are reckoned the ſtay-ſails between the fore and main maſts. In theſe ſections, and in that part of the next chapter which treats 'of the equilibrium neceſſary to be kept in practice, between the ſails before and abaft the center of gravity,' there is uſeful information. The deſcription given of the rudder, and of its effects, is entirely derived from the article HELM in Falconer's Dictionary, and conſequently contains nothing new: but not the ſmalleſt notice is taken, in this article, of the original from which it is copied. Some little pains have been beſtowed to vary the diction. That the reader may the better be able to judge, we ſhall inſert two or three lines from each. "Amongſt the ſeveral angles that the rudder makes with the keel, there is always one poſition more favourable than any of the others, as it more readily produces the deſired effect of turning the ſhip, in order to change her courſe." Falc. Dict. Edit. 1789. In the book before us, the paragraph runs, '*Amongſt all the obliquities which may be given to the rudder, there is one ſituation which is more favourable than any of the others, to make it produce with more rapidity the effect of turning the ſhip, in order to change her courſe.*' They proceed, as it were, arm in arm. "To aſcertain this," '*To be convinced of this,*' "it muſt be conſidered that," '*we have only to conſider that,*' "if the obliquity," &c. '*if the obtuſe angle,*' &c. We wiſh that the exact words of Falconer had been uſed and acknowleged, to obviate the ſuſpicion of an intention to diſguiſe; which the omiſſion and the alteration of words, unattended with any apparent convenience or amendment, muſt naturally create.

The next chapter is on the height moſt proper for the maſts; which, it is obſerved, 'ſtill remains a problem to be ſolved.' The principles contained in the works of M. Bouguer are recommended, in preference to the preſent practice of 'raiſing the maſts a great deal more than they were formerly, although they were already much too high.' This opinion is ſupported by M. Bourdé, of whoſe works the preſent chapter is an extract. "Experience," ſays he, "confirmed by repeated obſervations, has convinced me of this truth; viz. that, as ſoon as a ſhip inclines, her velocity diminiſhes in proportion as her inclination increaſes." This principle, he adds, has been verified by various experiments, which have always proved that the preſent mode of maſting is generally too high. In the account which is here given of M. Bourdé's experiments, we find the following:

"Having all the ſails out, and being hurried on by a ſtrong gale, I have ordered all the top-gallant ſails, the ſtudding and ſtay ſails, to be taken in, without the ſhip loſing the leaſt perceptible degree of her velocity; nay, I have ſeen it ſometimes to increaſe by a twentieth, and that at a time when the ſhip ran already at the rate of nine or twelve knots an hour."—

"Theſe experiments have been repeated in augmenting the number of ſails, ſometimes at the riſk of *fatiguing* the maſts; and it has always been found that the velocity did not increaſe, when the ſhip was more inclined, but that ſhe laboured more.—However," he adds, "we do not recommend any diminution in the ſurface of the ſails, in leſſening their height: but it will often happen that we ſhall rather recommend to increaſe it upon the whole. For that which is loſt in height may be regained in width."

To this is added the following opinion of Mr. Brue, a learned and ſtudious officer:

"That maſting is abſolutely perfect, when the center of effort of the ſails is preciſely oppoſite to, or at the ſame height as, or parallel with, the *point velique*. What is the *point velique?* It is that point in a perpendicular, (raiſed from the center of gravity of the horizontal ſurface of the ſhip at the floating line,) which is interſected by the direction of the abſolute impulſe of the ſea on the head of the veſſel. This is the *point velique* in direct courſes."

On the foregoing obſervations we ſhall make a few remarks; and, without contraverting the principle laid down, 'that the velocity of a ſhip is diminiſhed by her inclination being increaſed,' we ſhall venture an hypotheſis more intelligible than that of the *point velique*, in defence of the modern practice of maſting.

There is in every ſhip one poſition of floating, or direction of the keel with reſpect to the horizon, which is more favourable to her ſailing than any other. This, which is called in the Britiſh navy her beſt-ſailing draught of water, is generally aſcertained by experiment; and, when aſcertained, it may in moſt caſes be preſerved without much difficulty, by the diſpoſition of the weight which ſhe carries.

In light and in moderate winds, the tallneſs of the maſts is always reckoned an advantage. As to *regaining in width what is loſt in height*, it is to be obſerved that, in ſhips of war, the lower yards are almoſt always as ſquare (long) as the diſtances between the maſts will admit, without their getting entangled or locking with each other in working the ſhip: conſequently the width of the lower ſails cannot admit of increaſe. The topſails, likewiſe, are generally as wide as with ſafety may be allowed.

When a ſhip's velocity does not increaſe with an increaſe of wind, it may naturally be concluded that the increaſe of impulſe is ſo applied as to occaſion an increaſe of reſiſtance; for, otherwiſe, the impulſe muſt accelerate. The diſpoſition of the interior weight in ſhips, as far as concerns the rate of ſailing, is adapted to the ſtrength of the wind in moderate weather. If the wind blows ſtrong, and a ſhip is going large, (with the wind aft,) and with much ſail, her hull will be forced out of the plane moſt favourable to her ſailing, by the fore part being preſſed down. This may be remedied in two ways; either by leſſening the ſail, or by moving weight from the fore part to the after part of the ſhip: but the latter preſerves the impulſe and obviates the reſiſtance.

With a ſide wind, blowing freſh, the heeling or inclining to leeward of a ſhip may be leſſened in the ſame manner, by getting weight over to windward. An experiment, for the truth of which we can vouch, we ſhall here ſtate. Two good ſailing ſhips, with a freſh breeze, were ſailing together on a wind, at an equal rate; their quantity of ſail being ſo proportioned as to keep company with each other. One of the ſhips, without making any alteration of ſail, but only by ſhifting weight from the leeward to the weather ſide, ſo as to conſiderably leſſen the veſſel's inclination to leeward, immediately ſhot a-head of her companion; having increaſed her rate of ſailing from 4 knots * 6 fathoms, to 6 knots 3 fathoms *per* hour. We ſhould remark, however, that, when the wind is variable and unſteady, the ſhifting of ballaſt from the leeward to the windward ſide is not ſafe; neither is it adviſable as a common practice in the night: but, when extraordinary ſpeed is required, as when chaſed or chaſing, and with a ſtrong ſide wind, it is an experiment well worth trying.

The dangers and inconveniencies, to be apprehended from a ſhip being over-maſted, are principally, 1. the making her what is called crank, which is, when the poſition of the hull too eaſily yields to the force of the ſail, and endangers her being overſet by a ſudden increaſe of wind; and, 2dly, when the maſt is very high in proportion to the breadth of the ſhip's beam, the angle of the ſhrouds with the maſt is too ſmall for its ſupport. The maſts ought not ever to be ſo high as to occaſion apprehenſions on either of theſe accounts. With reſpect to their effect on the rate of ſailing, tall maſts have evidently the advantage of giving an option; as they *enable* a ſhip, without obliging her, to carry a greater quantity of ſail than can be ſpread by a ſhip with ſhorter maſts.

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* A knot is a geographical mile, and a fathom is the 7th part of a knot.

The two following chapters of this ſection treat of the raking, or different inclinations given to the maſts, and of the benefit of keeping the ſails extended. On the former, it is properly remarked that, when the maſt is perpendicular, the direction of the effort of the ſail will be horizontal; which is the moſt favourable for increaſing her velocity; and this poſition of the maſts, we think, ſhould always be obſerved, unleſs on account of ſome particular quality, either in the build of the veſſel, or in the placing of the ſteps of the maſts; or unleſs the diſpoſition of the lading is unfavourable to her failing.

The laſt chapter on the theory of working ſhips concludes with a propoſition, which is a repetition of what has been urged in the 7th chapter, and on which we have already remarked; viz. that 'there are many caſes in which the adding of a few ſails, inſtead of increaſing a ſhip's velocity, retards it.'

As we ſhall now, for the preſent, defer the continuation of remarks on the remaining part of this work, it may not be improper to offer a few general obſervations on the part which we have here examined.

In a compilation of materials preſented to the public as a ſyſtem of inſtruction, the principal merit muſt conſiſt in the goodneſs of the materials collected, and in their arrangement. For the former, it is almoſt an indiſpenſible requiſite that the compiler ſhall poſſeſs a conſiderable degree of knowlege in the ſcience, or profeſſion, which he, in a manner, undertakes to teach; in order that his work may be occaſionally enriched from his own ſtores, or, that at leaſt he may be ſufficiently qualified to judge of, and, when neceſſary, to correct, the materials which he ſelects. Yet, when the taſk is neglected by profeſſional men, if others with leſs information, but with more zeal and induſtry, beſtow pains in the laudable endeavour to promote uſeful inſtruction, they certainly merit conſiderable praiſe. There is, however, other praiſe to which the editor of this work is juſtly entitled. The tables contain information of general uſe to ſeamen, and ſome of them (we believe) have not before been publiſhed. The prints, likewiſe, are generally well deſigned and neatly executed. The theory of M. Bouguer, which he has adopted,—though, in ſome inſtances, we think it formed on incomplete data,—contains many juſt obſervations, and will not be peruſed unprofitably by a ſeaman.

[*To be continued.*]

Art. VIII. *A ſhort Hiſtory of the Britiſh Empire during the Year* 1794. By Francis Plowden, L. C. D. 8vo. pp. 377. 5s. ſewed. Robinſons. 1795.

AN hiſtorian ought to be free from all prejudices, or attachment to any thing but truth ; he ſhould collect facts, and then ground on them ſuch obſervations as they warrant : he ought not to make facts ſubſervient to any favourite ſyſtem, but to deduce his ſyſtem from the facts : he ſhould relate the truth, without caring whom it would ſerve or injure ; and therefore he ought, as far as human nature will allow, to diveſt himſelf of all party prepoſſeſſions, ever having before his eyes the ſaying—*Amicus Plato—Amica Patria—Sed magis Amica Veritas.*

If ſuch be the duties of an hiſtorian, the queſtion is, how have they been diſcharged by Dr. Plowden? We are ſorry to remark that his production might with more propriety have been entitled " A party-repreſentation of the events of the year 1794," than a *hiſtory*. His main object evidently was to condemn his majeſty's miniſters, and to repreſent their management of the war as marked with no leſs imbecility and ignorance than they diſplayed arrogance and falſe policy in engaging in it. This object might have been much more eaſily attained by a fair ſtatement of the different occurrences of the war, from which the public might have plainly deduced the capacity of the preſent ſervants of the crown, than by ſuch a ſpecies of narrative as, manifeſting a *wiſh* in the author to fix guilt at all events on thoſe whom he treats as political enemies, has a natural tendency to create ſuſpicion that he is too much under the influence of paſſion to be juſt. The very firſt ſentence in the work manifeſts this undue pre-determination in the mind of the author : 'The current of events, during the year 1794, (ſays he,) is the direct and unavoidable conſequence of the plans adopted by the preſent cabinet, as eſſential to the preſervation of the Britiſh Conſtitution.' It is not our wiſh to ſtand forwards the apologiſts of the exiſting adminiſtration ; nor to undertake to prove that the preſent adviſers of the crown have wiſely or juſtly entered into the war which is deſolating the faireſt portion of Europe ; our only object, in the remarks which we propoſe to make, is to ſhew that the preſent author is the accuſer rather than the impartial judge, and that he has laid his indictment in ſuch a way that it is impoſſible for him to ſupport it ; and that, in many inſtances, the evidence which he adduces, inſtead of ſuſtaining, abſolutely overturns the charge. If the current of events, during the year 1794, were ſuch as could be fairly called ' the *direct* and *unavoidable* conſequences of the plans adopted by the Britiſh cabinet,' they muſt have been diſtinctly foreſeen not merely by ſome men, but by every man of reflection and information. Many of them, however, (and, ſome, events of great magnitude and importance,) were not only *not foreſeen*, but were diametrically oppoſite to what might naturally have been expected. Of this deſcription Dr. P. himſelf will allow the loſs of the iſland of Noirmoutier to have been. It was defended by a body of royaliſts, who had to fight for life, property, and families; and who could not, in caſe they loſt poſſeſſion of Noirmoutier, look for a communication by ſea with the only power on which they could depend for ſupport: yet, with all thoſe inducements manfully to maintain their ground, with all the terrors of the guillotine before their eyes, he ſays—' It does not appear that the royaliſts made that vigorous ſtand againſt the republicans which their deſperate ſituation required. They made but a ſlight reſiſtance, and the republican reports aſſure us, that though the town be remarkably well ſituated for defence, yet that the royaliſts ſurrendered at diſcretion, even before the republicans had come within reach of their batteries.' Whether, in this ſtatement, he does juſtice to the military character of the royaliſts, or not, ſurely it will be admitted that, under all the circumſtances of the caſe, a ſurrender at diſcretion was not an event that could have been foreſeen; and that it was not one of thoſe which our author repreſents as the ' direct and unavoidable conſequence of the plans adopted by the Britiſh cabinet.'

The abandonment of the lines of Weiſſembourg, the raiſing of the ſiege of Landau, the defeat of the combined armies and their forced retreat beyond the Rhine, were events certainly within the bounds of *poſſibility*: but, when it is conſidered in how many other points the French were obliged to make extraordinary efforts and exertions, it muſt be allowed that theſe events were very far from probable; ſtill leſs ' a direct and unavoidable conſequence' of our miniſterial plans.

A co-operation with the royaliſts in la Vendée was a meaſure which our miniſters acknowleged they intended to purſue: our author condemns the miniſtry for having neglected to do it while it was practicable, and for having undertaken it when the force of the royaliſts was broken, and when nothing but miſcarriage and diſgrace could attend our expedition. The newſpaper accounts of debates in the Convention may be uſeful to an hiſtorian: but we believe that a perſon, who wiſhes to ſtate nothing but facts, would ſcarcely be ſatisfied with ſuch being his principal ſource of intelligence; and our author has ſcarcely drawn from any other on this ſubject. Even thoſe debates, however, as far as they may be taken for proofs, ſhew that, when Lord Moira meditated a deſcent on the coaſt of France, the royaliſts were ſtill in very conſiderable force in the provinces of Anjou and Poitou: very late reports made to the Convention ſtate that Charette, after having acknowleged the republic, was marching at the head of 15,000 of his own men to compel Stofflet, another leader of the royaliſts, to ſubmit to the Convention. In our own private opinion, there is ground for accuſing miniſters of great neglect in the branch of the public ſervice reſpecting la Vendée; but it by no means appears to us that Dr. P. furniſhes a ſingle proof which an impartial tribunal would conſider as concluſive on that head.

We will not animadvert on all the different paſſages in this large volume that would furniſh ample field for criticiſm: but we will touch on ſome two or three points, by which our readers will be enabled to judge whether the mirror which our author holds up to them can with truth be called 'undeceiving.' In page 94 we find the following paſſage:

'Sir Charles Grey, in the ſpace of about three weeks, completely reduced and made himſelf maſter of the valuable iſland of Martinico. What added much to the ſatisfaction of the conqueſt was the little blood it coſt: for out of an army of 10,000 men, which he landed, he did not loſe 400 in the expedition.'

In page 364 the following paſſage occurs:

'The original force which was intended to have been ſent out by Sir Charles Grey was 10,000 effective men; inſtead of which number the actual force he landed in the Weſt Indies ſcarcely exceeded the half of that number; inſomuch that when he returned to Europe he did not leave 3000 men behind him to defend thirteen iſlands.'

The author will find ſome difficulty in reconciling theſe two ſtatements. In the firſt, he makes Sir Charles Grey land 10,000 men in the iſland of Martinico, which he conquered with the loſs of no more than 400. In the ſecond, he tells us that the General landed in the Weſt Indies with ſcarcely more than 5000. It may be ſaid that, though he took out with him only the latter number, he might have collected ſo many regiments from the neighbouring iſlands as to make the whole force with which he invaded Martinico amount to 10,000 men: but then it muſt be ſhewn that there were actually in the Weſt Indies, before the arrival of Sir Charles Grey, ſo many bodies of troops that a ſufficient number could be ſpared from the different iſlands, to enable him to take the field with 10,000 men. We fear that the author will find it impoſſible to ſhew any ſuch thing; for he himſelf ſays that, when Sir Charles Grey returned to Europe, he did not leave behind him 3000 men to defend thirteen iſlands. Sickneſs unqueſtionably made dreadful ravages among our troops in that quarter of the world: but we never heard that the mortality was ſo great as to carry off not only 7000 of the army under that General's immediate command, but likewiſe ſo many other thouſands in the other iſlands as to reduce the whole effective force in the Weſt Indies, throughout our old and our new poſſeſſions, to leſs than 3000 men.

Speaking of the meaſure adopted by miniſtry of raiſing ſome Catholic regiments in Ireland, to be officered by thoſe gentlemen who formerly held commiſſions in the Iriſh brigade in the French ſervice, the author advances as a fact that which the ſlighteſt inquiry would have convinced him was abſolutely unfounded:

> 'The Duke of Portland, in the primitive fervour of his new-born zeal for Toryiſm, wiſhed to manifeſt the ſincerity of his converſion by the multitude of proſelytes he could gain over to his new doctrines. It is difficult to ſay, how far he judged of the ſincerity of other converts by that of his own change. He ſeems, by his conduct on the preſent occaſion, to have allowed to others a very large retention of their old principles. In order to encourage the recruiting and immediate incorporation of theſe new corps of Roman Catholics, to whom he could promiſe no proſpect of reward on the Britiſh Eſtabliſhment, he wrote a moſt polite and flattering letter to a gentleman who had the command of one of the regiments, aſſuring him that, if by a fortunate turn of events the French monarchy ſhould be reſtored, either during or after the preſent war, and their attachment to their former maſter ſhould call upon their gratitude for paſt favours, they ſhould be conſidered at full liberty to array themſelves again under their former ſtandards. Can there be a more flattering and honourable reward to the long-tried loyalty of the Iriſh nation to the reigning family of our beloved Sovereign, than to invite them to riſk their lives in a calamitous war, under penalties and diſabilities, from which he cannot diſpenſe them; and ſoothe them with the flattering proſpect of retiring into the ſervice and pay of the French Monarch, for the avowed purpoſe of ſupporting the claims of the Family of Stuart againſt his Majeſty, to whom they have ſworn and proved their allegiance?'

Here Dr. P. aſſerts that the 'avowed purpoſe,' for which theſe corps are to be allowed to retire into the ſervice and pay of the French monarch, is 'to ſupport the claims of the family of Stuart againſt his majeſty, to whom they have ſworn allegiance.' Where did our author learn that the avowed purpoſe, for which France kept Iriſh regiments in her pay, was to ſupport the houſe of Stuart? It is true, indeed, that on the death of James II. his ſon was by Louis XIV. and other potentates acknowleged king of England: but it is a matter of notoriety that, ſince the death of that titular king in 1765, France and every other power in Europe have ceaſed to recognize the rights of his houſe; that his eldeſt ſon, now deceaſed, was not only not acknowleged by Louis XV. but was ignominiouſly and publicly arreſted in Paris, by the late Marſhal

Duc de Biron, in the open ſtreet, as the ill-fated Prince was on his way to the opera; that ſome officers of the Iriſh brigade, who were in his ſuite on the occaſion, and particularly Lieut. General Sir Peter Nugent, were taken into cuſtody and confined in the Baſtille for having drawn their ſwords, and endeavoured to prevent the indignity; and that the Prince himſelf was ſent priſoner to the Chateau de Vincennes, and, after a ſhort confinement, compelled to quit the kingdom. This was no doubt a ſtrange way of ſupporting the claim of his houſe, and a curious method of informing the regiments, which then compoſed the Iriſh brigade, that they were kept in the ſervice and pay of France, for the avowed purpoſe of maintaining thoſe claims;—the claims of a houſe whoſe head was thus ignominiouſly treated by order of the French court. Any hiſtorian, with only a ſmattering of political knowlege, might have been able, one would have imagined, to diſcover ſome other object than that of ſupporting the claims of the Stuarts, in the ſyſtem which France purſued when ſhe kept Iriſh regiments in her pay. If we miſtake not, there were ſeveral Iriſh regiments in the French ſervice after the reſtoration of Charles II. and before the revolution of 1688.

In a note, page 374, enumerating the ſplendid ſucceſſes of the French arms in the campaign of 1794, as ſtated by the Marquis of Lanſdowne in his ſpeech to the Houſe of Lords, the author ſays, '6000 of the beſt troops in Europe compelled to ſurrender priſoners of war;' we believe that the Noble Marquis ſaid 60,000; probably it is the preſs, and not Dr. P., that ought to be conſidered as accountable for the difference.

The title of this book ſo clearly points out the ſcope of it, that it is unneceſſary for us to ſtate the general import. On the author's ſtyle we have before had occaſion to remark, and we will only add that it is very unequal; being in ſome parts below mediocrity, in others riſing to elegance; in ſome, creeping with extreme feebleneſs, and in others elevating itſelf with great energy.

Art. IX. *Experimental Reſearches concerning the Philoſophy of Permanent Colours*; and the beſt Means of producing them, by Dying, Calico Printing, &c. By Edward Bancroft, M.D. F.R.S. &c. 8vo. pp. 503. 7s. Boards. Cadell jun. and Davies. 1794.

The ſcience of nature cultivated in antient times, unſupported by obſervation, was diſſipated in idle abſtractions and airy ſubtleties, which might faſcinate the minds of its choſen votaries, but ſhrunk from the contamination of plebeian approach. A line of perpetual ſeparation was drawn between the philoſopher and the artiſt, attended with all the miſchievous conſequences generally annexed to eſtabliſhed orders in ſociety. The former, ſecluded from the great ſchool of the world, abuſed his talents in decking out the phantoms of a prolific imagination; while the latter, directed by no general views, but urged by the inceſſant calls of intereſt, was imperceptibly led, as accident ſuggeſted, to the diſcovery of many valuable facts; obſcured, however, and incumbered by a copious mixture of error and abſurdity. It is the peculiar boaſt of the preſent age, that philoſophy has emerged from the ſhades of retirement, to mingle in the active ſcenes of life. The torch of ſcience is extended to illumine every ſubject which can exerciſe the ingenuity or the induſtry of man. Thoſe myſteries, which craft or ignorance employed to veil their operations, have gradually vaniſhed, or have ſunken into contempt; and a liberal curioſity, awakened and inflamed, advances its inquiries in all directions. The maſs of knowlege accumulated among artiſts during the lapſe of ages, and the new facts which are continually developed by varying their procedures, afford abundant materials with which we may build and improve rational theories. The philoſopher inſtructs the operator to diſtinguiſh what is eſſential to the ſucceſs of his manipulations from what is extraneous or hurtful; and each particular art, reduced to elegance and ſyſtem, is rendered eaſy of acquiſition. Nor are there wanting ſignal inſtances of diſcoveries, the moſt important in their application to practice, which have originated in the minds of ſpeculative men. This alliance, ſo happily formed between ſpeculation and action, between the ſciences and the arts, has therefore proved reciprocally beneficial. Its influence has already, in a very perceptible degree, ſweetened the various conditions of life; and perhaps it is finally deſtined to change the fortunes of the human race.

Chemiſtry is a ſcience the moſt intimately connected with the arts, and which, within theſe few years, has been cultivated with uncommon ardour and with the happieſt ſucceſs. The ſyſtem lately promulgated by the philoſophical chemiſts of France,—the moſt perfect, certainly, which the preſent ſtate of our knowlege will admit,—ſeems calculated, by its reſiſtleſs beauty and ſimplicity, to gain a general reception and an extenſive ſpread. It was in that country, likewiſe, that the moſt unwearied pains were taken to aſſiſt and direct the operations of the artiſt by the lights of ſcience; and theſe noble efforts in ſome meaſure counteracted the blighting influence of deſpotic ſway, and contributed to maintain its diſtinguiſhed rank among nations. In the delicate art of Dyeing, the French have long been unrivalled. At the public charge, a ſeries of eminent men have devoted their labours to the improvement of that art.

Dufay, Hellot, and Macquer, are ſucceeded by the ingenious and able Berthollet; who has very greatly ſurpaſſed his predeceſſors, and has ſucceſsfully employed a refined chemiſtry to increaſe the numerous facts, and to reduce them to elegance and method.

In England, likewiſe, ſome valuable eſſays relating to the ſubject of dyeing were given, above thirty years ſince, by Dr. Lewis. The *Philoſophical Commerce of Arts*, by that induſtrious chemiſt, was conſtructed on a moſt excellent plan:—but the public was not yet prepared to confer adequate encouragement on works of that nature; and the papers intended as a continuation of the performance were never commited to the preſs. The example proved inſufficient to rouſe, with proper effect, the philoſophers of this iſland to direct their attention to the improvement of that curious and agreeable art. We muſt only except a few hints on dyeing thrown out by Mr. Keir, and ſome ingenious and original obſervations publiſhed very lately by Mr. Henry, of Mancheſter. It is, therefore, with ſingular ſatisfaction that we introduce to the acquaintance of our readers a new labourer in this field of uſeful reſearch. The times are now more propitious, and will, we truſt, enſure that favourable reception to which the author is juſtly entitled. The ſubject of the treatiſe before us was Dr. Bancroft's principal occupation for the ſpace of twenty-five years, during which he performed many thouſands of experiments; and the reſults of theſe beneficial labours he now offers to the ſervice of the public.

A great part of the preſent volume was printed early in 1792: but various interruptions concurred to delay its concluſion. A ſecond volume, for which the materials are nearly provided, is intended ſoon to follow, and to complete the plan; and, as Dr. B. purpoſes to dedicate the remainder of his life to the ſtudy of the art of dyeing, he cheriſhes the hope that future diſcoveries will enable him to publiſh another ſupplementary volume.

Owing to delay in the compoſition of this work, Dr. Bancroft has been anticipated in ſeveral points by other writers, particularly by M. Berthollet: but, notwithſtanding this, he has produced much new and valuable matter; and his general concurrence, with ſome exceptions, in the ſyſtem of that reſpectable chemiſt is a farther teſtimony of the ſolidity of the principles on which it is founded. The Doctor appears to poſſeſs no common portion of ingenuity, and he every where diſcovers accuracy, ſagacity, and judgment. Not dazzled by the glitter of falſe theory, he ſtops to ponder and diſcuſs; and his work is replete with extenſive information and curious hiſtorical learning. Its compoſition is eaſy and perſpicuous;

the deſcriptions of the proceſſes are full, without being tedious; and the peruſal of the whole is fitted to inſtruct and entertain the artiſt and the man of ſcience. To give more preciſion to the doctrines delivered, the author uniformly employs the improved chemical nomenclature; and explanations of its new terms are prefixed to the volume. The ſentiments expreſſed on the occaſion are delivered with ſuch propriety and temper, that we cannot reſiſt the temptation of preſenting them in his own words:

> ‘My readers will ſee, that I have adopted the terms of the New Chemical Nomenclature, and alſo (with a very few exceptions) the principles to which it relates; and I have done this, not becauſe I conſider them as forming a perfect ſyſtem, or imagine that we are yet acquainted with all the minute and abſtruſe cauſes of chemical effects, but becauſe I conſider the new doctrines as according much better with facts than the old; and as being better ſuited to become parts of a perfect ſyſtem, when ſucceſſive diſcoveries ſhall at length afford the means neceſſary to its attainment. And though there are ſome truly reſpectable chemiſts, whoſe minds, ſtrongly prepoſſeſſed by ideas and opinions formerly received, have not yet become acceſſible to the ſuperior evidence which ſupports the new ſyſtem; yet their number is continually diminiſhing, and, in a ſhort ſpace, the generation itſelf, to which thoſe of us belong, who either were, or continue to be, prejudiced on this ſubject, will *have paſſed away*; and judging by the ſentiments of thoſe who are likely to ſtand foremoſt among our ſucceſſors, there can be no difficulty in foreſeeing which of theſe ſyſtems muſt prevail.’

The ſevere moraliſt will perhaps exclaim, Why conſume the noble faculties of the human mind on the ſtudy of an art which only miniſters to vanity, and derives its charms from the illuſions of the ſenſes?—Few indeed are the demands of mere animal life:—but our artificial wants are the chief ſprings of all our pleaſures and of all our anxieties; they ſtimulate us perpetually to action, and conſtitute the real perfectability of the ſpecies. The ſimple perceptions were alone ſufficient to direct our ſearch, without thoſe characteriſtic feelings which accompany them. Nature has not only taught us to diſtinguiſh external objects, but, by ſpreading the magic of *colour*, has made us contemplate the gay ſcenes of vegetation with exquiſite delight. An art, therefore, which creates rival hues, and fixes them durably, ſeems entitled to the indulgence, if not the eſteem, of the ſage. Dyeing, however, has a higher claim to our regard. The paſſion for bright colours is one of our earlieſt propenſities. In the ſavage ſtate, it has a predominant influence, and diſplays itſelf in various ornaments, which require the exerciſe of ſkill and induſtry; and the admiration of dazzling tints was a principal inſtrument in advancing men from rudeneſs to refinement. The origin of dyeing may be referred to the remoteſt antiquity. Many thouſand years ago, that art had attained to a high pitch of improvement in Hindoſtan, the genuine nurſery of the human race, where all the ſciences were already in the bloom of maturity, while Europe was covered with hordes of roving barbarians. From India, the knowlege of dyeing ſpred to China and Perſia, was communicated to Egypt, and thence to Greece and Italy. On the ſubverſion of the weſtern empire, it became almoſt totally extinct. The feeble embers, however, were preſerved among the Venetians; who, during the middle ages, engroſſed the whole commerce of Chriſtendom. By their frequent intercourſe with the Eaſt, that induſtrious people afterward recovered the full poſſeſſion of the art.

The firſt collection of proceſſes uſed in dyeing was publiſhed at Venice in 1429. Italy communicated the practice of the art to the reſt of Europe. On the inſtitution of the Royal Society of London, Sir William Petty drew the attention of its members to that ſubject: but their efforts were feeble, and ſoon turned into other channels. In France, the famous miniſter Colbert, actuated by the vigilant ſpirit of commerce, erected a ſyſtem of encouragement and controul, under which the art of dyeing acquired a forced growth: but it muſt in the end have languiſhed and declined beneath the weight of regulations, had not experience impreſſed the neceſſity of removing all reſtraint.

Having given, in the introduction, a conciſe view of the progreſs of the art of dyeing, Dr. Bancroft proceeds to inveſtigate the general principles on which it is founded.

Chap. I. is entitled, *Of the permanent colours of natural bodies.* The author briefly ſtates the fundamental diſcoveries of the compoſition and ſpecific refrangibility of light, contained in the firſt book of Newton's Optics; diſcoveries which alone might twine the wreaths of immortality! Thus far the doctrines of that great man are inconteſtible:—but in regard to the opinions delivered in the 2d book, the Doctor, on ſolid grounds, with-holds his acquieſcence. In conſidering the colours produced by thin and thick plates, Sir Iſaac fell into eſſential miſtakes; and, when he propoſed the hypotheſis of *fits of eaſy reflection and tranſmiſſion*, and aſcribed the colours of bodies to the magnitude of their elementary particles, he gave way to the indulgence of fancy and to the prejudices of the mechanical philoſophy then in vogue. It is worthy of remark that theſe ſpeculations, (the fruits of declining age,) and his hypotheſis of æther, his chronology, and his commentaries on the prophecies of Daniel and the book of Revelations, (the laſt effuſions of a mind exhauſted by intenſe and continual efforts,) being better adapted to the ſize of vulgar comprehenſion, have obtained a more general approbation than the ſublime productions of his early years. We ſhall not ſtop to diſcuſs the ſubject at preſent: ſuffice it to obſerve that the colours, which appear on diaphanous plates, change perpetually with the angle of the incident rays, and therefore are analogous only to thoſe undulating tints exhibited by certain foſſils, ſhells, and feathers, which have a laminar ſtructure. However, in a late publication, Mr. Delaval, refining on the looſe conjectures of Newton, has attempted to deduce the colours of bodies from an eſtimation of their denſities and inflammability. This ſingular work Dr. Bancroft examines at conſiderable length, and perhaps with more delicacy than it really merits: for, notwithſtanding the marks of ingenuity which it bears, it is deſtitute of ſolid foundation.

Our author concludes with ſtating his own opinion, that ‘ the permanent colours of various kinds of matter depend on peculiar properties, which determine or occaſion the reflection or tranſmiſſion of ſome particular ſort or ſorts of rays, and an abſorption or diſappearance of the reſt; and theſe he conceives to be certain *affinities* or *elective attractions*, exiſting in or between the differently coloured matters and the particular ſorts or rays of light ſo abſorbed or made *latent*.’ This poſition, though neither fully conceived nor preciſely expreſſed, is in the main correct. Of the particles of light that enter a body, ſome proceed uniformly without obſtruction; others, which chance to approach within certain limits of the corporeal atoms, being either attracted or repelled, according to the peculiar relations and forces ſubſiſting between the ſpecific rays and the permeable matter, are abſorbed or diſperſed. It is this diſperſed light that cauſes the ſenſation of colour. It will be deemed paradoxical, we fear, to aſſert that the permanent colours of bodies are not occaſioned by the rays *reflected* from the ſurface, but from thoſe *tranſmitted* from the *internal maſs*: yet this opinion might be ſubſtantiated by concluſive arguments. The ſuppoſed opacity of ſome bodies ought to form no real objection, ſince all bodies are in a certain degree penetrable by light; nor is it neceſſary that the requiſite diſperſion ſhould take place at any ſenſible depth below the ſurface. In pellucid ſubſtances, the principle will be more eaſily admitted; and, with regard to opaque ſolids, it ſhould be conſidered that, in the caſe where incident light is almoſt totally ſpent in the moſt copious reflections, their peculiar colour is obſcure or indiſtinguiſhable: for example, when the ſurface is brought to an even poliſh, and the angle of incidence is extremely oblique. It is an evident conſequence of theſe principles, that the colours of a body muſt alter with every delicate modification of the internal compoſition, on the nature of which the diſcriminating affinities to particular ſorts of light depend. In producing ſuch changes, that important element, oxygene, or the baſis of vital air, according to Dr. Bancroft and M. Berthollet, has the moſt powerful and moſt extenſive influence. Even the appulſe of light itſelf, to which is commonly aſcribed the power of deſtroying or exalting colours, ſeems to produce this effect not by its immediate agency, but only by occaſioning the abſorption or extrication of oxygene. Experiment confirms this truth in ſome inſtances, and analogy extends it to others. Oxygenated muriatic acid, expoſed to the ſun, parts with its oxygene; the nitric acid ſuffers a like gaſeous ſeparation, and thence aſſumes a deep colour; and the oxyds of gold and ſilver, by the ſame proceſs, become revived. The ſoft hues of the vegetable tribe are probably owing to the oxygene extricated under the ſtimulus of light. The petals of roſes whiten in alcohol, and again recover their glow in the rays of the ſun. The vermillion tint of the arterial blood is univerſally attributed to the oxygene imbibed during the act of reſpiration. The tincture of archil, when ſealed up, loſes its colour after ſome time, but regains it on freſh admiſſion of air. The tan and freckles which appear on the ſkin of the European proceed from the ſame cauſe. The negro children are born white, but in a few days acquire, probably from the acceſs of air and light, their jetty hue. It is unneceſſary to enumerate more inſtances. The changes of colour produced on vegetable or animal ſubſtances, by the combination of oxygene, are imputed, by M. Berthollet, to a *ſort of combuſtion.* We concur with Dr. Bancroft reſpecting this opinion; for, though the conſumption of oxygene be eſſential to combuſtion, it were raſh to infer the converſe of the propoſition; not to urge that this term always implies that the ſubject is deſtroyed or impaired. Our author propoſes a conjecture, which appears ſomewhat probable, namely, that black is not the natural inherent colour of the vegetable matter compoſing charcoal, but reſults from a portion of oxygene united with the elementary carbone to form charcoal.

Chap. 2 treats *of the compoſition and ſtructure of the fibres of wool, ſilk, cotton, linen, &c.*

According to the experiments of M. Berthollet, the animal ſubſtances contain a larger proportion of azote and hydrogene, principles of a very volatile nature, Hence wool, hair, and ſilk have ſmall adheſion between their conſtituent parts, and readily and powerfully enter into combination with the colouring matters. Sir William Petty explained the curious operations of felting and fulling, by the contraction of the fibres occaſioned by the heat of friction and the application of aſtringent ſubſtances. A more complete account of the proceſs was given by M. Monge, who attributes the effect to the external conformation of the fibres. ‘ Theſe appear to be formed, either of ſmall laminæ placed over each other, in a ſlanting direction, from the root towards the end or point of each fibre, like the ſcales of fiſh, lying one over the other, in ſucceſſion, from the head to the tail; or of zones, placed one on another, as in the horns of animals; from which ſtructure each fibre, if drawn from its root towards its point, will paſs ſmoothly through the fingers: but, if it be drawn in a contrary direction, from the point towards the root, a ſenſible reſiſtance and a tremulous motion will be felt by the fingers. This conformation diſpoſes the fibres of wool to catch hold of each other; and as, they cannot recede, when other bodies act on them, they naturally advance, by a progreſſive motion, towards and beſide each other, from the end towards the root.’ Dr. Bancroft adopts this theory, and ſuppoſes that the numerous interſtices in the fibres afforded by theſe zones concur with the ſtrong chemical affinities to render the dyes of wool ſo durable. We profeſs ourſelves not entirely ſatisfied, however, with the reaſoning above advanced. The clinging of the woolly fibres could hardly give ſufficient firmneſs to cloth, and a gentler operation than that of fulling might accompliſh the end. Were we to hazard a conjecture, we ſhould attribute the effect to the unequal application of force on the woollen fabric, which muſt tend to curl and therefore to agglomerate the fibres. If a filament be ever ſo little elongated on the one ſide, it will roll in towards the other. Hence a web, ſubjected to the action of the fulling-mill, will contract its ſuperficial dimenſions, and acquire an inter-twiſted texture. The inaptitude of vegetable fibres to criſp is probably the reaſon that ſtamping and friction have no perceptible effect in thickening cotton and linen cloths.

Silk is the production of two ſpecies of caterpillars, both natives of China, where the art of manufacturing that wonderful ſubſtance was firſt invented. This elegant fabric was extended to Hindoſtan, and afterward into Perſia. In the year 555, two monks conveyed a breed of the precious inſects from India to Conſtantinople, and ſilk manufactures were erected at Athens, Corinth, and Thebes. On his return from the Holy Land, in the twelfth century, Roger King of Sicily, having brought home ſeveral priſoners acquainted with the art, formed eſtabliſhments at Palermo and Calabria, whence the example ſpred through Italy and Spain. The fibres of ſilk are naturally covered with a gummy ſubſtance, which is uſually removed by the action of ſoap and the fumes of ſulphur. In its diſpoſition to receive and retain dyes, ſilk partakes a middle character between wool and cotton. About the beginning of the preſent century, an attempt was made by M. Reaumur to procure ſilk from the very fine threads with which ſeveral ſpecies of ſpiders entwine their eggs. The firſt trials ſeemed to promiſe ſucceſs, but unfortunately the project was defeated by the unſocial propenſities of theſe rapacious inſects, which prevented them from being reared in ſufficient number.

Cotton is produced from herbaceous annual plants, and from ſome perennial ſhrubs, forming a multitude of varieties, conſiderably affected by the influence of climate. Two ſpecies are natives of Siam, the one white and of a long fine ſtaple, the other of a browniſh buff colour and employed in the fabric of nankeens:—but a remarkable ſpecies of cotton, naturally of a crimſon colour in the pod, has been lately obſerved by travellers growing in Africa, and chiefly in the Eyeo country. The introduction of that plant into our ſettlements would be a valuable object to a nation like Great Britain, whoſe huge manufactures require the annual importation of twenty millions of pounds weight of the raw material. The fibres of cotton, examined by the microſcope, ſhew each two ſharp ſides,—and hence their irritating quality when applied to wounds.

Chap. 3, contains a conciſe view of the nature of colouring matters. Our author ſuppoſes, with Mr. Delaval, that the colorific ſubſtance produces its effect by modifying the light reflected from a white baſis. This opinion, we are confident, is grounded on inaccurate conceptions. Reflection is incompatible with the preſent caſe; it can obtain only at the uniform ſurface which divides two media of different refracting powers. The whiteneſs has the negative advantage of not degrading the deſired colour by the tincture of other ſhades.—It deſerves to be remarked that the three fundamental colours, blue, yellow, and red, themſelves perhaps compound, are ſufficient, by their varied mixture, to generate all the reſt.—Dr. Bancroft propoſes a judicious diſtinction of colouring matters, into *ſubſtantive* and *adjective*; the former including ſuch as can be permanently fixed in the ſtuff without other addition, and the latter comprehending the dyes which require the mediation of ſome baſis.

Even the ſcholar may find entertainment in chap. 4, which treats of *ſubſtantive animal colours*. The celebrated purple dye of the antients, procured from two ſpecies of univalvular ſhell-fiſh gathered along the ſhores of the Mediterranean, ſeems to have been diſcovered at Tyre about twelve centuries before Chriſt. The accounts of it tranſmitted to us by Ariſtotle and Pliny are very imperfect. This precious liquor was obtained by making inciſions under the throat of each fiſh, or by bruiſing them whole in mortars; it was then mixed with ſalt, and, being largely diluted with water, was kept hot for ſeveral days in leaden veſſels. To produce particular ſhades, alkaline ſalts were occaſionally added. In the later ages of the Roman empire, the uſe of this precious dye was reſtricted, under the ſevereſt penalties, to a few favoured individuals, by the jealouſy of thoſe inſolent maſters of the world; the knowlege of the art thus fell into decay, and became totally extinct at the commencement of the twelfth century of our æra. In the year 1683, Mr. William Cole, a lover of natural hiſtory, was informed at Minehead of a perſon in Ireland, who gained a livelihood by marking linen with a delicate crimſon, procured from a ſort of ſhell-fiſh. This gentleman's curioſity was thereby excited; and, after many ineffectual endeavours, he found quantities of the *buccinum* on the coaſts of Somerſetſhire and of South Wales, which yielded a viſcous white liquor from a ſmall vein near the head of the fiſh. Marks made with this liquor preſently aſſumed a ſoft green colour, and, by expoſure to the ſun's rays, gradually deepened and changed into a full and durable purple. This diſcovery attracted the notice of the reigning monarch, but ſoon afterward was ſuffered to ſink into neglect. In 1709, M. Juſſieu found a ſmall ſpecies of the *buccinum*, ſimilar to a garden ſnail, on the weſtern coaſt of France; and, in the following year, M. Reaumur met with large quantities of the *buccinum* on the ſhores of Poitou: and he moreover obſerved, on the ſtones on which theſe lie, a ſort of oval grains, of a white or yellowiſh colour, which he conceived to be the eggs of the ſhell-fiſh. It was in 1736 that M. Reaumur found the *purpura*, the only remaining ſpecies of *murex*, in great abundance on the coaſt of France. All theſe furniſh a liquid ſubſtance endued with the properties already mentioned. Weighing all the circumſtances, we cannot heſitate in concluding that we are in full poſſeſſion of the ſecret of the Tyrian dye. Snails, having the properties of the *murex*, actually occur in different parts of the world; in the Weſt Indies, in Panama, in the iſlands near Batavia, and in China. The knowlege of the antient art, however, is become an object rather of curioſity than of real importance, ſince the diſcovery of America has introduced dyes of ſuch exquiſite luſtre.—Dr. Bancroft remarked that the man of war-bird, or *holuthuria phyſalis* of Linné, ſo frequent on the Atlantic ocean, affords an acid liquor which produces a fine purple colour: but he was prevented by accident from purſuing the trials. The common hawthorn caterpillar and the heads of piſmires will ſtrike a durable carnation; and perhaps the large green worm, which infeſts the tobacco plants in North America, would produce a ſimilar colour.

[*To be continued.*]

Art. X. *Introduction to the New Teſtament.* By John David Michaelis, late Profeſſor in the Univerſity of Gottingen, &c. Tranſlated from the Fourth Edition of the German, and conſiderably augmented with Notes explanatory and ſupplemental. By Herbert Marſh, B. D. Fellow of St. John's College, Cambridge. 8vo. 3 Vols. 18s. ſewed. Johnſon, &c. 1793.

The preſſure of temporary publications has conſtrained us to with-hold our attention from this work, much longer than its merits would otherwiſe have allowed us to leave it unnoticed: but we now ſit down with pleaſure to diſcharge our duty, by reporting its valuable contents.

The firſt edition appeared in 1750, and was exhibited in an Engliſh tranſlation in 1761, under the title of "*Introductory Lectures to the Sacred Books of the New Teſtament.*" Of theſe Lectures, on their obtaining a ſecond impreſſion, we gave ſome account in our 21ſt vol. p. 281; where, while we beſtowed on them the commendation to which they were entitled, we expreſſed an intimation that probably ſome of the Profeſſor's readers would deem his work *too conciſe*, and would lament the very narrow limits to which he had confined himſelf. This, indeed, both here and on the continent, was the general ſentiment; and we heard, with no little pleaſure, that the learned author was induſtriouſly employed in removing this objection, and in making the publication more worthy of himſelf, and more ſatisfactory to the ſacred critic and the theological ſtudent. We hoped, as the ſubſequent editions in the original were conſiderably improved, that ſome Engliſh tranſlation would have been given of them; and it may be adduced as a proof that our taſte for theology is on the decline, that, conſidering the high and growing eſtimation which this work with its improvements excited abroad, it ſhould come to a fourth edition in the German before it obtained a ſecond in our own language. To Mr. Marſh our divines and ſcholars are under peculiar obligations, for the labour which he has taken in ſupplying what was ſo much wanting in our theological libraries.

We deem the contents of theſe volumes not only intereſting in the higheſt degree to believers, for we conſider them alſo as peculiarly demanding the examination of infidels. The baſis of the Chriſtian faith is here ſearched to the bottom. The inquiries which the Profeſſor has undertaken and proſecuted, with equal fairneſs and ability, are ſuch as honeſt Deiſts muſt wiſh to ſee inſtituted. He has ſubmitted the books of the New Teſtament to the moſt rigid ſcrutiny, and has made them paſs the ordeal of the ſevereſt criticiſm. Thus he has furniſhed materials not for a looſe but for a ſubſtantial vindication of the ſcriptures, and, by winnowing the chaff from the corn, he has ſtamped a double value on thoſe parts which are undoubtedly authentic. If we may give our opinion in this matter, we have reaſon to think that the intereſt of revelation has been highly injured by endeavouring to affix, on every book and paſſage of ſcripture, an equal degree of authenticity; when, in fact, the evidence varies, and thoſe books, to which the ſtrongeſt objections of unbelievers attach, are really the moſt dubious parts of the ſacred canon. No critic in the ſcriptures will pretend to ſay, for inſtance, that *the Epiſtle of Jude* and *the Apocalypſe* are of equal authority with Paul's Epiſtles; and if, inſtead of putting them on a par with the univerſally acknowleged books of ſcripture, they were claſſed, as antiently, among the *αντιλεγομενα*, many of the arguments of infidels againſt revelation would be overturned; and much nonſenſe, under the form of prophecies, or pretended interpretations of prophecies, would be prevented. Conſidering the nature of the evidence on which the truth of the Chriſtian religion depends, and the manner in which the knowlege of its facts and doctrines has been tranſmitted to us, an inquiry into the authority and purity of the ſacred text is of the firſt importance, and will be cheriſhed by every clergyman who wiſhes to be thoroughly perſuaded in his own mind, and is deſirous of being able to defend as well as to preach the goſpel.

To all who are thus diſpoſed, the publication before us will be in the higheſt degree acceptable. Compared with the firſt edition, it may be deemed a new work. The plan is greatly enlarged, the arrangement improved, the materials employed are more abundant, and the learning and critical acumen of the Profeſſor are more amply detailed; ſo that it is ſix times the ſize of the firſt edition. In addition to Michaelis's text, the reader will find a valuable body of ſupplementary matter in Mr. Marſh's notes. The edition from which this tranſlation is made was printed in Germany, in 1788, whence it appears that nearly forty years elapſed between the firſt appearance and the completion of this uſeful work; during which period, from the gradual ripening of the Profeſſor's own judgment, from his having availed himſelf of the reſearches and ſtrictures of others, and from the new treaſures that were opened to his examination, his ſentiments on ſeveral points of biblical criticiſm underwent a material revolution. The reader, however, as the tranſlator reminds him, is not to expect diſcuſſions of contraverted points in ſpeculative theology. This is not at all the Profeſſor's object: which is 'to explain, independant of ſect or party, the Greek Teſtament with the ſame impartiality and unbiaſſed love of truth, with which a critic in profane literature would examine the writings of an Homer or a Virgil.' Such an undertaking is calculated to meet the ſceptical doubts of the age; and it is ſome preſumption in favour of the Chriſtian religion, that the moſt able and profound ſcholars are its warmeſt friends.

Mr. Marſh's account of this publication, and his review of the contents of that part of it which now appears, are ſo well given, that we cannot do better than employ his own words:

'The German original conſiſts of two quarto volumes, the firſt of which contains an examination of the title, authenticity, inſpiration, and language of the New Teſtament, the quotations from the Old Teſtament, the various readings, ancient verſions, and manuſcripts of the Greek Teſtament, the quotations of the fathers, critical and theological conjecture, commentaries and editions of the Greek Teſtament, accents and other marks of diſtinction, with the ancient and modern diviſions of the ſacred text. The ſecond volume contains a particular introduction to each individual book of the New Teſtament.

'The firſt part alone is now preſented to the Public in an Engliſh tranſlation; and that the reader may have ſome notion of what he is to expect from this learned work, I ſhall give a ſhort review of its contents. Each chapter ſubdivided into ſections contains a ſeparate diſſertation on ſome important branch of ſacred criticiſm, in which there is united ſuch a variety of matter, as would be ſufficient, if dilated according to the uſual mode of writing, to form as many diſtinct publications. In the chapter, which relates to the authenticity of the New Teſtament, the evidence both external and internal is arranged in ſo clear and intelligible a manner, as to afford conviction even to thoſe, who have never engaged in theological inquiries: and the experienced critic will find the ſubject diſcuſſed in ſo full and comprehenſive a manner, that he will probably pronounce it the moſt complete eſſay on the authenticity of the New Teſtament that ever was publiſhed. The chapter which relates to the inſpiration of the New Teſtament, contains a variety of very ſenſible and judicious remarks; and though the intricacy of the ſubject has ſometimes involved our author in obſcurity, yet few writers will be found who have examined it with more exactneſs. The language of the New Teſtament is analyſed in the fourth chapter with all the learning and ingenuity, for which our author is ſo eminently diſtinguiſhed; the different ſources of its peculiar expreſſions he has diſtinctly pointed out, and arranged under their reſpective heads: and though he appears to have ſometimes fallen into error, in the application of rules to particular caſes, yet no objection can be made to the principles themſelves. In the fifth chapter, where he examines the paſſages which the Apoſtles and Evangeliſts have quoted from the Old Teſtament, he takes a diſtinct view of the ſeveral parts of the inquiry, and conſiders whether theſe quotations were made immediately from the Septuagint, or were tranſlations of the Hebrew, whether their application is literal or typical, and whether the ſacred writers did not ſometimes accommodate to their preſent purpoſe expreſſions and paſſages, which in themſelves related to different ſubjects. In the ſixth chapter, which contains an account of the various readings of the Greek Teſtament, he ſhews the different cauſes which gave them birth, and deduces clear and certain rules to guide us in the choice of that which is genuine: he enters fully and completely into his ſubject, and ſhews himſelf a perfect maſter in the art of criticiſm. The ſeventh chapter, which contains a review of the ancient verſions of the New Teſtament, is not only critical, but hiſtorical, and compriſes in itſelf ſuch a variety of information, as makes it difficult to determine, whether it moſt excels in affording entertainment or conveying inſtruction. The eighth chapter relates to the Greek manuſcripts, and after ſome previous diſſertations in regard to the ſubject in general, contains a critical and hiſtorical account of all the manuſcripts of the Greek Teſtament, which have been hitherto collated. This is a ſubject, which muſt be highly intereſting to every man engaged in ſacred criticiſm, and I may venture to pronounce, that whatever expectations the reader may form upon this head; he will find them fully gratified by our learned author. The quotations from the New Teſtament in the works of eccleſiaſtical writers, form the ſubject of inquiry in the eighth chapter, in which our author examines the various modes, in which it is ſuppoſed that theſe quotations were made, and conſiders how far they were made from mere memory, and how far we may conſider them as faithful tranſcripts from the manuſcripts of the New Teſtament, which the writers reſpectively uſed. Having thus examined the text of the Greek Teſtament, its various readings, and the three grand ſources, from which they muſt be drawn, namely, the Greek manuſcripts, the ancient verſions, and the quotations in the works of eccleſiaſtical writers, he proceeds, in the tenth chapter, to examine ſuch readings, as either are, or have been introduced into the ſacred text on mere conjecture. He allows that critical emendations, which have no reference to points of doctrine, are ſometimes allowable; but he highly inveighs againſt theological conjecture, and maintains that it is inconſiſtent to adopt the New Teſtament, as the ſtandard of belief and manners, and yet to aſſert the privilege of rejecting or altering, without authority, whatever contradicts a previouſly aſſumed hypotheſis. He is of opinion that there is no medium between adopting in general the doctrines which the New Teſtament literally contains, and rejecting the whole as an improper criterion of faith. The eleventh chapter contains only a chronological account of the authors who have collected various readings to the Greek Teſtament: but the twelfth chapter contains a very excellent review of all the critical editions of the Greek Teſtament from the year 1514, when the Complutenſian was printed, down to the preſent time. He likewiſe conſiders the imperfections, which have hitherto attended ſuch editions as are printed with various readings, and delivers the plan, and the rules, on which a perfect edition, according to his opinion, ſhould be formed. The laſt chapter, which relates to the marks of diſtinction in the Greek Teſtament, and the diviſions which have been made at different times in the ſacred text, will be moſt intereſting to thoſe, who are engaged in the examination of Greek manuſcripts: but as many practical rules are deduced from the inquiry, it will be likewiſe of importance to every man who is employed in the ſtudy of divinity at large.'

After having thus briefly ſtated the various and intereſting diſcuſſions on which Michaelis has employed himſelf in this *Introduction to the New Teſtament*, Mr. Marſh proceeds to ſpeak of himſelf and of the manner in which he has executed the office of tranſlator, and Engliſh editor. For the liberties which he has taken with the original, he aſſigns good reaſons; and they are ſuch as the author, could he poſſibly ſee them, muſt approve. Few tranſlators have taken more pains with a work than Mr. M. has with this; and few have ſpoken with more modeſty and diffidence of their own labours:

'With reſpect to the tranſlation, though its merits or demerits muſt be determined by the public, it may not be improper to explain in a few words the plan, on which I have proceeded. As the ſtructure of the German periods is widely different from that of the Engliſh, and the ſtyle of our author, notwithſtanding his conſummate erudition, is not only devoid of elegance, which is unneceſſary in critical diſquiſitions, but is in general harſh and uncouth, a literal tranſlation of this learned work would have been unavoidably offenſive to an Engliſh ear. In tranſlating the works of a Wieland or a Rouſſeau, a deviation from the original would be wholly unpardonable, becauſe it is the buſineſs of a tranſlator not only to convey the ſentiments of his author, but to preſerve if poſſible the beauty of the dreſs, in which they are diſplayed. But where neither beauty nor even neatneſs is viſible, it ceaſes to be a duty to retain the peculiarities, which in a tranſlation would be ſtill greater blemiſhes, than in the original. I have ſeldom therefore given a cloſe tranſlation, except in matters of verbal criticiſm, and have very frequently been obliged to new-model whole periods. I have paid however the ſtricteſt attention to the ſenſe and ſpirit of the original, which, after a reſidence of five years in a German Univerſity, I have leſs reaſon to fear that I have miſtaken, than that in conſequence of a long abſence from my native country, I may have been ſometimes guilty of incorrectneſs in the ſtyle of the tranſlation. A writer, who by long habit is more familiarized with a foreign than with his native language, inſenſibly adopts its modes of expreſſion; and it is poſſible, and even probable that this very circumſtance may have often led me into the error which I have ſtudiouſly endeavoured to avoid. I hope, however, to be favoured with the indulgence of the learned, and if this publication ſhould be deemed worthy of a ſecond edition, to which the merits of the author though not of the tranſlator are juſtly entitled, every improvement that may be propoſed will be thankfully accepted, and carefully noticed. Another alteration which I have taken the liberty to make is, that I have transferred to the margin a variety of references that are placed in the text of the original, becauſe they wholly interrupt the fluency of the ſtyle: but I have deviated from this rule wherever the quotations themſelves form the ſubject of diſcourſe. I have likewiſe divided the work into chapters as well as ſections, though the latter diviſion alone is admitted into the original, which, though more convenient in quoting from this introduction, occaſions frequent confuſion in the ſtudy of the work itſelf.'

Not contented with endeavouring to make the text of the learned Michaelis appear to the beſt advantage in an Engliſh dreſs, Mr. Marſh has faithfully examined every quotation, has corrected numerous errors in the original, and, having himſelf deeply quaffed at the fountain of ſacred criticiſm, has been enabled to ſubjoin ſuch a rich ſupplement of notes, as ſome German divine may probably tranſlate for the purpoſe of affixing them to the original work; ſince, without them, notwithſtanding its great merit and celebrity, it is far from complete;—yet, it muſt be acknowleged that many of them are leſs neceſſary to thoſe who are acquainted with German literature than to the generality of Engliſh ſcholars.

The qualifications of Mr. Marſh for the work that he has undertaken, and the manner in which he has executed it, may be gathered from the remainder of his perſpicuous preface; in which he has introduced no more egotiſm than was neceſſary, and that in a manner which cannot fail to prepoſſeſs every judicious reader in his favour.

'When I firſt engaged in the preſent tranſlation, I had no other object in view, than to preſent the public with a faithful copy of the original. But being at that time particularly employed in the ſtudy of theology, I was led by curioſity, or a thirſt of knowledge, not only to examine the numerous paſſages, whether of the Hebrew Bible or Greek Teſtament, of writers ancient or modern, Aſiatic or European, to which our author referred, but likewiſe to read with attention the moſt celebrated works, in which the various points were diſcuſſed, that are the ſubjects of the preſent introduction. From theſe inquiries there reſulted a variety of obſervations, which I committed to paper, with references to the German original, becauſe at that time I had no other object in view, than my own inſtruction. Where the matter was too extenſive to be compriſed in a ſmall compaſs, I noted down the volume and the page, in the author or authors, in which it was treated at large, that I might know in future where I ſhould ſeek for information, if ever I had leiſure or inclination to proſecute the inquiry. Having collected in this manner from various ſources a number of materials, which ſerved either to illuſtrate our author's Introduction where it was obſcure, to correct it where it ſeemed erroneous, or to ſupply what appeared to be defective, with vouchers and authorities for each obſervation, I thought it might be of uſe to the reader, if I adapted them to the Engliſh tranſlation, and ſubjoined them as an appendix to each volume. They will ſave him, at leaſt, the trouble of collecting materials for himſelf, which would be attended with no inconſiderable labour, and enable him to turn at once, without either trouble or loſs of time, to the volume and the page of each author, where he will find more ample information than can be contained in the compaſs of a note. Of theſe references there are ſeveral thouſands, and that the reader may never be at a loſs in referring to the quoted authors, I have in general at the firſt quotation given the full title of the work, and if it has gone through ſeveral editions, I have always mentioned that, which I particularly meant. To the notes, which are formed on the plan above deſcribed, I have added others of a different kind. I have in general given extracts from the German works to which our author refers, eſpecially from his Orientaliſche and Exegetiſche Bibliothek, becauſe theſe are ſources which are inacceſſible to moſt Engliſh readers, and our author is frequently more conciſe than he otherwiſe would have been, on the preſumption that the laſt-mentioned work in particular is in the hands of thoſe who read his Introduction. And ſince ſeveral very important publications in biblical criticiſm, by Alter, Adler, Birch, Münter, &c. have made their appearance, ſince the laſt edition of our author's Introduction, and contain very valuable materials, with which he would have enriched his own work, if he had publiſhed only three years later, I have endeavoured, as far as my imperfect knowledge of the ſubject would permit, to communicate under each reſpective head, the information which could not be conveyed by our author himſelf. I have likewiſe occaſionally introduced, in the body of the notes, ſome ſhort diſſertations on ſubjects of ſacred criticiſm, eſpecially in the chapters which relate to the ancient verſions, the manuſcripts, and the editions of the Greek Teſtament.

'Theſe are the additions, which I have ventured to lay before the public, as an appendix to the original work of Michaelis, and for which perhaps I ſhould requeſt the indulgence of the public. I candidly own that I commenced the preſent undertaking, without that knowledge and experience in ſacred criticiſm, which I ought to have poſſeſſed. My knowledge of the Oriental languages extends no further, than to enable me to make out a paſſage by the help of a grammar and a lexicon; nor had the other branches of theological learning engaged my attention, when I firſt entered on the work, which I now deliver to the public. Confined by ſickneſs in a foreign country, I ſought rather to amuſe and to inſtruct myſelf, than to edify mankind; but as I have altered my original plan, and preſume to publiſh the fruits of my reſearches, I muſt hope that induſtry has in ſome meaſure ſupplied the deficiencies of knowledge. Perhaps it will be thought to ſavour of preſumption, that I have often ventured to call in queſtion the opinions of our author: but as no man is exempt from the danger of miſtake, and neither the moſt profound erudition nor the cleareſt underſtanding can at all times ſecure us from error, it may be naturally expected that various paſſages even in the writings of Michaelis muſt be liable to objection. Though impreſſed with the moſt profound veneration for the memory of a man, who is now no more, of a man, whoſe name will be ever uttered with reſpect, as long as learning is an object of eſteem, yet the duty, which we owe to truth, is ſuperior to that which can be claimed by the greateſt names, or the moſt exalted characters. Unbiaſſed therefore by prejudice, and with a freedom, to which every writer is entitled, I have carefully examined the aſſertions and opinions of our author, and wherever they appeared to be erroneous, I have ſtated, as clearly as I was able, the reaſons which induced me to diſſent. I ſubmit however the whole to the deciſion of the reader; and whatever miſtakes I have made, for in a work of ſuch extent as the preſent, miſtakes are unavoidable, I ſhall not be aſhamed, as ſoon as they are pointed out with coolneſs and candour, to acknowledge and retract them.'

' Laſtly, I muſt beg leave to caution thoſe, who compare the German original with the Engliſh tranſlation, and find that the references to the quoted authors are ſometimes different in the latter, with reſpect to the figures denoting the volume or the page, the chapter or the verſe, not immediately to conclude that the references in the tranſlation are erroneous. For as I have at all times conſulted the quoted authors, I have tacitly corrected the Errata of the German original, which are more numerous, than any man would imagine, who was not concerned in literary publications. In this reſpect therefore the tranſlation has an advantage over the original itſelf.'

The preface concludes with the tranſlator's thanks to the Univerſity of Cambridge for its liberal aſſiſtance in defraying the expences of this publication; in doing which, that learned body has expreſſed its high opinion of the ability of the tranſlator and of the utility of the work.

This edition commences, like the firſt, with ſome brief obſervations on the title uſually prefixed to the Chriſtian ſcriptures, Καινη Διαθηκη; which the Profeſſor would properly tranſlate *New Covenant*, rather than New Teſtament; and of which, though it was given early to this collection, the preciſe date cannot be aſcertained. This is of little importance: but it is eſſential, towards eſtabliſhing the truth of our religion, to evince the antiquity and authenticity of thoſe books which contain its hiſtory and doctrines. The Profeſſor enters on this duty, under the perſuaſion that it is more neceſſary than the proof of their inſpiration would be. We agree with him, and were ſurprized at finding his tranſlator and annotator cheriſhing a doubt of this poſition. Mr. Marſh, in the note to Vol. I. p. 72 of the text (ſee Vol. I. p. 377 at the bottom) obſerves ' that truth is not affected by the inſtability of the vehicle in which it is conveyed. Could it be proved that the books of the New Teſtament were not written by the perſons to whom they are aſcribed, it would be no neceſſary conſequence that the religion itſelf were a forgery. The truth of Chriſtianity might ſubſiſt without a ſingle record; for who would undertake to demonſtrate, that if the New Teſtament were annihilated, our religion would therefore ceaſe to be true?' Perhaps nobody:—but what then? It may be true that Jeſus appeared in the eaſtern part of the world nearly eighteen centuries ago, accompanied with all the undoubted teſtimonials of a divine miſſion, preaching the moſt pure doctrine: but this cannot become matter of knowlege, much leſs of truth, to us, unleſs it be faithfully recorded or miraculouſly tranſmitted. An uninterrupted ſeries of miracles and inſpiration would, no doubt, ſuperſede the neceſſity of written evidence: but, when the former ceaſe, the latter is eſſential; and it is requiſite that it be pure and authentic, in order to give the recorded religion its due influence on poſterity. It may not neceſſarily follow, as Mr. Marſh remarks, that, if it could be proved that the books of the N. T. were not written by the perſons to whom they are aſcribed, the religion itſelf muſt be a forgery: ſuch a proof, however, would create a ſuſpicion which no ingenuity nor eloquence in its preachers would be able to remove from the minds of men. To the Jews who ſaw and heard Jeſus, the evidence of their eyes and ears might ſuffice to convince them of his divine miſſion: but, to produce and perpetuate faith in us who have not ſeen nor heard, the genuineneſs of the teſtimony muſt be apparent. Prove the ſacred book to be a forgery, or to be written by perſons who borrowed the names of Evangeliſts and Apoſtles, and the ſuperſtructure of faith falls to the ground. We make theſe ſtrictures on Mr. Marſh's argument, as we deem it erroneous and pernicious in its tendency, as well as foreign to the proper ground of inquiry.

We return to Prof. Michaelis, whoſe great object is to aſcertain and to demonſtrate the authenticity and the genuine text of the ſacred books. After having noticed Euſebius's threefold diviſion of the N. T. into *Ομολογουμενα* or books univerſally acknowleged to be genuine, *Αντιλεγομενα* * or doubtful, and *Νοθα* or ſpurious; having reminded his readers that his inquiry is confined to the Homologoumena, and of courſe that his arguments and deductions in favour of ſcripture reſpect them; he proceeds:

> 'Theſe Homologoumena we receive as the genuine works of Matthew, Mark, Luke, John, and Paul, for the ſame reaſons as we believe the writings to be genuine, which are aſcribed to Thucydides, Xenophon, Polybius, Cicero, Cæſar, Livy, &c. namely, becauſe they have been received as ſuch without contradiction from the

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* Mr. Marſh takes notice in his note that 'Euſebius has been frequently cenſured for having uſed *αντιλεγομενα* in a very indeterminate manner, ſometimes as oppoſed both to *ομολογουμενα* and *νοθα*, at other times as comprehending the latter. Perhaps he cannot wholly be reſcued from the charge of inaccuracy: but if we reflect that the notions expreſſed by the words 'genuine' and 'ſpurious' reſemble two fixed points, and that conveyed by the term 'uncertain,' a moveable point that vibrates between them, it is no wonder if its relation varies in proportion as it approaches to, or recedes from the one or the other.'

earlieſt ages, when it was eaſy to obtain the beſt information, and becauſe they contain nothing which excites the ſmalleſt ſuſpicion of the contrary. In fact this argument when applied to the ſacred writings is much ſtronger, than when applied to the greateſt part of profane writers, ſince the teſtimonies alleged to ſupport the authenticity of the New Teſtament come much nearer the times, in which its authors lived, than thoſe adduced in favour of many Greek and Roman claſſics, whoſe authority was never doubted. And theſe were read originally only by a ſingle nation, and in a ſingle corner of the world, while the New Teſtament was read, and received as genuine in three quarters of the globe, by its adverſaries as well as by its friends, in countries the moſt remote, and moſt different from each other in language and manners, acknowledged in every Chriſtian community as a work of the Apoſtles and Evangeliſts, not only by the orthodox Chriſtians, but alſo by thoſe, who diſſented from the eſtabliſhed rule of faith, with this only difference that the latter, at the ſame time that they acknowledged the writings in general to be genuine, contended that certain paſſages were corrupted: till a ſect aroſe in the eaſtern part of Aſia, a ſect ignorant of the Grecian literature and language, which thought proper to pronounce the New Teſtament to be ſpurious, becauſe the precepts of the Goſpel contradicted the tenets of their philoſophy. But if theſe writings were forged in the period, that elapſed between the death of the Apoſtles, and the earlieſt evidence for their authenticity, how was it poſſible to introduce them at once into the various Chriſtian communities, whoſe connection was intercepted by diſtance of place, and difference of language? And thoſe diſciples of the Apoſtles which were ſtill alive would ſurely not have failed to detect and confute ſo glaring an impoſture.'

To this we may add the Profeſſor's portrait of St. Paul as a writer:

'The writings of St. John and St. Paul diſcover marks of an original genius, that no imitation can ever attain, which always betrays itſelf by the very labour exerted to cover the deception; and if we conſider attentively the various qualities that compoſe the extraordinary character of the latter Apoſtle, we ſhall find it to be ſuch, as no art could ever imitate. His mind overflows with ſentiment, yet he never loſes ſight of his principal object, but hurried on by the rapidity of thought diſcloſes frequently in the middle a concluſion to be made only at the end. To a profound knowledge of the Old Teſtament he joins the acuteneſs of philoſophical wiſdom, which he diſplays in applying and expounding the ſacred writings; and his explanations are therefore ſometimes ſo new and unexpected, that ſuperficial obſervers might be tempted to ſuppoſe them erroneous. The fire of his genius, and his inattention to ſtyle, occaſion frequently a twofold obſcurity, he being often too conciſe to be underſtood except by thoſe to whom he immediately wrote, and not ſeldom on the other hand ſo full of his ſubject, as to produce long and difficult parentheſes, and a repetition of the ſame word even in different ſenſes. With a talent for irony and ſatire he unites the moſt refined ſenſibility, and tempers the ſeverity of his cenſures by expreſſions of tenderneſs and affection; nor does he ever forget in the vehemence of his zeal the rules of modeſty and decorum. He is a writer in ſhort of ſo ſingular and wonderful a compoſition, that it would be difficult to find a rival. That truly ſenſible and ſagacious philoſopher Locke was of the ſame opinion, and contended that St. Paul was without an equal.'

We would alſo refer our readers to Mr. Marſh's note reſpecting the genuineneſs of Paul's Epiſtles, p. 368 of Vol. I. note 1 to § 10.

Some Chriſtians may not exactly approve the manner in which M. Michaelis here treats the doctrine of inſpiration. He offers no definition of the term; and, aware of the difficulties which attend the ſubject, he does not embaraſs himſelf by attempting, as often has been done, to prove too much. So far is he from aſſerting the inſpiration of all the Evangeliſts, that he contends for doubting it in the caſes of *Mark* and *Luke*, and for allowing to their Goſpels the errors to which other hiſtories are liable. To remove the diſſonance obſervable in the evangelical hiſtorians, *harmonies* have been invented: but, after the utmoſt labour, it has been found impoſſible to prevent the vibration of ſome diſcordant ſtrings; and it is ſurely a queſtion worthy of the conſideration of divines, whether difficulties and objections have not been created by extending inſpiration too far, and whether the Chriſtian religion will not ſtand on ſurer ground by only proving the integrity of the Evangeliſts?

Our author does not go ſo far as this. He argues for a degree of inſpiration, but he is not ſufficiently explicit to enable us with preciſion to ſtate his full opinion on the ſubject.

'Though the Goſpels of Mark and Luke were not inſpired, they would retain their real excellence, and remain indiſpenſable to every Chriſtian. If St. Luke had not recorded events, which are unnoticed by the other Evangeliſts, we ſhould have been ignorant of many important articles in the hiſtory of Chriſt, and that of John the Baptiſt. Even the commencement of his miniſtry, and the year of his death, could without the Goſpel of St. Luke be determined with no preciſion. His Acts of the Apoſtles is one of the beſt written hiſtorical books, either of the Old or New Teſtament; and if we had been deprived of this document, we ſhould not only have remained without knowledge of the riſe and progreſs of the primitive church, a matter of great conſequence in determining the truth of our religion, but without the means of explaining the Epiſtles of St. Paul, on which the Acts of the Apoſtles throw the cleareſt light. Could therefore any one demonſtrate, that St. Luke wrote without inſpiration, and ſimply as a careful hiſtorian according to the plan which he propoſes in his preface, I ſhould ſtill read his Goſpel, and Acts of the Apoſtles with the ſame attention as at preſent: and we ſhould have the particular advantage of being freed from difficulties, which are almoſt inſurmountable. The chief hiſtorical objections which are drawn from profane authors have reſpect to St. Luke; and if we can reſolve to abandon the inſpiration of his writings, as well as thoſe of St. Mark, we ſhall eſſentially ſerve the cauſe of our religion, and diſarm our adverſaries at once, by depriving them of that pretext, to deny the truth of Chriſtianity, which they derive from contradictions not wholly to be removed.'

It is impoſſible for us to attend this learned writer, in our notice of his work, through his numerous remarks on the language of the N. T. which is an Hebrew Greek, like that of the Septuagint, tinctured with Hebraiſms, Rabbiniſms, Syriaſms, Chaldaiſms, Arabiſms, Latiniſms, &c. In tracing theſe various *iſms*, he has beſtowed great labour and perſeverance; and if, in ſome inſtances, we cannot, any more than his annotator, ſubſcribe to the juſtneſs of his ſtrictures, yet we muſt pronounce his *Introduction* to be a book which muſt contribute, in a peculiar degree, to a right and accurate underſtanding of the N. T.

Among the multitude of criticiſms in this part of the work, there are many, with thoſe by Mr. Marſh ſuperadded, which we ſhould wiſh to ſelect: but, circumſcribed in point of room, we muſt requeſt our readers to pardon our only giving them the Profeſſor's judicious obſervations on the mode of quoting the books of the O. T. in the New; which, he ſays, is ſometimes ſo Rabbinical, that a critic, acquainted only with Greek, cannot poſſibly underſtand it. He proceeds:

'How many uſeleſs diſputes have been waſted on Mark ii. 26. πως εισηλθεν εις τον οικον του Θεου επι Αβιαθαρ του αρχιερεως, in order to explain a fact which happened not, as this paſſage was ſuppoſed to imply, during the prieſthood of Abiathar, but during that of his father Abimelech. But the whole obſcurity and contradiction vaniſhes, as ſoon as we know the manner in which the Rabbins quoted the books of the Old Teſtament. They ſelect ſome principal word out of each ſection, and apply that name to the ſection itſelf, in the ſame manner as Muhammedans diſtinguiſh the Suras of their Koran, ſaying, in Eli, in Solomon, when they intend to ſignify the ſections where thoſe names are mentioned. For inſtance, Raſhi in his remarks on Hoſea ix. 9. ſays, "ſome are of opinion that this is Gibeon of Benjamin in the Concubine, גבען בנימין בפילגש זה, that is, mentioned in the chapter of the Concubine, or Judges xix. The ſame Rabbi obſerves on Pſalm ii. 7. כמו שנאמר באבנר כה אמר יחיה ביד דויד אושיע ישראל 'as is ſaid in Abner, the Lord ſpake, through David I will deliver Iſrael." Abeneſra on Hoſea iv. 8. ſays, עלי כאומר סמוך 'as is ſaid near Eli.' In this manner quotations are ſometimes made in the New Teſtament. Mark xii. 26. ουκ ανεγνωτε εν τη βιβλω Μωσεως επι της βατου; Rom. xi. 2. η ουκ οιδατε εν Ηλιᾳ τι λεγει η γραφη; and the above-mentioned paſſage in St. Mark, which has been thought to contain a contradiction, may be explained 'in the chapter of Abiathar,' or in that part of the books of Samuel, where the hiſtory of Abiathar is related.'

To aſk in the name of Chriſt (εν ονοματι Χριϛȣ) is ſuppoſed to be a Rabbiniſm, and to expreſs only, To aſk in the cauſe of Chriſt.

For Mr. M.'s obſervations on the omiſſion of the dual number in the N. T. we muſt refer the reader to Vol. I. p. 414.

The quotations from the O. T. into the New have occaſioned ſcripture expoſitors much difficulty; particularly ſome of thoſe which are introduced with the words "that it might be fulfilled" (ινα πληρωθη) or "that this ſcripture might be fulfilled" (ινα η γραφη πληρωθη). Dr. Sykes ſuppoſes that our Saviour and his Apoſtles applied the term *to fulfill* when there was only *a ſimilitude of circumſtances*, and did not always mean to *the accompliſhment of a prophecy*. To ſupport this hypotheſis, he adduces among other paſſages, Matthew ii. 15. Michaelis, however, though he profeſſes himſelf willing, allows that he is unable to perſuade himſelf that this quotation was intended by the goſpel writer as a mere accommodation: 'yet, (he proceeds) it ſeems almoſt neceſſary, in certain caſes, to have recourſe to this convenient mode of explanation; for inſtance, John xiii. 18. "that the ſcripture may be fulfilled, he that eateth bread with me hath lifted up his heel againſt me," for this quotation is taken from the 41ſt Pſalm, which can have no reference to Chriſt or to Judas. The ſame principle might be applied to a ſimilar paſſage, John xvii. 12.' Why it is not alſo to be extended to Matthew ii. 15. we are unable to perceive. Whoever turns to Hoſea xi. 1. whence this citation is made, muſt ſee that the prophet is ſpeaking of the Iſraelites, without the ſmalleſt reference whatever to Chriſt; and without taking notice of the verſion of the Seventy τα τεκνα αυτȣ, it is impoſſible to regard the circumſtance recorded by the Evangeliſt as a fulfilment of this paſſage in the prophet, which is not a prophecy but a relation of what was then paſt. Mr. Marſh ſeems more unwilling than the Profeſſor to admit Dr. Sykes's mode of interpretation: but we are of opinion that this, or ſomething of the kind, is neceſſary to remove otherwiſe inſuperable objections to revelation, and to prevent that latitude of explaining the O. T. by which viſionaries and religious madmen would juſtify the wildeſt theories and conjectures. Perhaps, "to fulfill," in the ſenſe of there being an accommodation or a ſimilitude of circumſtances, may be placed among Rabbiniſms.

We muſt paſs over much valuable matter on the ſubject of quotations, in order to proceed to the chapter on the various readings of the N. T.

The Autographa, or original MSS. of the ſeveral books of the N. T. written by the Apoſtles themſelves, or by their amanuenſes, have long ago been loſt. The MSS. which now exiſt are only copies from them, or rather copies from copies;

for none can now be produced which were written previouſly to the ſixth century,—and perhaps, as the Profeſſor ſays, none ſo early. On the loſs of theſe Autographa, the following judicious obſervations are made:

'What benefit ſhould we derive from the poſſeſſion of theſe manuſcripts, or what inconvenience do we ſuſtain from their loſs? No critic in claſſical literature inquires after the original of a profane author, or doubts of the authenticity of Cicero's Offices, becauſe the copy is no longer extant, which Cicero wrote with his own hand. An antiquarian, or collector of antient records, will hardly maintain that the probability of theſe books being genuine is inferior to the probability that a record in his poſſeſſion of the twelfth century is an authentic document of that period; for though his record is only ſix hundred years old, and the works of Cicero are thrice as antient, we are more expoſed to impoſition in the former inſtance, as the forgery of antiquities is often practiſed by thoſe, whoſe buſineſs and profit is to lead the curious into error. But ſuppoſing that the original manuſcripts of Cicero, Cæſar, Paul, and Peter were now extant, it would be impoſſible to decide whether they were ſpurious, or whether they were actually written by the hands of theſe authors. The caſe is different with reſpect to perſons, who have lived in the two laſt centuries, whoſe handwriting is known, with which a copy in queſtion may be compared and determined; but we have no criterion, that can be applied to manuſcripts ſo old as the Chriſtian æra. Yet admitting that theſe original writings were extant, that we had poſitive proofs of their authenticity, and, what is ſtill more, that the long period of ſeventeen centuries had left the colour of the letters unfaded, ſtill they would be no infallible guide in regard to the various readings. Miſtakes of writing are frequently found in the copy, which proceeds from an author himſelf; in the publication of various works I have diſcovered, from reviſing the printed ſheet, errors in the ſuppoſed correct manuſcript that was ſent to the printer, and the ſame inaccuracies might have happened to the copyiſt employed by St. Paul. The late Reiſke has ſhewn with very convincing arguments that the copy of Abulfeda's Geography, in the univerſity library at Leyden, is written with Abulfeda's own hand, yet in ſome caſes we juſtly prefer the reading of other manuſcripts, where the author ſeems to have committed an error, which was afterwards corrected in the publication of the work. But as the letters of the autographa muſt have been rendered illegible by length of time, they would afford no critical aſſiſtance in deciding on doubtful readings.'

In conſequence of the manner in which the ſacred text has been tranſmitted to us, various readings are unavoidable; and it has been the buſineſs of ſcripture critics to lay down rules by which the blunders, or the wilful alterations, of copyiſts may be detected, and the true reading in corrupted places reſtored. The laſt ſection of this valuable chapter contains general rules for this purpoſe, deduced from the preceding inquiries and diſcuſſions. Nothing can excel the manner in which the Profeſſor treats his ſubject; and every one, who believes in the divine origin of the Chriſtian religion, muſt praiſe that ſcholar who conſumes the midnight oil in endeavouring to reſtore to purity the ſacred text. As to our printed copies of the N. T. they are far from being correct.

'No art, (ſays the Profeſſor,) has contributed to the rapid propagation of error, as well as of truth, in an higher degree than the art of printing. A miſtake committed by a copyiſt was confined to a ſingle manuſcript, but the errors, of which the firſt editors of the New Teſtament were guilty, were transferred at once to a thouſand copies diſperſed in every part of Europe, and this number was ſoon augmented to an hundred thouſand by means of the ſubſequent editions, to which they ſerved as models. It is abſurd therefore to contend that we ſhould abide by our printed text; for this is to aſſert that no reading can be genuine, which was not preferred by Eraſmus or the Spaniſh editors at the beginning of the ſixteenth century, and in the infancy of criticiſm, when it is known that Eraſmus was guilty of unpardonable careleſſneſs and precipitation in his edition of the New Teſtament. But this aſſertion can proceed from no one who is not entirely deſtitute of learning, or to ſpeak in the language of the apocalypſe, who has not the ſeal of ignorance on his forehead.'

[*To be continued.*]

ART. XI. *Cabal and Love*, a Tragedy: tranſlated from the German of F. Schiller, Author of the Robbers*, Don Carlos, the Conſpiracy of Fieſco, &c. &c. 8vo. 2s. Booſey. 1795.

AMONG the critics of Germany, Schiller paſſes for the Æſchylus, Leſſing for the Sophocles, and Goethe for the Euripides of their national theatre: the firſt being diſtinguiſhed by his daring energy; the ſecond by his ſtudious completeneſs; and the third by his heart-felt tenderneſs. Of theſe writers,—who, if they have not an equal, have all a highly reſpectable claim to the foremoſt honours of their art,—Frederic Schiller is the poet with whom it is impoſſible for the reader not to be moſt ſtricken. The features of his genius are peculiarly prominent, and adapted for popularity. His language ſtrains with inceſſant effort:—his ſtage is ever crowded with incident and ſcattered with carcaſes:—his characters verge on caricature: the perſonages are not ſo much men, as angels or devils; and, like academic figures, they are diſplayed in perpetual contorſion. For theſe reaſons, he no doubt requires to be tranſlated with peculiar caution, and ought perhaps, in order entirely to pleaſe, to be ſomewhat enfeebled and ſoftened down. One would wiſh to ſee his productions, like the ſketches of a bold deſigner, filled up by a colouriſt leſs harſh.

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* See Rev. N. S. vol. ix. p. 266.

The tranſlator of this drama has proceeded accordingly; and, beſides the freedom with which he occaſionally moderates and occaſionally amplifies the language of the original, he has with great judgment omitted the character of Louiſa's mother, who had been idly placed in the piece, without contributing at all to the diſtreſs or the cataſtrophe.

The ſcene of the play is laid in a petty court of Germany; whoſe Prince, attached to Lady Milford, an Engliſhwoman of brilliant accompliſhments, is about to contract a marriage of ſtate policy. Baron Mindheim, (in the original, Herr von Kalb,) conceiving the influence of Lady Milford to be by no means on the wane, is deſirous of a matrimonial connection with her, as a ſtep to advancement at court. Preſident Faulkener, from ſimilar motives, wiſhes to ſecure this alliance for his ſon Ferdinand: but the high-minded young man reſolves to defeat this dirty *cabal*, to ſacrifice every thing to *love*, and to unite himſelf with Louiſa, the beautiful and amiable but ignoble daughter of a muſic-maſter. By means of Worm, an agent of the Preſident, Louiſa is perſuaded to write a letter of aſſignation to Baron Mindheim, which is exhibited to Ferdinand, juſt after he has rejected the advances of Lady Milford. As ſoon as he is convinced of Louiſa's perfidy, he determines to poiſon her; and, having effected this purpoſe, on learning by what foul means the letter had been obtained, he kills himſelf.

The ſcene which opens the fifth act, wherein Miller diſſuades his daughter from ſuicide, is a firſt-rate effort of genius that has long been familiar to the public. Some negligencies of language occur; as 'count on Louiſa's love,' 'Pray what is at your ſervice?' which are foreign idioms: but in general the ſtyle is fluent, and is indeed muſical, as many portions of the ſpeeches ſeem to fall naturally into blank verſe.

Among the plays of Schiller, this is perhaps the beſt ſuited for exhibition, and ſeems only to require that the ſpeeches be ſomewhat curtailed. "Don Carlos" is quite an epic poem in dialogue. "The Robbers," and even "Fieſco," (his maſterpiece,) are much too bulky; for which reaſon this tragedy, although of ſecondary merit, has kept poſſeſſion of the German theatre longer than the others. We truſt that the public prejudice againſt foreign dramas, which has rejected even Emilia Galotti, is about to ſubſide in England; and that this performance will ere long be recited to many an applauding audience. It is to be hoped that ſome other pieces of the Germans will be naturalized by the ſame hand.

Art. XII. *Some Information reſpecting America*, collected by Thomas Cooper, late of Mancheſter. 8vo. pp. 240. 4s. ſewed. Johnſon. 1794.

The principal motives for migrating into America are the eaſe and certainty of obtaining, for a moderate conſideration, a deſirable ſettlement in that ſpacious country. Its ſoil, indeed, rarely equals in fertility the cultivated parts of Europe, yet ſufficiently requites the induſtry of the farmer. A more elaborate mode of huſbandry might perhaps render the fields of America alike productive; and if Nature be there leſs bountiful, the diſtribution of her favours is alſo leſs obſtructed by the baneful inſtitutions of miſtaken policy.

As containing authentic and judicious particulars on this ſubject, we recommend to an impartial public the preſent temperate and ſenſible pamphlet. It is the production of a gentleman of very ſuperior talents and learning, acquainted with different parts of Europe, and who has viſited America for the expreſs purpoſe of inquiring on the ſpot, and fixing an agreeable reſidence for his family. He ſpent the months from the autumn of 1793 to the ſpring of 1794 in that country, and appears to have been very aſſiduous during his ſhort ſtay in collecting information. The obſervations made by himſelf we believe to be correct, but the accounts communicated by his American friends muſt ſometimes be received with a portion of diſtruſt.

On Mr. C.'s return to England to convey his family acroſs the Atlantic, being frequently importuned with queries concerning the ſtate of ſociety in America and the inducements to ſettle there, he determined to reply in print for general ſatisfaction; and this little tract was written, in the form of a letter to a friend. One of the reaſons, which impel Mr. Cooper to expatriate, is his diſapprobation* of the political meaſures purſued at home. Being no advocate for propagating liberty by force, the ill effects of which he had experienced in the riots at Mancheſter, he yields to the ſpirit of the times; and, he adds, 'it will contribute not only to the happineſs of individuals, but to the peace of the country, to give free vent to the perturbed ſpirit of the nation, rather than by compreſſure and confinement to increaſe the political acrimony already too prevalent in this iſland.'

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[*] This diſapprobation is continually and ſtrongly expreſſed by this animated writer, whenever he has occaſion to take comparative views of Great Britain and America, as their reſpective advantages and diſadvantages are ſet in oppoſition to each other.—Has he not contracted prejudices againſt his native country?

The following extract, (ſomewhat abridged,) is pertinent and judicious:

'You aſk what appear to me to be the general inducements to people to quit England for America? In my mind, the firſt and principal feature is, "*The total abſence of anxiety reſpecting the future ſucceſs of a family.*" There is little fault to find with the government of America, either in principle or in practice: we have very few taxes to pay, and thoſe are of acknowleged neceſſity, and moderate in amount: we have no animoſities about religion; it is a ſubject about which no queſtions are aſked: we have few reſpecting political men or political meaſures. The government is the government *of* the people, and *for* the people. There are no men of great rank, nor many of great riches. Nor have the rich there the power of oppreſſing the leſs rich, for poverty is almoſt unknown. Nor are their ſtreets crowded with beggars. You ſee no where in America the diſguſting and melancholy contraſt, ſo common in Europe, of vice, and filth, and rags, and wretchedneſs in the immediate neighbourhood of the moſt wanton extravagance, and the moſt uſeleſs and luxurious parade. Nor are the common people ſo depraved as in Great Britain. Quarrels are uncommon, and boxing matches unknown in our ſtreets. Robberies are very rare. I heard of no burglary in Philadelphia during the fever there, though no one ſtaid in the town who could leave it. All theſe are real advantages: but great as they are, they do not weigh with me ſo much, as the ſingle conſideration firſt mentioned.

'In England, the young man flies to proſtitution, for fear of the expence of a family eſtabliſhment, and the more than poſſible extravagance of a wife; celibacy is a part of prudence; it is openly commended, and as ſteadily practiſed as the voice of nature will allow. The married man, whoſe paſſions have been ſtronger, whoſe morals have been leſs callous, or whoſe intereſt has furniſhed motives to matrimony, doubts whether each child be not a miſfortune, and looks upon his offspring with a melancholy kind of affection, that embitters ſome of the moſt pleaſurable moments of life.' * * *

Again—'In America, particularly out of the large towns, no man of moderate deſires feels anxious about a family. In the country, where dwells the maſs of the people, every man feels the increaſe of his family to be the increaſe of his riches: and no farmer doubts about the facility of providing for his children as comfortably as they have lived, where land is ſo cheap and ſo fertile, where ſociety is ſo much on an equality, and where the prodigious increaſe of population, from natural and accidental cauſes, and the improving ſtate of every part of the country, furniſhes a market for whatever ſuperfluous produce he chuſes to raiſe, without preſenting inceſſantly that temptation to artificial expence, and extravagant competition, ſo common and ſo ruinous in your country.

'In Great Britain, perpetual exertion, inceſſant, unremitting induſtry, daily deprivation of the comforts of life, and anxious attention to minute frugality, are almoſt incumbent on a man of moderate fortune, and in the middle claſs of life: and the probabilities of ultimate ſucceſs, are certainly againſt a large family. In England, no man has a right (calculating upon the common chances) to expect that five or ſix children ſhall all ſucceed.

'In America it is otherwiſe; you may reaſonably reckon upon a comfortable ſettlement, according to your ſituation in life, for every part of a family, however numerous. I declare I know nothing in your country equivalent to the taking off this weight upon the mind of a father of a family. It is felt in the occurrences of every day; and I have ſeen with pleaſure the countenance of an European emigrant in America, brighten up on this very comfortable reflection; a reflection which conſoles even for loſs of friends, and exile from a native country.

'To perſons in genteel life, and of the claſs which you call men of fortune, nearly the ſame difficulties occur: with you, every rank treads ſo cloſe on the heels of the rank above it, that an exceſs of expence, above income, is general; and perhaps the difficulties of a family are ſtill greater in the claſs laſt mentioned. Temptations to unneceſſary expence, owing to the numerous gradations of rank in England, are perpetual, and almoſt unconquerable. With us, a man is more equitably appreciated: and in the *country* of America, he is eſtimated more at what he *is*, and leſs at what he *ſeems*. Something like European manners, and ſomething of the ill effect of inequality of riches, is to be found in the great towns of America, but nothing like what an inhabitant of the old country experiences; and the *maſs* of the people in America are nearly untainted. Hence the freedom from artificial poverty, and the univerſal diffuſion of the common comforts and conveniences of life.

'In your country, moreover, if a man has been pecuniarily unfortunate, the eager crowd preſs on and trample over him, and, once down, he is kept down. In America, a falſe ſtep is not irretrievable, there is room to get up again: and the leſs unfortunate ſtumbler looks round at leiſure, and without diſmay, for ſome more profitable path to be purſued. With you, every employment is full, and you are preſſed and elbowed on all ſides: with us, every employment has room for induſtry, and for many years almoſt every ſpecies of induſtry muſt be ſucceſsful.'

It ſhould be remarked, however, that theſe aſſertions are more eſpecially true of the middle and northern ſtates. To behold the pallid diſſolute figures that reſort to a Virginian court-houſe might fill one with gloomy reflections. Negroe ſlavery ſheds its poiſon all around it. Where the ill-fated African bears the heat of the day, the white inhabitant, whoſe penurious circumſtances demand the practice of induſtry, cares not to labour himſelf, but chuſes to waſte his time in indolence and low pleaſures. In the ſouthern ſtates alſo, where much inequality of condition ſubſiſts, beggars are not unfrequent, and always extremely inſolent.

To the queſtion, whether the eſtabliſhment of peace in Europe will not render France a more eligible country than

America? Mr. Cooper anſwers decidedly in the negative. Highly as he eſteems the general principles which the French have reduced to practice, he is ſhocked at the unpardonable enormities into which they were driven by the fervid genius of the nation:—but it ſhould be remarked that this impreſſion was made on our author during the ſanguinary adminiſtration of Robeſpierre, before the preſent ſyſtem of moderation, the fruit of returning reaſon, was introduced. Mr. Cooper takes occaſion to paſs ſome juſt yet ſevere ſtrictures on the unneceſſary extenſion of luxurious fabrics:

'The equality of conditions, and almoſt equality of fortunes among the French, will be great obſtacles to the eſtabliſhment of manufactures beyond thoſe of mere neceſſity. I do not think this an evil to the country, becauſe I deteſt the manufacturing ſyſtem; obſerving the fallacious proſperity it induces, its inſtability, and its evil effect on the happineſs and the morals of the bulk of the people. You muſt on this ſyſtem have a large portion of the people converted into mere machines, ignorant, debauched, and brutal, that the ſurplus value of their labour of 12 or 14 hours a day, may go into the pockets and ſupply the luxuries of rich, commercial, and manufacturing capitaliſts. I deteſt the ſyſtem, and am grieved to ſee that ſo ſenſible a man as Mr. Hamilton can urge, in his report on American manufactures, their furniſhing employment to *children*, as an argument for their being eſtabliſhed in America. I hope to ſee the time when not only the childhood, but the youth of the pooreſt inhabitant in this country, female as well as male, ſhall be employed in the improvement of their underſtanding, under ſome ſyſtem of national education; and in labour no farther than is conducive to health and pleaſure. Let manhood labour; but in my opinion even manhood was not intended for inceſſant labour, nor is the ſyſtem of inceſſant induſtry conducive to human happineſs. The preſent imperfect ſtate of ſociety and of knowledge may make it neceſſary, but I hope the univerſal annihilation of abſolute ignorance among us will tend in time to material improvement in the means of promoting human happineſs. A ſmall quantity of labour will produce the comforts and conveniences of life, and the old ſyſtems of government have hitherto been the chief ſupports of luxurious and unneceſſary expenditure.'

It is melancholy to reflect on the complicated miſeries which have flowed in modern times from the mercantile ſyſtem. The ſordid jealouſy of monopoly has laboured to debaſe the generous nature of man; and it has fomented the moſt bloody and expenſive wars which Great Britain has waged during the preſent century. The boaſted extent of our foreign trade, of which a moderate part only can be accounted real profit, ſcarcely exceeds the annual amount of our taxes, which it has in a great meaſure occaſioned. It were unwiſe to cramp human induſtry: but to direct it by a code of regulations, into a particular channel, is highly pernicious. Agriculture is the maſter ſinew of every great ſtate: it is the perennial fountain of wealth. *Pius queſtus*, ſays the elder Cato, in his treatiſe on huſbandry, *Pius queſtus, ſtabiliſſimuſque, minimeque invidioſus; minimeque male cogitantes ſunt, qui in eo ſtudio occupati ſunt.* Rural labours are equally conducive to health of body and of mind. The mechanic occupations hold only a ſecondary rank; the culture of the fields conſtitutes the natural and ſound employment of man; and this admirable art is the general profeſſion of America, though, owing to the cheapneſs of land and the high price of labour, it is ſtill exerciſed there with little ſolicitude or ſkill.

'The *maſs* of inhabitants, excluſive of ſervants, conſiſts of thoſe who poſſeſs in fee ſimple, from 100 to 500 acres of land actually in cultivation; together with the tradeſmen immediately dependant on agriculture (all of whom are farmers) and the ſtorekeepers diſperſed in the ſmaller towns, almoſt all of whom are farmers alſo. But they are all ſlovenly farmers: their fences are not neat; hedges they have few, and thoſe few are rough and imperfect. The fence in the middle and ſouthern ſtates is uſually wood ſplit into lengths, of 5 or 6 feet, and 3 or 4 inches thick, of which the ends are placed one on the top of another, angular-wiſe. In New England, ſtone fences are common. In Pennſylvania, about twenty years ago, there were many hedges of privet, but one ſevere winter killed them all. They have many indigenous thorny ſhrubs that would anſwer for hedges, but they do not give themſelves the trouble to try. For gardening they have much leſs taſte than the Engliſh; for orchards more. Every farmhouſe in the middle and ſouthern ſtates has its peach orchard, and its apple orchard, and with all their ſlovenlineſs, abundance and content are evident in every habitation. Theſe habitations are uſually of wood: more generally of logs, caſed or uncaſed, with boards, than built of frame work; all the windows are ſaſhed, and the inſides of the houſes, generally ſpeaking, are as creditable to the miſtreſs of the family, as the grounds around are otherwiſe to the maſter, whoſe induſtry, indeed, is uſually exerted upon more important objects. Neatneſs among the common farmers, and taſte among the more opulent cultivators, have not yet found their way.'

In another paſſage, Mr. Cooper gives a ſummary view of the American mode of huſbandry;

'In new land, after grubbing and girdling, *i. e.* taking up the underwood, and cutting through the bark of the larger trees in a circle all round the trunk; which prevents the leaves from growing next ſeaſon, he ploughs about 2 inches and a half deep, then acroſs; then ſows the ſeed and harrows it. Upon the average of his land, his crop of wheat is not above 12 buſhels per acre; of oats from 15 to 20. This is to an Engliſhman aſtoniſhing. With you, I apprehend, the average wheat crop per ſtatute acre is at leaſt 20 buſhels. The average of the Iſle of Wight, when I touched there on my paſſage from London to America, was at leaſt 35 buſhels. The average of the whole ſtate of Pennſylvania, I cannot reckon above 10 or 12, Maryland the ſame. This is owing to the neglect of manures, to the repeated working of the ſame ground with crops of grain till it will bear no more, and to the very ſlight labour they beſtow upon their tillage. It muſt be conſidered alſo, that much of the land is occupied by the ſtumps of trees not rotted, and never grubbed up.

'But though in America leſs grain is produced per acre than in England, they get more per man. There, land is plentiful, and labour ſcarce. With you it is the reverſe. Hence the accuracy of Britiſh, and careleſneſs of American cultivation.'

It is the hand of man which faſhions and beautifies the ſcenes of nature. The untutored woods of America, by their almoſt boundleſs extent, may ſwell the mind with elevated emotions, but afford not ſoft nor lovely proſpects. Trees of all ages are promiſcuouſly crowded together; the dead intermingled with the living; and, at intervals, a few vigorous trunks rear their lofty heads above the encircling puny groupe, which ſeems to ſtruggle for exiſtence. The native trees of America are in general ſlender and feeble, compared with thoſe which adorn the park and foreſt ſcenery of England.

In Pennſylvania, gypſum or plaiſter of Paris is in high requeſt for manure. It is not eaſy, however, to imagine how this ſubſtance acts in promoting vegetation. Mr. Kirwan has attributed its effect to its ſeptic quality, though this can ſcarcely be judged adequate. Beſides the mechanical and chemical operations uſually referred to manures, Mr. Cooper ingeniouſly ſuggeſts another property, in our conception, the moſt important: it is that they act *phyſiologically*, as he terms it, by ſtimulating the living fibre of the plant. The proſecution of this idea might lead to noble diſcoveries. The laws of animated matter have recently been made the ſubjects of inveſtigation.

An emigrant, poſſeſſed of moderate fortune, cannot diſpoſe of his money to better advantage than in the purchaſe of new lands: which, as population extends, muſt perpetually riſe in their value. In the more remote parts of the country, a farm may be had under the rate of half a guinea an acre; and Mr. Cooper reckons that, beſides yielding plentiful returns, it will, from the increaſing demand, quadruple its original price at the end of ten years. For an European ſettler, the middle ſtates are on the whole the moſt eligible. In the ſouthern parts of America, the heat is oppreſſive, and the ſtranger mourns over the prevalence of negroe ſlavery. In the northern parts, the winters are commonly tedious and ſevere, and their parſimonious ſoil is already occupied by ſmall contiguous farms. Of the middle ſtates, New Jerſey and Delaware are now conſiderably advanced in population, and their low ſwampy grounds are unfavourable to European conſtitutions. New York is one of the moſt proſperous ſtates in the union; its climate not very different from that of Great Britain, only colder in winter and warmer in ſummer. The moſt fertile part of that ſtate is, beyond compariſon, the Genſee country; which, within theſe few years, has attracted a numerous colony from New England. Yet is that rich territory liable to formidable objections: the difficulty of procuring ſervants for huſbandry, its diſtance from the market, its inſalubrious climate, and its expoſure, on the Indian frontier, to cruel inroads. On the whole, Mr. Cooper prefers Pennſylvannia, which enjoys a healthy temperate climate, favourable likewiſe to vegetation. Its municipal government is opulent, enterprizing, and intent on public improvements. Towards the north and weſt of that ſtate, the richeſt and moſt unoccupied tracts are to be found; and of theſe, the lands adjacent to the branches of the Suſquehanna are likely, by their ſituation, to prove the moſt valuable.

Kentucky, which now forms a ſeparate ſtate, has been painted a terreſtrial elyſium. It poſſeſſes, indeed, great natural advantages: it is covered with a deep vegetable mould, fit for every ſpecies of culture; its ſpacious foreſts contain trees of the largeſt dimenſions, abound with luxuriant paſturage, and are plentifully ſtocked with wild turkies and buffaloes:—but, on the other hand, the climate is ſultry; ſprings and rivulets are extremely ſcarce; the roads are deep and often impaſſable; hired labour can hardly be procured; European commodities are exceſſively dear; and the vent of produce, by the navigation of the Ohio and Miſſiſſippi, is diſtant, dangerous, or impracticable. Nor is any part of the country, the vicinity of Lexington only excepted, entirely ſafe from the incurſions of the Indian tribes; not to mention that, through the negligence and inattention of the land-office in Virginia, to which Kentucky was formerly attached, much uncertainty (a fruitful ſource of litigation,) has ariſen concerning the location of purchaſes.

It would be imprudent in an emigrant to attempt the introduction of new manufactures into America. Speculators commonly toil to prepare a harveſt which they are never deſtined to reap. Perſons ſkilled in the coarſer and more neceſſary kinds of manufactures, however, are likely to ſucceed in the United States. Phyſicians will receive ſome encouragement, particularly in the ſouthern parts; divines, none, unleſs they turn ſchoolmaſters. Literary men can expect no adequate rewards in an infant country, where ſtudy is only a collateral occupation. The Americans are ſurely not deficient in genius: yet it is remarkable that they have never produced any work of decided eminence. Their philoſophers are ſtars only of the ſixth magnitude, compared with the conſtellations of Europe. Even

Franklin himſelf was more noted for refined ſagacity and dexterity, than for depth of ſcientific reſearch.

The ſtyle of ſociety in the capital cities of America is much ſimilar to what prevails in the wealthy provincial towns of England. New York, for inſtance, though leſs populous, is a perfect counterpart of Liverpool; the ſame manners, amuſements, and faſhionable aſſemblies. Proviſions are conſiderably cheaper than in like places in Great Britain: but fuel, ſervants' wages, luxurious furniture, and even houſe-rents, are dearer. In the ſettled country, proviſions of all kinds are exceedingly cheap, and the ſtyle of living is, of courſe, plentiful and generous.

With regard to the ſtate of politics in America, Mr. Cooper gives the following diſtinct account:

> ‘We have among us about half a dozen ſuſpected royaliſts, excluſive of ſome Engliſhmen ſettled in the great towns, whom the Americans regard as unreaſonably prejudiced againſt their government, and infected with a kind of *maladie du pays*.
>
> ‘The reſt of the Americans are Republicans; but of two claſſes: the one leaning to an extenſion rather than a limitation of the powers of the legiſlative and executive government; rather leaning to Britiſh than to French politics; inclining to introduce and extend the funding, the manufacturing, and the commercial ſyſtems. In this claſs, rank almoſt all the executive officers of government, with Mr. Waſhington at their head; the majority of the members of the Senate, and the greateſt part of the opulent merchants of the large towns. This party is denominated the Federaliſts, partly becauſe they were the chief introducers and ſupporters of the preſent federal government and the conſtitution of 1787; and partly from the very ingenious ſeries of letters in favour of that conſtitution by Mr. Hamilton, termed “The Federaliſt.”
>
> ‘The other party are called “Anti-federaliſts:” not becauſe they are adverſe to a federal government, or wiſh like the French for a Republic, one and indiviſible, but in contradiſtinction rather to the denomination of the other claſs. The Anti-federaliſts, at the time when the preſent American conſtitution was in agitation, were hoſtile to the extenſive powers given to government, and wiſhed for more frequent returns to the people, of the authority they were to delegate to their truſtees in office. This party objects to the large ſalaries given to the officers of government, to the ſtate and diſtance aſſumed by ſome among them, not even excluding the Preſident Waſhington, whoſe manners and mode of living, cold, reſerved and ceremonious, (as is ſaid) have tended in ſome degree to counteract the effect of his great abilities and eminent ſervices. The Anti-federaliſts alſo rather lean to the French theory, though not to the French practice of politics; and they are averſe to what they deem the monopolizing ſpirit, and inſulting arrogance of ſuperiority in your nation. This ſpirit of animoſity againſt Great Britain has been prodigiouſly encreaſed by the part your country is ſuppoſed to have taken in fomenting the Indian war, in exciting the hoſtilities of the Algerines, in ſeizing

the ſhips and obſtructing the commerce of the American merchants, in refuſing or neglecting to give up the poſts upon the lakes, or to make reparation for ſtolen negroes.—The conduct of your court has certainly given ſtrength to the Anti-federal party, among whom may now be ranked the majority of the people, and the majority of the houſes of repreſentatives. It is ſincerely to be hoped that ſome terms of amicable accommodation may ſpeedily be adopted. Perhaps Mr. Jay's being a reputed Federaliſt, will rather aſſiſt than obſtruct this deſired event, under all the circumſtances of the two countries.'

A correct map of the Middle States is prefixed to this tract; and the work is rendered very complete by the inſertion of ſeveral uſeful tables and additional articles of information. Theſe tables exhibit the returns of the population of the United States, the amount of the imports and exports, the impoſts on different articles of trade, the values of the ſtate currencies and of the foreign coins that circulate in America; likewiſe a Philadelphia and a London Price Current, for the year 1793. The additional articles conſiſt chiefly of an abſtract of a journal kept by the Rev. Mr. Toulmin in travelling from Virginia to the banks of the Suſquehanna, the Conſtitution of the United States, the celebrated little tract of Dr. Franklin on Emigration to America, and the concluding chapter of a work compoſed in the autumn of 1793 by Tench Coxe, Eſq. From this laſt ſummary, we learn that the Banks eſtabliſhed in the principal towns of America divide an annual profit of above eight *per cent.*; and that the exports from the United States exceed the imports, have been rapidly increaſing, and are ſix times the amount of the national taxes.

Before we diſmiſs this intereſting work, let us embrace the preſent opportunity of making ſome general remarks on the condition of the American States.

The colonial ſyſtem impoſed by the domineering mercantile ſpirit of Great Britain, pregnant as it was with folly and miſchief, had not duration enough to diſplay its malign influence, and materially to damp the exertions of a riſing people. In ſome caſes it even promoted an artificial and premature advancement. The law which gave a prior claim to the Britiſh creditor, though manifeſtly repugnant to juſtice, invited capital over to America, and encouraged uſeful undertakings. The colonies were in the bloom of proſperity, when that bloody conteſt aroſe,—during which, the ſufferings that they endured, in defence of whatever is dear to man, arreſted or retarded, for a while, the progreſs of American ſociety. Yet they were not miſerable, as we might ſuſpect, amid the ravages of war. Animated with the enthuſiaſm of freedom, they became indifferent or inſenſible to the ordinary calamities of nature:—but, on the reſtoration of peace, this excitement ſubſided, their ſanguine hopes vaniſhed, and the Americans began to feel languor and diſcontent. It required ſome years to heal the breaches of civil diſcord, and to eſtabliſh a general conſtitution calculated to ſecure the fruits of induſtry. From the period of the adoption of the federal government, the United States have advanced with firm and rapid ſteps. This progreſs has likewiſe been accelerated by the circumſtances of Europe. That gigantic war which already has raged for years on the continent, by enhancing the price of grain and creating an uncommon demand of proviſions, has occaſioned a proportional influx of wealth into America.

Notwithſtanding the air of paradox, we regard it as a misfortune to the Americans that they poſſeſs ſuch unbounded territory. Where land is too eaſily obtained, it is never managed with due attention. The incentives to the exerciſe of ſkill are taken away. After having exhauſted one ſpot, the farmer removes to another; grounds, which once carried hiccory and oak, abandoned in their impoveriſhed ſtate, return to nature, and bear ſecondary foreſts of pine.—Huſbandry was formerly at this low paſs in Great Britain. The attentive obſerver will ſtill perceive veſtiges of the plough, in ſequeſtered parts which are now judged unfit or unprofitable for tillage. Under ſuch circumſtances, population may *increaſe*, but it does not *condenſe*. Local attachments are diſſolved, and a vagabond life becomes familiar to the inhabitants. Fifty thouſand people, on a moderate computation, from ſituations near the ſea-coaſt, remove annually into the interior of America. Hence, perhaps, the unſteady indolent caſt which, in ſome degree, pervades almoſt every claſs of Americans. It is chiefly amid the fermentation of frequent ſociety that ingenuity is ſharpened, and that the human faculties, ſometimes overſtretched, are always maintained in vigorous action. In America, a moderate portion of knowlege is widely diffuſed, but few have reached the heights of ſcience. Its legiſlators, with the beſt intentions, have, through want of philoſophy, committed ſome glaring ſoleciſms in politics. Though eſſentially an agricultural country, America has already imbibed the prejudices of the mercantile ſyſtem, and appears ſolicitous to ſecure in its favour the ridiculous balance of trade. Cold and narrow principle! as if a nation could attain to opulence only by over-reaching its neighbours! That the trading ſyſtem of the Americans is yet in a ſtate of infancy is, indeed, an extenuation; and there is room to hope that they will grow wiſer before it becomes too arduous to retract.

The perplexity of the legal code is a grievous incumbrance to the Americans. They retain moſt of the Engliſh laws, unfortunately ſo voluminous, ſo intricate, and ſo often contradictory: the greater part of the motley colonial laws; and all thoſe laws, already numerous, which have been enacted during the exiſtence of the ſtates. Litigation, that curſe of civilized ſociety, is accordingly frequent, eſpecially in the northern and ſouthern ſtates. This embarraſſment cannot, however, be of long duration, ſince a ſimple and uniform ſyſtem of juriſprudence will certainly be compiled.

The ardent genius of their republican government is alone capable of reſiſting the allurements to ſloth, and of diffuſing, through the bulk of the Americans, vigour and animation. Beſtowing character and conſequence on each individual, it creates a keen ſenſibility to the public deliberations, which extends itſelf into the common affairs of life. Hence the Americans have attempted poetry and oratory with tolerable ſucceſs. Their taſte, however, is not yet chaſte nor correct; and, like a people commencing their literary career, they ſhew an inclination to adopt the florid Aſiatic ſtyle.

The Congreſs of the Federal Union has wiſely retrenched the powers of the municipal aſſemblies, which were apt to abuſe them by paſſing ignorant or partial laws. This ſtep will perhaps lead the way to a more intimate connexion of intereſts,—to an incorporate union of the ſeveral ſtates; which unqueſtionably would be the moſt ſalutary and efficient.

ART. XIII. *Ariſtotelis de Poetica liber Græce & Latine. Lectionem conſtituit, verſionem refinxit, animadverſionibus illuſtravit, Thomas Tyrwhitt.* 4to. 2l 2s. 8vo. 5s. and 4s. Boards. Oxford, Clarendon Preſs. London. Elmſley. 1794.

AMONG the literary remains of antient genius, few writings have more generally engaged the notice of the learned than the celebrated POETIC of Ariſtotle. The intereſting nature of the ſubject, as an illuſtration of the principles of the fineſt compoſitions of the Grecian muſe, and the truth and philoſophical diſplay of precept and remark, have juſtly entitled it to particular attention; and, as the copies have come down to us in a very corrupt ſtate, through the accidents of time and the inaccuracy of tranſcription, (beſides the difficulties inherent in the brevity and conciſeneſs of the Stagirite's ſtyle of compoſition,) the utmoſt exertions of critical ſkill have been called forth to repair the mutilated ſentence and to elicit the obliterated meaning:—nor did the virtuoſo ever take more pains to bring out the defaced beauties of a Raphael, than ſcholars have done by every aid of *philology* and *criticiſm* to explain this obſcure relic, and to reſtore its correctneſs and purity.

Of thoſe whoſe attention was firſt directed to the ſubject, the Italian commentators have the principal claim to praiſe and diſtinction. The labours of Beni, of Caſtelvetro, and of Piccolomini, will ever be reſpected for accurate elucidation and judicious comment; and, notwithſtanding their frequent minuteneſs and ſubtlety of paraphraſe, they will always be conſulted by thoſe who wiſh to form a clear and comprehenſive idea of theſe antient rules of dramatic compoſition. The French critics have beſtowed equal pains and ingenuity on the explanation of this poetic code: but, with the characteriſtic vivacity of their nation, they have rather diſtinguiſhed themſelves by the fancifulneſs and refinement of their remarks, than by ſolidity of erudition or correctneſs of criticiſm. It is not till within a later period, that we find the genius of the Engliſh employing itſelf on this intereſting tract. Except the names of Goulſton and Upton, we recollect none who, either as editors or commentators, deſerve to be mentioned with particular reſpect; and the work ſeems rather to have been known to our dramatic writers through the medium of French tranſlation, than through any comment or verſion in our vernacular idiom. Whatever want of attention, however, Ariſtotle has experienced from our older critics, their ſucceſſors of the preſent day have made ample amends for it. The very accurate and creditable edition of the Poetic by Mr. Winſtanley, in 1780, from the Clarendon preſs, was followed in 1785 by an edition from Cambridge; and the two excellent tranſlations, with copious annotations and comments, by Mr. Twining and Mr. Pye, fully evince the zeal and application of the later Engliſh critics in illuſtrating this difficult treatiſe:—nor do we think that we pay any exaggerated compliment to our own nation, when we ſay that Ariſtotle may rank among his happieſt interpreters ſome of our countrymen of the preſent time. We will alſo add that it is a mark of the improvement of the taſte and critical judgment of the age, that the Poetic ſhould have attracted ſo large a ſhare of public attention; for we are convinced that the more its precepts are illuſtrated, the more will they contribute to a general accuracy of thinking, and to the advancement of philoſophical criticiſm.

We have entered thus into the merits of this curious work, and of the labours beſtowed on it by former annotators, as introductory to our remarks on the valuable edition now before us.—At the concluſion of our review of Mr. Twining's tranſlation, (M. Rev. for July 1793,) we apprized our readers of the expected appearance of Mr. Tyrwhitt's papers: we are now happy in being called to give a more particular account of their learned contents.

That a wiſh to correct the text, and to elucidate the obſcurities, of this mutilated fragment, ſhould ariſe in the mind of that excellent critic, was naturally to be expected from his very eminent emendatory ſkill and conjectural ſagacity. It is only to be regretted that his other multifarious avocations ſhould have interrupted his attention to his literary purſuits, and that his valuable life ſhould have been cloſed before he had brought his labours on the Poetic to their utmoſt perfection:—but it was pleaſing to hear that they were ſo far advanced (ſee Burgeſs *Muſei Oxon. conſpectus*, p. 9.) as to afford materials for nearly a complete edition, and only wanted the *curæ poſteriores* of their acute and learned author. Nor was it leſs fortunate and gratifying that his papers ſhould have been committed to the care of Mr. Burgeſs: who, from feelings of friendſhip, as well as from a love of literature, would be zealouſly attentive to their arrangement and completion.

This edition is printed in three forms—an octavo of fine and another of common paper, (an uſeful and ready manual)—a very handſome quarto—and the ſame type on a folio page, which forms one of the moſt beautiful and ſuperb books that we ever ſaw. Of this laſt we believe only about 30 copies were taken for preſentation, either to learned ſocieties, or to Royal and eminent perſonages.

The octavo is introduced by a preface from Mr. Burgeſs, explaining the progreſs which had been made in the work by Mr. Tyrwhitt, and the manner in which his papers came into the publiſher's hands. Among theſe papers appears a curious document, which Mr. T. ſeems to have ſketched out by way of preface to his work; and which, as it contains an account of his original deſign, and of the time during which the ſubject had engaged his thoughts, we preſent to our readers as an intereſting tranſcript:

"*Anni ſunt triginta et quinque, ut memini, ex quo ad decantatum hunc libellum accuratius paulo recenſendum ſtudia mea converti, eoque conſilio editiones veteres, quarum præcipuæ ad manum erant, omnes contuli: doctorum virorum emandationes, quæ ſcilicet ſpeciem aliquam veritatis præ ſe ferrent, ſedulo notavi; meas qualeſcunque animadverſiones ſubinde inſerui; adeo ut intra tempus non longum ſpes mihi effulſerit editionem novam aliquando emittendi tironibus ſaltem utiliorem, quam eæ, quæ ad illam diem in publicum prodierant. Has autem cogitationes diſjecerunt, dicam? an diſtulerunt nova conſilia, et mutata prorſus vitæ ratio, dum per annos duodecim**, *non* rerum publicarum tractationi admotus, (*ut olim magnifice nimis de me prædicabat vir amiciſſimus* †), *ſed miniſteriis quibuſdam civilibus implicitus et irretitus, effugium mibi munivi ad ea, quæ votorum*

"* *Scilicet ab A. D.* 1756, *ad A. D.* 1768."

'† Musgravius *Exercitat. Euripid.*'

maiorum prima ſemper fuerant, libertatem et otium ſine dignitate. Ex illo tempore quanquam ne manus operi huic ſerio admoverem multa obſtiterint, quæ referre nihil attinet, conſilium tamen ejus aliquando perficiendi ex animo nunquam ita dimiſi, ut non quicquid legendo addiſcere, quicquid meditando extundere potuerim, id omne in chartas meas in uſum futuræ editionis contulerim.*'.

Mr. Burgeſs then mentions his own labour in the ſuperintendance and care of the preſs,—his attention in filling up ſome imperfections in the Latin tranſlation, which was not ſo exactly prepared for publication as the text,—and his general endeavours to complete the edition; and in concluſion he acquaints us with the collations which he procured from a Venice, a Leyden, and a Wolfenbuttle MS. and from four Paris MSS.

The quarto copies appear with a different preface, written with conſiderable claſſic elegance, which contains a very accurate character of Mr. Tyrwhitt's eminent critical talents, and beſtows a proper tribute of praiſe on his exquiſite learning. We have then an account of the deſign of this more ſplendid edition: '*Nec vero nobis videbamur vel præſtantiæ operis, vel auctoris dignitati, vel editioris nomini ſatis conſuluiſſe, neque reliquias haſce deſideratiſſimi viri ſatis cohoneſtaviſſe, niſi alteram etiam impreſſionem in publicum emitteremus, priore illa elegantiorem, & apparatu typographico quantum in nobis erat, ex omni parte ſpectabilem,*' P. 5. We have alſo the account of the papers as in Mr. Burgeſs's preface. That our readers may judge how nearly ready for the preſs theſe were left by Mr. T., we extract the following ſtatement:

'1mo. *Græcum textum, exemplari uſus Editionis Oxonienſis anni* 1780, *per omnia caſtigaverat* TYRWHITTUS, *iis quæ vel in lectione, vel in interpunctione, immutari aut emendari voluit, ita diligenter vel in ipſo textu vel in margine calamo notatis, ut typographus, qui in iis hæſerit, vix culpam effugeret. Sublatis etiam antiquis capitum diviſionibus nova commatum ſerie totum opus diſtinxerat. Ab ipſo etiam deſcripta ſunt horum commatum argumenta quæ in hoc opere primum locum occupant.*

'* *Cum hoc loco non inutile nec injucundum erit conferre paucas vitæ Tyrwhitti, quæ ſequuntur, notas ſua ipſius manu præter ultimam ſcriptas, quas e libro deſcripſi, qui humaniſſimum ejus nepotem penes eſt.*

'*T. Tyrwhitt*
Natus Mar. 29, 1730.
Miſſus ad Scholam apud Kenſington Jun. 1736.
——— *ad Etonam Jan.* 1741.
——— *ad Coll. Reg. Oxon.* 1747.
Electus in Coll. Mert. Aug. 1755.
Subſecretarius ad R. B. Dec. 1756.
Cler. Dom. Com. Aug. 1762.
Liber factus, Jan. 1768.
——— ——— ———
Obiit Jul. 1785.'

' 2do. Latinam verſionem, paraphraſin ſcilicet illam Goulſtonianam, quamplurima reſecando, alia corrigendo, ita refinxerat, ut de ſuo prorſus novam faceret.

' 3tio. Animadverſiones ſeorſim deſcriptæ extabant; quas ipſe de novo concinnaverat, paucis tantum exceptis, quas ex editione Goulſtoniana repetendas deſignaverat, quibus, ut in illa, ita in hac noſtra auctorum adſcribuntur nomina.

' Hæc itaque nobis in manus tradita ſunt futuræ editionis ſubſidia ab ipſo exarata. Nec vero eorum eadem prorſus erat ratio. Etenim Græcum textum ita ad amuſſim caſtigatum dederat, ut in eo vix unicum punctum immutandum fuerit. Latinam verſionem non item: quanquam et illam quoque ſedulo procuraverat; ſed in reſecandis tam multis, et in immutandis non tantum vocabulis quamplurimis, ſed et toto habitu & ductu orationis, erant nonnulla, ad interpunctionem et ea quæ curſivis literis imprimenda erant ſpectantia, quæ virum longe omnium accuratiſſimum effugerunt; quæque ipſe proculdubio, ſi quando verſionem Latinam Græco textui ſubjectam viderit, inter imprimendum emendaturus erat. In his corrigendis nobis aliquid licere arbitrabamur; nec vero aliam ob cauſam, quam ut interpunctio & imprimendi ratio magis ſibi conſtaret, & Græcis aptius reſponderet. Si quædam etiam nunc reſtet diſcrepantia, ignoſcat Lector. Sed hæc leviora.'

From this preface, it would appear that the quarto copies are publiſhed by the Delegates of the Clarendon Preſs, unconnected with Mr. Burgeſs;—the reaſon of which is not given, nor do we preſume to interfere in it.

After the preface, and immediately before the text, we have the general heads of the ſections as divided by Mr. T.; for, with the greateſt propriety, he has altered the old confuſed arrangement, and given the whole a much more regular and accurate diſtinction of chapters; and though we may differ from him perhaps in ſome inſtances, in which he has broken the order, yet his diviſion and diſtribution of the ſubject ſhew the moſt exact attention to the deſign of the author.

We now come to the text;—and, knowing the intereſt which ſcholars take in the improvement and explanation of this the "well-head" of poetical criticiſm, and the high expectations which they muſt have formed from Mr. T.'s well-known acuteneſs, we preſume on the indulgence of our claſſical readers, if we lay before them, with a degree of minute examination, the learned editor's labours of annotation and correction.

The text will ſtrike, at firſt ſight, as being greatly improved by a general correctneſs of arrangement, by ſuperior accuracy of punctuation, and by the ſtricteſt obſervance of clearneſs and perſpicuity. On the particular emendations we haſten to remark.—

Page 3. line 5. Mr. T. would read αἱ (τεχναι ſcilicet) not we think very happily. One of theſe newly collated MSS.

diſcovers a very important reading. The Paris 2038 has η, which we had often conjectured, but were always confounded by the verb being in the plural number. This MS. however, gives alſo μιμεῖται: as this reading is much more accordant with the context, we ſtrongly incline to believe it to be genuine. We would therefore correct the paſſage thus—αυτῳ δε τῳ ρυθμῳ MIMEITAI χωρις ἁρμονιας Ἡ των ορχηςων. The corruption in the common reading moſt probably aroſe from the ὁυτοι μιμουνται in the next ſentence.

Ibid. l. 8. τοῖς λογοις ψιλοις η τοις μετροις. '*Ex his concluſerunt nonnulli Poema Epicum ſecundum mentem Ariſtotelis in Proſa condi poſſe. Sed perperam. Conjunctio enim* ἡ *explanandi ſive declarandi vim habet; quam igitur in verſione expreſſi.*'—

We have always been of this opinion; and we think with Mr. T., in the ſubſequent part of the note, that the λογοις ψιλοις is clearly explained and defined by the ψιλομετρια in the next chapter: that Ariſtotle never intended to include any *mere proſe* compoſition in his idea of epic imitation: but that he uſed the words ψιλοις λογοις to mean verſe unaccompanied by muſic, in contradiſtinction to the other ſpecies of poetry enumerated at the end of the ſection, muſic, rhythm, and metre, which employed all the means of imitation. The critic ſupports his opinion with great ingenuity in the next note.

Ibid. l. 11. ουδεν γαρ αν εχοιμεν. This note is extremely acute and elaborate. As it exhibits the learned editor's idea and interpretation of the whole paſſage, and in order to give an early ſpecimen of theſe ingenious and learned annotations, we will lay part of it before our readers:

'*Cauſam exponit cur ſub Epopœiæ nomine complexus ſit Poemata omnigena, metris, ſive uno ſive pluribus, conſcripta, melodia autem deſtituta. Alioqui* enim nihil haberemus, &c. *Poematum autem ejuſmodi ſpecies quaſdam enumerat, viz. Sophronis et Xenarchi mimos; Dialogos Socraticos; et imitationes factas per Trimetra, vel Elegiaca, vel etiam omnigena metra, ut in Centauro Chæremonis. In quibus hoc præcipue diſquiſitione indiget, quo jure Dialogi Socratici in numerum Poematum metricorum referuntur, cum eos, qui plurimi ætatem tulerunt, Xenophontis ſcilicet et Platonis et Æſchinis, omnes proſaice ſcriptos eſſe videmus. Bene autem factum eſt, quod locum alium auctoris noſtri, ex libro de Poetis conſervavit Athæneus, lib.* xi. *p.* 505. *qui, ſi recte intelligatur, lucem huic quæſtioni non parvam offundet.* Ἀριστοτέλης δε ἐν τῷ περὶ ποιητῶν οὕτω γράφει. Οὐκοῦν οὐδὲ ἐμμέτρους τοὺς καλουμένους Σώφρονος καὶ Ξενάρχου μίμους μὴ φῶμεν εἶναι λόγους καὶ μιμήσεις, ἢ τοὺς Ἀλεξαμενοῦ τοῦ Τηΐου τοὺς πρώτους γραφέντας τῶν Σωκρατικῶν διαλόγων. *Hæc interrogative an affirmative accipiamus nihil refert. Ex collatione eorum cum loco, de quo nunc agitur, probabiliter, opinor, efficitur* τοὺς Σωκρατικοὺς λόγους *in hoc non de omnibus Dialogis Socraticis intelligi debere, ſed ſpeciatim de illis quos Alexamenus Teius ſcripſit. Efficitur etiam Dialogos quos Alexamenus ſcripſit ab aliis in forma operis nonnihil diverſos fuiſſe; alioqui non addidiſſet* τοὺς πρώτους γραφέντας, *primos illos a poſteriori-*

bus accurate diſtinguunt. Efficitur denique Alexameni Dialogos metrice ſcriptos fuiſſe; nam εμμετρως *utrique ſententiæ membro adjungi debere quam maxime veriſimile eſt; quod ſi hoc minus certum ſit, at ſaltem dubitare non licet Dialogos illos eodem orationis genere, ſive ligato ſive ſoluto, quo Sophronis et Xenarchi mimi, fuiſſe compoſitos; Sophronis autem mimos metrice ſcriptos fuiſſe aliunde patet. His vero conceſſis, non injuria Dialogi Socratici, quales ſcilicet Alexamenus edidit, ſub nomine Epopœiæ cadere cenſeantur, cum nomen iſtud tam late extendatur, ut Poemata quælibet, metris conſcripta, melodia autem deſtituta, includat.'*

Mr. T. goes on to contend that the mimes were not in proſe, and gives one or two fragments as ſpecimens of the ſort of metre in which they were written.

P. 4. l. 9. ὁμοιως δε και ει τι.} '*Supra dixerat, ſcriptores, qui non imitantur, licet metro Epico vel Elegiaco ſcripſerint,* εποποιους *et* ελεγειοποιους *male nominari: addit nunc poetam, ſi quis per metra omnigena imitationem fecerit, ut Chæremon fecit, non idcirco ex metris omnigenis nominari debere* παμμιγοποιον *ſcil. titulo, vel aliquo ejuſmodi.'*

This is a novel interpretation of the paſſage, but rather, we think, forced and *récherché*. Mr. T. prints Κενταυρον for Ιπποκενταυρον, and would throw out μικτην ῥαψῳδιαν as a gloſs.

P. 5. l. 7. εν αἷς ποιουνται την μιμησιν] '*Victorius recte corrigit* εν οἷς: *Primam ſcilicet expoſuit artium differentiam, quæ verſatur circa* inſtrumenta, cum quibus *imitatio peragitur.'*

With this remark we coincide.

P. 7. l. 1. ὡς περγας και Κυκλωπας. We have here again great acuteneſs of conjecture and ingenuity of explanation. Mr. T. ſuppoſes Ariſtotle to have given an inſtance of each imitator in the Dithyrambic and Nomic poetry, as before in the epopœia, and would correct the ſentence thus: ωσπερ ΑΡΓΑΣ Κυκλωπας ΚΑΙ Τιμοθεος, και Φιλοξενος, μιμησαιτο αν τις—taking the Cyclops to be the piece which each of theſe poets had written. For the ingenuity with which this is made out, we refer to the note. In the uncertainty, however, of theſe examples, it is impoſſible to determine on this or any other emendation. Mr. Winſtanley prints περΣας—in favour of which alteration much might be argued, particularly from this paſſage of Pauſanias: Πυλαδου ᾀδοντος Τιμοθεου νομους του Μιλησιου, περσας. Pauſ. Arcad.

P. 14 l. 1. προαγοντων, ὅσον εγιγνετο φανερον αυτης. This we have always thought corrupt, but it is not noticed by Mr. T.

Ibid. l. 6. τα του χορου ηλαττωσε—'Partes *Chori minuit non* τῶν χορευτων *numerum, ut Petitus ſine ulla ratione interpretatur.'*—Clearly right.

Ibid. l. 7. Τον λογον πρωταγωνιστην—'*Perſonam* primarum partium *Latine voces.'*—We do not heſitate to adopt the interpretation of Mr. Twining, who tranſlates—"and made the dialogue *the principal part.*" The Cambridge editor underſtands

ſtands it in the ſame manner, and renders it very diſtinctly—"*effecitque ut ſermo non cantus primas ageret.*"

P. 16. l. 10. *οἱ λεγομενοι αυτης ποιηται μνημονευονται.* This is paſſed over without any obſervation; yet ſurely there is ſomething wrong. Caſtelvetro had conjectured *ολιγοι μεν οι αυτης ποιηται*, which ſounds harſhly. We think Mr. Twining's correction, *ηδη δε σχηματα τινα αυτης εχȣσης* ʽΟΙΑ ΛΕΓΟΜΕΝ, ΟΙ *αυτης*, much more probable and ingenious.

P. 17. l. 5. *μετα λογȣ μιμησις*:—Mr. Tyrwhitt propoſes, with Goulſton, to throw out *μετα λογȣ*, and would read *μεχρι* ΜΟΝΟΝ ΤΟΥ (vel ΜΕΝ ΤΟΥ) ΜΕΤΡΩι *μιμησις ειναι*. Mr. Twining is for the rejection of *μετρȣ*, and would correct *μεχρι μονȣ* ΤΟΥ *μετα λογȣ*. Perhaps both the words may not improperly ſtand, only correcting *μον*ΟΝ ΜΕΤΡΩΙ.

P. 18. l. 11. *χωρις εκαςȣ*, &c. This celebrated definition Mr. T. has greatly amended, and has exhibited it with clearneſs and preciſion. We ſhall give it as printed in the text:

> '"Εςιν δ' τραγῳδία μίμησις πράξεως σπȣδαίας καὶ τελείας, μέγεθος ἐχȣσης· ἡδυσμένῳ λόγῳ, χωρὶς ἑκάςου τῶν εἰδῶν ἐν τοῖς μορίοις· δρώντων, καὶ ȣ̓ δι' ἀπαγγελίας· δι' ἐλέου καὶ φόβου περαίνουσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν.'

In his note, Mr. T. would prefer *εκαςῳ*. Mr. Winſtanley, however, had before fully pointed out the obvious oppoſition of *δρωντων* to *απαγγελιας*, and ſtrongly argued for the rejection of *αλλα*.—See his very accurate note. We by no means yet deem the paſſage perfectly reſtored.

Ibid. ult. The *παθηματων καθαρσιν* has exerciſed the ingenuity of all the commentators. Mr. Twining has, in our opinion, given the moſt juſt and beautiful interpretation of it. Mr. Tyrwhitt illuſtrates it by the ſame paſſage from the 8th book *de Repub.* and gives nearly the ſame explanation with Mr. Twining.

P. 19. l. 3. Mr. T. reads *μελος*, but argues for the total deletion of it. We prefer Victorius's reading *μετρον*, and think it correct: we have before (ſection 3.) *ρυθμῳ και μελει και μετρῳ. αρμονιαν* and *μελος* can ſurely only be repetitions.

P. 21. l. 4. *τȣτοις μεν οὖν ȣκ ὀλιγοι αυτῶν.* This corrupt paſſage is not noticed by Mr. T.

P. 23. l. 11. Mr. T. paſſes over in ſilence Heinſius' and Caſtelvetro's tranſpoſition, and prints *παραπλησιον γαρ εςι και επι της γραφικης* in the old order. We ſhould have adopted the tranſpoſition of the latter, and have inſerted the ſentence immediately after *συςασιν πραγματων*. It comes in much more aptly in that place, and forms a more appoſite and beautiful illuſtration.

P. 24. l. 7. Εςι δε ἦθος μεν κ. τ. λ.—Mr. T. has printed this definition with clear and correct punctuation, and well illuſtrates it by two paſſages from the rhetoric. The Abbé Batteux had given it in the ſame manner from a MS. in the Royal Library; and it is but juſtice to Mr. Winſtanley to ſay that he had clearly pointed out the ſenſe of it in his accurate note. See alſo Piccolomini's very exact tranſlation.

P. 30. l. 4. Mr. T. prints the old reading συνεςηΣΑΝ, and tranſlates with Goulſton *conſtiterunt*. Victorius reads αλλ᾽ α—του εςηΣΕΝ, and two of theſe MSS.—the Venice and the Leyden,—give συνεςησεν, and the Paris 2938 συνεςηΚΕν. συνεςησεν therefore has now MS. ſupport, nor have we any doubt of its being the right reading, put actively in the ſenſe of *he planned* or *conſtructed*. It is the word which Ariſtotle almoſt always uſes for this purpoſe. We however do not approve of αλλα, but would retain αλλ᾽ Ἁ, as anſwering accurately to απαντα ἰσα, and making a clear and complete ſenſe.

P. 34. l. 2. τῶν δε ἁπλῶν μυθων. Mr. T. conjectures αλλων.

Ibid. l. 8. δια τȣς ὑποκριτας: inſtead of ὑποκριτας, two or three of the MSS. have κριτας, for which reading our editor with much ingenuity contends. He argues for it from the conteſt in theſe tragic games being always between the poets, and not between the actors, whoſe names are never mentioned in ſcenic hiſtory as having gained the dramatic prize:—but there is reaſon to believe that the performers did likewiſe contend; and we know, from a paſſage in the rhetoric, of what conſequence they were, and how much they contributed to the ſucceſs of the piece,—εκει μειζον δυνανται των ποιητων οι ὑποκριται. Lib. 3. 1. We think it therefore probable that the poet might injure and weaken the regularity and unity of his fable, and might introduce theſe unconnected επεισοδια, to give the actors an opportunity of diſplaying their powers, rather than to accommodate himſelf to the taſte of the judges. We muſt allow, however, great plauſibility and acuteneſs to Mr. Tyrwhitt's interpretation.

P. 39. ult. ιδια δε τα απο της σκηνης—‘Subaudi, μελη.’ Mr. T. ſuppoſes Ariſtotle to mean thoſe odes which were allotted to the ὑποκριται, *the perſons of the drama*, in contradiſtinction to thoſe which were ſung by the chorus; and he illuſtrates his poſition by a paſſage from the Problems (Prob. 19. 15.); in which the Stagirite ſays that the ſongs of the actors,—the τα απο της σκηνης—are not reſtricted to the Antiſtrophic form of the choral odes. In the definition, however, which is given below, there is no notice taken of the words τα απο της σκηνης, but the κομμος is defined to be the joint lamentation of the chorus and the actors,—

κομμος δε, θρῆνος κοινος χορου και απο σκηνης. We are therefore, with Mr. Twining, for the omiſſion of τα απο τὴς σκηνης here, and think that it may have been brought from the definition.

P. 43. l. 2. ἁπλουν εἶναι μᾶλλον η διπλουν—' *modo poſuerat* τὴν σύνθεσιν τῆς καλλίστης τραγῳδίας *(fabulam ſc.)* μὴ ἁπλῆν, ἀλλὰ πεπλεγμένην: *quomodo igitur nunc concludit* τὸν καλῶς ἔχοντα μῦθον ἁπλοῦν εἶναι μᾶλλον, ἢ διπλοῦν? *In his conciliandis fruſtra laborant interpretes. Manifeſtum eſt enim vocem* ἁπλοῦς *in uno eodemque ſenſu utrobique accipi debere, de fabula ſimplici, ſecundum Ariſtotelis definitionem,* λέγω δὲ ἁπλῆν μὲν πρᾶξιν, ἧς γενομένης, ὥσπερ ὥρισται, συνεχοῦς καὶ μιᾶς, ἄνευ περιπετείας ἢ ἀναγνωρισμοῦ ἡ μετάβασις γίνεται. *Et æque manifeſtum eſt vocis* διπλοῦς *in hoc loco ſignificationem ex alterius ſenſu pendere, et illi* ἀντιστοιχεῖν: *ita ut ſi* μῦθος ἁπλοῦς *fabulam ſimplicem denotet,* μῦθος διπλοῦς *fabulam implexam* (τὸν πεπλεγμένον μῦθον) *denotare neceſſario intelligatur. Hoc vero ſic ſe habere etiam ex eo patet, quod Odyſſeæ fabula, quam in hoc ipſo capite* διπλῆν *vocat, inferius* πεπλεγμένη *dicitur, p.* 89. § 39. *Mihi igitur veriſimile videretur voces duas, perperam tranſpoſitas, ſic forte reponendas eſſe:* 'Ανάγκη ἄρα τὸν καλῶς ἔχοντα μῦθον διπλοῦν εἶναι μᾶλλον ἢ ἁπλοῦν.'

Now we take the ἁπλουν μυθον here to be entirely diſtinct from the ἁπλην συνθεσιν in the former ſection. The ἁπλην there evidently related to the conſtruction of the fable as being ανευ περιπετειας και αναγνωρισμου, but the απλουν μυθον refers to there being but a *ſingle* ſet of characters, and their fortunes ſimply changing εις ευτυχιαν εκ δυστυχιας, or the reverſe: nor is the διπλουν to be confounded with the πεπλεγμενην, for it means a double conſtruction, as having two ſets of characters, and ending in oppoſite events to each. The one, therefore, the ἁπλη συνθεσις, alludes to the περιπετεια of the fable, the other to the μεταβασις of the plot and characters. This is farther confirmed by the account of the double fable, which follows—δευτερα δ'——εστι συστασις, ἡ διπλῆν τε την συστασιν εχουσα, καθαπερ ἡ Οδυσσεια, και τελευτῶσα εξ εναντιας τοῖς βελτιοσι και χειροσι. Taken in this view, we do not ſee any neceſſity for either the alteration or the tranſpoſition propoſed by our learned critic. We alſo think that the ὥσπερ τινες φασι may well enough ſtand where it does.

P. 56. l. 1. ἡ τῆς κερκιδος φωνη Mr. T. ingeniouſly makes out to be the web which Philomela ſent to her ſiſter. We rather ſuppoſe it to allude to ſome ſound by which the diſcovery was made.

P. 57. l. 8. ὁ δε ὡς δι' εκεινου αναγνωριοῦντος. '*Tragœdiæ hujus an ulla alias extent veſtigia dubito. Argumentum igitur ejus curioſe nimis rimari vix operæ pretium foret. Quantum conjectura aſſequor, in ſcenam productus eſt aliquis, qui ſe vel Ulyſſem ipſum vel ab illo nuncium finxerit, et ad fidem verbis faciendam jactaverit ſe arcum Ulyſſis (qui ſcilicet in regiæ penetralibus, ab externis hominibus inviſitatus ſervabatur) cogniturum; ſpectatores autem jactationi huic mendaci quaſi veræ credentes, de agnitione proxime futura falſam præſumpſerunt opinionem.*

Ex ipſo quidem loco, uti hodie ſcribitur, neque hic nec nullus alius, opinor, commodus ſenſus elici poteſt. Velim igitur mutatione non magna reſcribere ΤΟ δ', ὡς ΔΗ ἐκείνου ἀναγνωριοῦντος διὰ τούτου, ἐποίησε παραλογισμόν. Hoc vero *(theatrum ſc.)* quaſi revera ſeipſum notum facturus eſſet per hoc *(arcus ſc. cognitionem)* falſam fecit concluſionem. ΤΟ *eſt ex MSS. Victor. Morel. et Med. tribus. Interpretationem autem quam dedi vocis* ἀναγνωριοῦντος *tuetur locus, qui præceſſit in hoc ipſo ſegmento, p.* 55. Ὀρέστης ἐν τῇ Ἰφιγενείᾳ ἀνεγνώρισε τὴν ἀδελφὴν ἀναγνωρισθεὶς ὑπ' ἐκείνης. *Ubi manifeſtum eſt verbum* ἀναγνωρίζειν, *quod vulgo* agnoſcere *ſignificat, ab Ariſtotele uſurpari pro* ſe notum facere.'

The correction of the το ſeems certain: as to the reſt, the exact meaning of the paſſage muſt ſtill, we fear, remain obſcured in the confuſion and corruption of the text. Indeed, the whole of this chapter relating to the diſcoveries is dreadfully mangled, and greatly wants the healing aſſiſtance of farther MSS.

[*To be concluded in the next Review.*]

ART. XIV. *Anecdotes of ſome diſtinguiſhed Perſons,* chiefly of the preſent and Two preceding Centuries. Adorned with Sculptures. 3 Vols. 8vo. 1l. 1s. Boards. Cadell jun. and Davies. 1795.

AMONG the numerous literary adventurers who have undertaken voyages of diſcovery, not to explore *new worlds*, but *old books*, the traveller before us ſeems to have been one of the moſt fortunate; and though, like other adventurers, he may have been ill rewarded in ſome regions and provinces for the labour of viſiting them, yet,—as he has not troubled the public with complaints of his diſappointments, but, like the bee, has given only the good which he has been able to extract,—thoſe who have neither leiſure nor opportunity for ſimilar voyages ſhould receive with gratitude the reſult of his excurſions, and ſhould do juſtice to the good taſte manifeſted in the ſelection and communication of the diſcoveries which he has made.

To quit metaphor:—we muſt inform our readers that the editor* of this curious and entertaining compilation, after a ſhort dedication to the Duke of Beaufort, in which nothing is ſaid either to degrade the giver or to intoxicate the receiver by exceſs of praiſe or adulation, candidly tells us that 'the greater part of theſe ANECDOTES has already appeared in *the European Magazine*:' but, in juſtice, the editor ſhould alſo have informed us that this periodical publication had been previouſly furniſhed *by himſelf* with what he has now reclaimed: Indeed, he ſeems to have made the proprietors of the European Magazine his bankers,—on whom, at any future time, he had a right to draw for the effects which he had lodged in their hands.

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* William Seward, Eſq.—as is generally known.

The firſt two volumes of this ſelection have reciprocally done honour to the editor and to the public taſte, by requiring a new edition in a very few months after their firſt appearance; and now we are preſented with a third volume, by no means inferior to its precurſors. At preſent, however, we ſhall only be able to furniſh our readers with an extract or two from the firſt volume (2d edition); reſerving to ourſelves the privilege of returning to this work as leiſure and ſpace ſhall ſerve, in order to give ſome farther account of this and the ſubſequent volumes.

We find, by collation, that the editor has judiciouſly thought it neceſſary, in the ſecond edition, to attend a little more to chronology in arranging his materials than in the firſt. References, therefore, to any parts of the work by pages, that ſhall equally ſerve both editions, are precluded: but, as there is in both impreſſions an index to the ſeveral articles at the end of each volume, we ſhall merely name the perſonages whoſe lives or peculiarities have furniſhed the anecdotes which we ſhall ſelect.

'Margaret, Queen of Navarre, ſiſter to Francis the Firſt, rode poſt from Paris to Madrid to ſee her brother, then a priſoner at Madrid. He uſed to call her always "*ſon ame*," "*ſa mignonne*;" and ſaid, that to her viſit he was indebted for his life. Out of gratitude he gave her in marriage to Henry D'Albret, King of Navarre, with a conſiderable portion. She wrote a little book in favour of the Proteſtant religion, called "*Le Miroir de l'Ame Pécbereſſe.*" It was condemned by the Sorbonne, and ſhe afterwards became a Catholic.

'Margaret, as a writer, is better known by a collection of novels, called "*Heptaméron*; *ou, Les Nouvelles de la Reine de Navarre,*" in 2 vols. 12mo. This book is eſteemed for the variety and extent of imagination diſplayed in it, but is reprehenſible for the freedom with which it is written.

'Margaret, like her brother, had the learned men and the wits of the time at her court. They gave her the name of "the Tenth Muſe," and uſed to addreſs their verſes to her under that title. Marot, the celebrated French poet of his time, was, like moſt other poets, prodigal and profuſe, and was much haraſſed by his creditors. She wrote to him theſe very elegant lines:

'Si ceux à qui devez (comme vous dites)
Vous connoiſſoient comme je vous connois,
Quitte ſeriez des dettes que vous fîtes,
Au temps paſſé, tant grandes que petites;
En leur payant un dizain toutefois,
Tel que le vôtr', qui vaut mieux mille fois,
Que l'argent dû par vous en conſcience:
Car eſtimer on peut l'argent au poids;

Mais on ne peut (& j'en donne ma voix)
Aſſez priſer votre belle ſcience *.'

'Many poets would be glad to be permitted to pay their creditors in the way ſuggeſted by the elegant Margaret, in paper money.'

The following reflection, by the celebrated Charles V., we have extracted from a number of other anecdotes here given relative to that ſtrange GENIUS:

'In his retirement at St. Juſte, the Emperor amuſed himſelf with making collections of clocks and watches, and in obſerving their different motions; and uſed to obſerve with a ſigh, how ill he had ſpent his time in endeavouring to make mankind think alike in religious matters, when he had never been able to make two watches go perfectly together.'

We have marked ſeveral other paſſages, which we wiſh to extract: but we find ourſelves obliged, by circumſtances that have occurred in the arrangement of the materials for the current month, to poſtpone them to our next Review.

[*To be continued.*]

ART. XV. *An Enquiry into what conſtitutes the Crime of* "*compaſſing and imagining the King's Death,*" according to the Statute of Ed. III. In a Letter to the Rev. ———. By a Barriſter at Law. 8vo. pp. 45. 1s. 6d. Cadell jun. and Davies. 1795.

It is the duty of legiſlators to deſcribe ſo accurately any crime, from the commiſſion of which they wiſh by ſevere puniſhments to deter the ſubject, that the tranſgreſſion of the law muſt neceſſarily appear to be wilful and deliberate, not the effect of accident or ignorance. This duty binds generally in every legiſlative act for inflicting pains and penalties, but moſt in acts reſpecting high treaſon, becauſe they might be made engines not merely to cruſh individuals, but alſo for deſtroying the rights and liberties of the whole community. When a man has the clear letter of the law before his eye, he knows whether or not his actions tranſgreſs it: but, when the law is left ſo far in the power of lawyers as that, by conſtruction, they may make it reach what the legiſlature does not appear to have had in contemplation when it was paſſed, it requires more ſagacity than falls to the lot of the generality of mankind, to aſcertain *à priori* what is or what is not forbidden by it.

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* If all who to your purſe appeal
Like me your poeſy ſhould feel,
Thoſe debts which now diſtract your mind
Would ſoon be paid of ev'ry kind,
By verſe which would each claim appeaſe,
And more than gold and ſilver pleaſe:
For money may in ſcales be weigh'd,
And its true worth to all convey'd;
But who has coin in cheſt or purſe
Of equal value with your verſe? REV.

Nothing can be more dangerous to the liberty of the ſubject than the doctrine, ſo cheriſhed by the lawyers, of *conſtructive treaſon*; it is calculated to make judges go beyond their conſtitutional function, which is *jus dicere*, and to trench on that of the legiſlature, which is *jus dare*; for, ſurely, to extend the proviſions of a law to a ſpecies of act not deſcribed in it, is not to expound but to make a law. This doctrine of conſtructive treaſon is very ably combated, and in our opinion moſt ſucceſsfully refuted, by the author of the letter before us; who ſtates very clearly and diſtinctly the difference of opinion that appeared on this ſubject, between the Attorney-general and Mr. Erſkine, at the trials of Meſſrs. Hardy, Tooke, &c.

'The counſel for the priſoners (ſays he,) contend, that the overt acts laid, or in other words, the actions alledged, muſt appear to have been performed with an *intention* of taking away the life of the King: on the other ſide it is maintained, that the law *preſumes* ſuch *intention*, if the actions "in the ordinary courſe of things may endanger the King's life."'

It is to be lamented that nothing tending to decide this important contraverſy is to be learned from the verdict. The jury, it is true, found the priſoners not guilty: but the public cannot know from the record whether the acquittal was pronounced on the ground that the facts were not proved to the ſatisfaction of the jurors; or that, although proved, they amounted not to high treaſon. The verdict, therefore, has left the queſtion of law preciſely where it was before; ſo that the uncertainty with reſpect to the nature of the crime of treaſon, which the ſtatute of Edward IIId was enacted to remove, ſtill remains in its full force. The preſent inquirer, in our opinion, triumphantly proves that the direct intention to take away the life of the king muſt, according to the ſtatute, be matter of direct proof, and not a mere inference of law.

'What (ſays he) are the words of the clauſe under our conſideration? "When a man doth compaſs or imagine the death of our Sovereign Lord the King, &c. he ſhall be adjudged a Traitor." What makes him a Traitor? The compaſſing, or contriving, the death of the King. In this the whole criminality is placed. Every one, ſays the Attorney General, "whoſe conduct *may* in the ordinary courſe of things endanger the King's life" commits this ſpecies of Treaſon; but rather ſhould he have ſaid, that no one, for whoſe conduct any other motive than a meditated attack upon the life of the Sovereign *may* be fairly aſſigned, ought to be convicted. In this view of it, the ſtatute is agreeable to the principle which pervades our penal code: the guilt is placed in the *malus animus*, and if any doubt ariſe with reſpect to *that*, the deciſion is always in favour of the priſoner. But to convict a man "of compaſſing and imagining the King's death" upon overt acts, which do not *neceſſarily prove* ſuch a deſign, is to be regarded in the ſame light, as to convict a man of murder upon evidence which amounts only to fraud.'

What more immediately gave birth to the famous act of the 25th Edw. III. was the following anecdote, thus briefly ſtated by our author; which, as a legal and hiſtorical curioſity, we extract:

"In the 21ſt of Ed. 3d. *rex coram rege*, Sir John Gerberge," ſays Sir M. Hale, from whom I have collected my facts, "was indicted for High Treaſon, for that he rode armed with his ſword drawn in his hand, *modo guerrino*, and aſſaulted and took *William de Botelisford*, and detained him till he paid 90l. and took away his horſe, &c." * Sir John, refuſing to plead, was not indeed convicted; but two of his companions ſuffered the fate of Traitors. In conſequence of this violent proceeding, a petition to the following effect, was in this ſame year preſented in Parliament by the Commons. "The ordinary Courts of Juſtice having aſſumed to themſelves the privilege of Parliament in deciding many caſes to be High Treaſon upon the general charge of incroaching upon the royal power, ſo that the accuſed have loſt the benefit of clergy, and *the Seigneurs, the advantages ariſing from forfeitures*; wherefore we pray, that what ſhall in future be an incroachment of royal power may be determined in this Parliament." It appears by the Parliament rolls that, in the 25th year of this ſame prince, there was another petition of the ſame nature from the Commons. Among other things it prays, in alluſion to *Gerberge*'s caſe, "that retaining a man till he hath made fine or ranſom for his deliverance may not in future be Treaſon, and that if, in ſuch caſe, or other like, before this time any juſtices have judged Treaſon, and for this cauſe the lands and tenements have come into the King's hands as forfeit; *the chief Lords of the fee ſhall have the eſcheats of the tenements holden of them*, &c." This petition, ſupported by a requeſt from the Lords, gave birth to the 25th of Ed. 3d, ſtat. 5, c. 2, commonly called the Statute of Treaſons. Gerberge's caſe ſupplied the Lords and Commons with the *immediate ground* of their application; but neither they, nor the King, were *greatly* affected by it in a *public* point of view. The ſtatute carefully protects the intereſt of the chief Lords of fees, but makes not the leaſt mention of the inſecurity of the people.'

Our author, undaunted by the authority of names, ventures to differ even from Lord Coke in his expoſition of this ſtatute; and we think that he makes that learned Lord appear to have the worſt ſide of the argument. He treats the queſtion not as a party man, but as a lawyer; diſcuſſing it in a way which ſhews that he is poſſeſſed of great legal knowlege, and deeply

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'* Vide Hale's Pleas of the Crown, vol. i. p. 80, &c.'

read in the works of the oldeſt and beſt-informed writers and commentators on the laws of England.

We will conclude our account of this work,—which, in the peruſal, gave us great pleaſure,—with ſome few judicious remarks terminating the author's diſcuſſion:

> ‘ Law ſhould be ſomething certain. It had better be too ſevere ſo that it be certain; than mild and undefined. In the one caſe, the danger is open, and may be avoided: in the other, it is covert, and no caution can be ſecurity againſt it. “ To denominate a government arbitrary, it is ſufficient, ſays Monteſquieu, that its laws on High Treaſon be indeterminate.”* You have ſeen that if we abide not ſtrictly by the *letter* of Edward's ſtatute, we are at large upon a boundleſs ocean, without chart or compaſs; or, in the ſtrong language of Sir M. Hale, we adopt a method of conſtruction, “ which knows no limits, or bounds, and runs as far as the invention of the accuſers, and the odiouſneſs and deteſtation of perſons accuſed will carry men.”† Mr. Attorney General and Mr. Windham might, like Treſilian,‡ upon a change of political circumſtances, fall victims to their own principle of interpretative Treaſon; no perſon would for a moment be ſafe: “ high ſighted tyranny might range on until each man drop by lottery.”’

MONTHLY CATALOGUE,

For JULY, 1795.

POLITICS, &c.

Art. 16. *A Letter to the Prince of Wales,* on a Second Application to Parliament to diſcharge Debts wantonly contracted ſince May 1787. The *tenth* Edition. 8vo. 2s. Owen. 1795.

SEVERITY *(extreme ſeverity!)* of reprehenſion, energy of admonition, and eloquence of expreſſion, are the general characteriſtics of this epiſtle.

On the peruſal of the firſt edition of this celebrated pamphlet, we wondered not at the common coffee-houſe queſtion, [on the *firſt appearance* of the Letter] “ Is JUNIUS come again?”

‘ * Spirit of Laws.’

‘ † Pleas of the Crown, vol. i. p. 86.’

‘ ‡ In the Parliament of the 10th of Richard the 2d, many Lords, and perſons of conſequence, obtained by *importunity* from the King, the grant of a commiſſion to the Archbiſhop of Canterbury, and others, for the reform of grievances. For their earneſt and ſucceſsful application they were pronounced by Treſilian, the Chief Juſtice, and many of the Judges, in anſwer to a queſtion propoſed by Richard, to deſerve the fate of traitors. During the ſame reign, nay but a few months afterwards, the Judges themſelves were, for this very extrajudicial declaration, convicted of treaſon; and Treſilian, the Chief Juſtice, hanged, drawn, and quartered. Vide Hale's Pleas of the Crown, vol. i. p. 84, &c.’

As to the ſubject and tendency of this bold production, it is of a nature ſo ſingular, that it does not ſeem altogether expedient for us to expatiate on its contents, in a Literary Journal.

A proſecution has been threatened. Whether it has been actually determined to take ſuch a meaſure, with the ſanction of PRUDENCE, we have not heard, on ſufficient authority: but the report of it has been treated with expreſſions of high diſdain by the incenſed author; who has manfully declared his reſolution to give in his name, when occaſion demands it, and thus laudably to ſtand forth in behalf of his publiſher.—For himſelf, he ſays, 'I will chearfully truſt my fortune, my liberty, and my reputation, to the verdict of an ENGLISH JURY!'

The preceding editions have been accompanied, reſpectively, by new *notes*, *prefaces*, and *poſtſcripts*. The price of the later editions has been raiſed, on account of the enlargements, to 2s.

Mr. Fox and Mr. Sheridan are treated with great ſeverity in this tract, on account of their parliamentary conduct with reſpect to the Prince's debts.

Art. 17. *Obſervations on a Letter to the Prince of Wales*, &c. 8vo. 1s. Griffiths. 1795.

The loyal volunteer, who here ſteps forwards to aid the cauſe of his Royal Highneſs, endeavours to repel the charges againſt the Prince by *extenuation*, and we hope that he is right in many of his ſuppoſitions: but ſtill they are only to be conſidered as ſuppoſitions and preſumptions; as apologetical probabilities rather than concluſive arguments. On the whole, our obſerver conſiders the famous LETTER on which he animadverts, as a party-effort, of the *democratic* caſt, 'to bring royalty itſelf into contempt with the public:'—'another arrow ſhot from the bow of ſlander at the crown, another endeavour to inflame the multitude, and another proof that the *cauſtics* which have lately been applied to treaſon and ſedition, have not been attended with ſucceſs.'

Theſe *Obſervations* have been aſcribed to Mr. Joſeph Moſer.

Art. 18. *Obſervations on the Situation of his Royal Highneſs the Prince of Wales.* By John Nicholls, Eſq. 8vo. 1s. Miller.

Mr. Nicholls, whom we ſuppoſe to be a gentleman of the law, ſets out with obſerving that the idea, that the debts of his Royal Highneſs are to be diſcharged by the nation, has unneceſſarily given national offence; becauſe the Prince is entitled to an exiſting fund of *his own*, ſufficient to the diſcharge of all his incumbrances. It is ſcarcely neceſſary to inform our readers that Mr. N. refers to the revenue of the Duchy of Cornwall.

Mr. N. argues the caſe in a manner which convinces us that he ſo clearly underſtands it, that we ſcruple not to recommend his pamphlet to the ſerious conſideration of the public.

Art. 19. *A Letter to Charles Grey, Eſq.* on his Parliamentary Conduct reſpecting his Royal Highneſs the Prince of Wales; on "a Letter to the Prince of Wales;" and likewiſe on the "Obſervations." 8vo. 1s. Croſby.

Much abuſe of Mr. Grey, and, in general, of the whole oppoſition party; not only on account of their late conduct in parliament reſpecting the debts of the Prince of Wales, but, as it ſhould ſeem, of their being in *oppoſition at all.*—On the other hand, the character and virtues of the royal Timon * are emblazoned with admiration in the moſt glowing colours. Even his *foibles*, whatever of that kind may have been attached to his conduct, are extenuated as 'Juvenile indiſcretions,' of the moſt excuſable and pardonable kind; and all who know the amiable qualities of the P—— will doubtleſs accept this as not an unreaſonable apology. The author expreſſes himſelf with animation: but, on the whole, he appears rather in the light of a virulent party-writer, than of a fair and ſkilful defender of the very important cauſe which he pleads; and *no cauſe* can reap any ſolid advantage from the intemperance of its advocate, however commendable his zeal, or powerful his exertions!—Whenever he mentions the gentlemen in oppoſition, he fails not to *ſtigmatize* them as '*reformers*;' a term which, with the literary partizans on the other ſide, is nearly ſynonimous with *anarchiſt*, or *anti-monarchiſt*:—as patriotiſm, freedom, and other words of ſimilar and heretofore of the moſt honourable import, are now uſed as the vehicles of reproach. To ſay that a man is a patriot is as bad as to call him ſwindler;—and to ſtyle him the friend of liberty is much the ſame as to pronounce him a traitor to his king!

Art. 20. *The Rights of the Nation and the Wrongs of the Prince*; as an Appendix to the "Letter to the Prince of Wales." 8vo. 1s. Debrett.

From the tranſcript of the title-page, our readers will inſtantly conclude that the writer of this contraverſial tract is hoſtile to the author of the *Letter to the Prince*; and they will not find themſelves miſtaken.: he is indeed hoſtile, to the utmoſt verge of party animoſity. 'The debts of the Prince,' ſays he, 'are manifeſtly made but a ſtalking horſe to inſult his dignity, to diſhonour and degrade his character and ſtation, and on the ruins of theſe outworks to ſtorm and deſtroy the monarchy and conſtitution.' Again—'He,' meaning the letter-writer, 'declaims with glowing and graceful *inuendos* on a mixed motive and double principle. He is againſt king, prince, and conſtitution, becauſe a terroriſt and a Painite; he is againſt the prince and Mr. Fox, &c. becauſe a Pittite. But whether he is only a pretended Painite, and a real Pittite, and a new ſpecies of alarmiſt, may ſeem a queſtion to ſome, if not doubtful to all: becauſe decidedly a miniſterial inſtrument, men conſider this as a work of duplicity.' Again,—'It is not merely the debts of the Prince; the reputation of royalty and monarchy are affected. It is not private honor, private juſtice, private credit, or a principle of private honeſty between man and man that are at ſtake, it is become a public queſtion to which monarchy turns, and turning, this terroriſt would make "tremble too."'

From theſe ſhort ſpecimens, the reader will infer what manner of man the preſent contraverſialiſt is,—and what are the general tenour and tendency of his publication.

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* The author compliments the P—— with this name.

Art. 21. *A Letter to the Houſe of Peers*, on the preſent bill depending in Parliament, relative to the Prince of Wales's Debts. By a Hanoverian. 8vo. 1s. Lee, Haymarket, &c.

This epiſtolary addreſs to the upper-houſe of parliament is not much leſs ſevere in argument, though ſofter in language, on the alledged indiſcretions of his Royal Highneſs, than the famous LETTER which ſtands foremoſt in the preſent ſeries of tracts on the ſubject of the Prince's debts. It is partly ſerious, and partly ironical, and is intended to perſuade the Houſe of Lords to reject the bill. It is not ill written, and will, no doubt, make an impreſſion on many minds; how far it excited the attention of the noble aſſembly, to whom it was addreſſed, is eaſily to be inferred from the ſubſequent determination of parliament.

Art. 22. *A Letter to the Lord Chancellor*, on the Caſe of his Royal Highneſs the Prince of Wales. 8vo. 1s. 6d. Becket.

This writer ſtrongly and totally diſapproves all the late arrangements of miniſtry and parliament, in reſpect to the Prince's revenue and debts. He contends, as does Mr. Nicholls, in his *Obſervations*, &c. (ſee Art. 18,) for the Prince's right to the diſpoſal of the revenues accruing to him, from the hour of his birth, from his principality of Wales and his Duchy of Cornwall;* alſo for the expediency of his applying that income to the diſcharge of his encumbrances. The author would, at the ſame time, allow his Royal Highneſs alſo the newly *increaſed* parliamentary appointment, or a *far greater* ſum; almoſt, as it ſhould ſeem, to any extent: ſuch enlargement being, in his eſtimation, *neceſſary* to ſupport the honour and dignity of the heir apparent, and to prevent future *applications* to parliament, *which* he conſiders as inevitable under the Prince's preſent reſtrictions; and ſuch enlargements, he farther inſiſts, are equally neceſſary to ſupport the honour, the dignity, and even the *intereſt* of the Nation.—The reader who is curious to ſee in what manner the author maintains this ſeemingly paradoxical doctrine, we refer to the pamphlet; in which are many remarks that merit the attention of 'Such nations as prefer a government founded on hereditary monarchy,—who muſt take it with all its imperfections, as a man takes his wife, for better and for worſe:' p. 53.

This tract is incorrectly and tediouſly written: for it abounds with verboſity and repetitions, which may try the reader's chriſtian patience;—and why not? If that virtue be never *exerciſed*, of what uſe is it?

Art. 23. *Thoughts on the Prince's Debts*. Third Edition; with a Preface, containing *an Anecdote*. 8vo. 1s. 6d. Debrett.

We noticed this pamphlet in our Rev. for May, p. 96, 7. The additional preface brings forwards an anecdote, (reſting on the aſſertion of the writer,) which honourably reſcues the P. from an impuputation thrown on him in a coffee-houſe, reſpecting a particular fact. The tale is not told with ſufficient ſimplicity; and, however true it may be, ſome little circumſtances and ornaments are introduced, which give it an air of improbability.

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* For the value of theſe revenues, ſee Rev. vol. lxxvi. p. 162; where we gave an account of *A candid Inquiry into the Caſe of the Prince of Wales*, which tract we ſuppoſe to have been the work of the preſent writer.

Art. 24. *A plain Statement of the Caſe relating to the Eſtabliſhment of the Prince of Wales.* 8vo. 1s. Longman, &c.

Contains various notable ſtrictures on the celebrated Letter to his Royal Highneſs; (ſee Art. 16.) and is written with fairneſs and a manly freedom from adulation, notwithſtanding the ſide which the writer has taken.

Art. 25. *Two Words of Counſel* and *one of Comfort*; addreſſed to his Royal Highneſs the Prince of Wales. 8vo. 1s. Maſon.

The Counſel that comes with Comfort in her train will ſeldom, if ever, fail of commanding due attention. The mind muſt be hardened indeed that will not liſten to *affectionate* advice, *reſpectfully* tendered; and ſuch is, with the utmoſt propriety, conveyed in the tract which we have juſt had the pleaſure of peruſing. The author, with great delicacy, yet in a manly tone of reproof, adverts to paſt *indiſcretions*; then expreſſes his cordial wiſh to conſign them to oblivion: and, laſtly, in the moſt perſuaſive and elegant language, invites the illuſtrious perſonage, whom he addreſſes, to the rich, delicious, and perpetual banquet of RATIONAL PLEASURE provided by VIRTUE, for the reward of that REFORM of which no Prince needs to be aſhamed, and of which no Man ever yet repented.

This admirable and well-written letter concludes with the following excellent admonition:

'It would not only be an idle, an uſeleſs, but alſo an inſulting flattery, to tell your Royal Highneſs that you ſtill poſſeſs the enthuſiaſtic affection of the people—That valuable poſſeſſion is at preſent ſuſpended.—But I have a word of comfort for you—it may be regained, and continue increaſing till it diſſolves in tears on your tomb—

Nec luſiſſe pudet, ſed non incidere ludum.

'You muſt throw off the ſlough of your paſt life, and come forth in another and better form than you have yet exhibited to the world. Let a calm and ſober luſtre decorate your retirement, and make it a ſtate of preparation to return with renovated dignity, amidſt applauſe and admiration, when you ſhall reſume the appropriate ſplendour of royalty. Give not the democratic ſpirits any further reaſon to conſider you as their colleague in degrading it. Repoſe on the boſom of your family; make your wife happy by kindneſs and affection. Chooſe your ſociety from among perſons of rank, of talents, and of virtue. Let genius, in whatever form it may appear, be favoured with your regard: cultivate benevolence, practiſe decorum; and no longer forget the duties of religion. Let not a too long familiarity with the misfortunes and horrors of France make you inattentive to them, and the cauſes which have produced them. Recollect, Sir, that there was a revolution in the ſentiments, manners, and moral opinions of the French people, which prepared the way for their deſtruction. In the political tranſactions of your country, avoid all parties, and adhere to the throne on which, I implore the great Diſpoſer of all events,

that

that you may one day reign, a benign, a virtuous, and a patriot king. —It depends upon yourſelf, Sir; and the awful alternative is before you, whether the moſt free, enlightened, and happy people in the world, ſhall conſider your birth as a curſe or a bleſſing.'

Art. 26. *Reflections on Monopolies and the Dearneſs of Proviſions*; with Hints to prevent them. By Philanthropos. 8vo. 3d. Wilkie.

The monopolies here cenſured are thoſe of corn, of land, and of wool. The firſt is conſidered as a growing evil; and the evil conſequences of the others are briefly but very emphatically pointed out, in order to evince their enormity, and to give us the important hint that ſuch meaſures, if purſued to exceſs, will naturally produce conſequences ſimilar to thoſe which have been ſo recently and fatally experienced by our neighbours on the continent.—' Things,' ſays the writer, ' ſeem to be haſtening to a criſis, and God only knows how they will terminate!'

Art. 27. *An Addreſs to the Electors of Southwark*, on their late Petition to Parliament, the Conduct of their Repreſentatives, the State of the Britiſh Nation, and their Duty under the preſent Circumſtances. By an Elector. 8vo. 6d. Smith, Portugal-Street.

The voice of diſcontent,—deploring the melancholy conſequences of the war, the hardſhips of the times, and the little regard paid by the repreſentatives of the people to the inſtructions of their conſtituents. In concluſion, the electors of Southwark are exhorted to aſſert their right of aſſociating, in order to meet and communicate on the circumſtances of their ſituation, whatever they be; and it is hinted to them that, if the public-houſes are to be ſhut againſt them, they ought, regardleſs of ' miniſterial wrath,' to ' open their own houſes' for the reception of ' political ſocieties.' This advice reminds us of the reſolution of the mice, at a political conſultation, to have a bell tied to the cat's neck; by which means, notice would be given of the approach of their grand enemy: " Right," ſaid an old ſagacious mouſe, " but which of us will venture to *tie the bell?*"—If the diſpoſition of parliament and of the chief magiſtrate, with reſpect to the continuance of the war, be ſuch as is here hinted, what perſon in trade, or dependent on commercial connexions, will hazard the conſequences of making his houſe the receptacle of a political ſociety? eſpecially in times of ſuch public alarm, and fearful apprehenſion, as this country has lately experienced!

Art. 28. *Plans for increaſing the Naval Force of Great Britain*, by rendering the Service a more deſirable Object to Officers and Seamen, &c. &c. By Richard Clarke, M.D. Surgeon in the Royal Navy. 8vo. pp. 38. 1s. 6d. Richardſon, &c. 1795.

Dr. Clarke's ſuggeſtions appear to merit the conſideration of the miniſter, and of the Admiralty Board. His firſt object is the preſent rank of *Maſter and Commander*, the ſeveral inconveniencies attending which diſtinction from a *Poſt Captain* he points out, and which he would remedy by incorporating the two ranks; making a Captain rank as Major for the firſt three years, as Lieutenant-Colonel for the ſecond three years, and then as Colonel.—The ſecond object is the propriety of introducing into the navy the rank of Second Lieutenants—as in the Marines; in order to prevent the riſk that a young man at preſent incurs, after having ſerved his time and paſſed his examination as Midſhipman, of not being employed as Lieutenant.—The third plan propoſed by Dr. C. reſpects the Maſter's Mates; and he would have experienced men in the merchant's ſervice encouraged, by ſufficient wages, to enter the navy as Maſter's Mates, and to riſe to become Maſters:—due examinations having paſſed each time at the Trinity Houſe.

The laſt ſubject here diſcuſſed is the mode of inducing able ſeamen to enter voluntarily into the navy; and the principal objection to ſerving in the navy, as ſuppoſed by Dr. C. to operate among ſailors, being the frequency and the readineſs with which corporal puniſhment is inflicted in ſhips of war, he propoſes that puniſhment ſhould only be impoſed by the judgment of a ſtated number of officers; and he ſuggeſts ſome regulations reſpecting diſrating and turning before the maſt. Some other leſs material alterations are propoſed, and much good ſenſe and reaſoning ſupport the author's ideas; of which we have given only a brief outline.

ART. 29. *A Letter to the Right Hon. William Pitt*, on the Uſe of Hair Powder, &c. By John Donaldſon, Eſq. 8vo. 6d. Cadell jun. and Davies.

Among other notable particulars contained in this curious pamphlet, we have the following eſtimate of the injury done to this country, by our faſhionable method of ornamenting the outſide of the human head:

'I ſaw by the newſpapers that you, (Mr. Pitt,) had ſtated the number of hair-dreſſers in this kingdom to be 50,000; ſuppoſe each of thoſe uſed only one pound of flour a day, on an average, which amounts to 18,250,000 in one year, or 5,314,284 quartern loaves at the uſual allowance of 3½ pounds of flour for a quartern loaf; and ſuppoſe only four times this quantity of flour uſed by thoſe who dreſs their own hair, and others who are not profeſſed hair-dreſſers, will make 21,256,936 quartern loaves. Thoſe three numbers being added, amount in all to 30,571,226 quartern loaves, at 9 pence each, which is one farthing under the preſent aſſize, and amounts to one million one hundred and forty-ſix thouſand, four hundred and twenty-one pounds, Britiſh money.'

Great as this ſum may appear, our author adds that he believes it is far ſhort of the real quantity and value of wheat and flour conſumed in making ſtarch and hair powder; and, in his *appendix*, he ſays that he has reaſon to believe that he has not ſtated above half the real quantity expended; for that 'inſtead of 30 he ſhould have ſaid 60 millions of quartern loaves; the amount of which is two millions two hundred and ninety-two thouſand pounds Britiſh money, *thrown away* within the laſt twelve months; and may be conſidered as one of the chief cauſes of the high price of bread.'—Hence, we ſee, nothing can be more apparent than the expediency and propriety of the tax on this article of luxury.

Mr. D.'s enmity to hair-powder does not ſtop here; he alſo conſiders the uſe of it as injurious to health; and his reaſons for entertaining this opinion ſeem worthy of the attention of thoſe who are ſo much attached to this ſpecies of finery. He likewiſe regards it as *ſinful:* but, for a farther idea of the nature, force, and variety of his obſervations, we muſt refer to his pamphlet.

Art. 30. *A Letter to the Deputy Manager of a Theatre Royal, London;* on his lately acquired Notoriety in contriving and arranging the Hair Powder Act; with a further Expoſition of the ſaid Act, &c. 8vo. 1s. Allen and Weſt, &c.

From this tract, we gather that the perſon meant in the title was the inventor* of this new poll-tax; a tax to which the author here ſtarts a variety of objections, ſome of them ſeeming to be rather intended in joke than in "ſober ſadneſs." Among theſe objections, like Peter Pindar, but not quite ſo merrily, he ſtates the vexations that were likely to ariſe from the ſwarms of ſpies and informers which the act would naturally produce: but we do not hear that any of thoſe troubleſome vermin are yet hatched.

Art. 31. *Facts for the Conſideration of the Public at large,* on the high Price of Meat; ſhewing the real Cauſe of the ſame. 8vo. 6d. Rivingtons.

This pamphlet is intended as an anſwer to the Cutting-Butcher's Appeal, (ſee Rev. May, p. 97.) and comes from a meeting of the *wholeſale* butchers. It brings forwards 'Facts,' to retort on the former the charges of monopoly, &c. brought againſt the latter, and attributes the ſcarcity to the ſeaſon: which repreſentation is ſupported by comparative ſtatements for the years 1794 and 1795. It is not for us to decide in the diſpute.

Art. 32 *The Crying Frauds of the London Markets:* proving their deadly Influence on the Two great Pillars of Life, Bread and Porter. By the Author of the Cutting Butcher's Appeal. 8vo. 6d. Symonds.

This writer now attacks the management of our tradeſmen, farmers, &c. in reſpect to the articles of bread, porter, fiſh, butter, &c. under all of which heads, he points out much impolicy and knavery, adding *preventive hints.* He writes with great ſpirit and animation; and, in all probability, though his repreſentations may be exaggerated, many of his remarks deſerve attention. To *inquiry* we are always friends.

AFFAIRS OF FRANCE.

Art. 33. *Intereſting Letters on the French Revolution,* extracted from the celebrated works of Mr. Malouet, Member of the Conſtituent Aſſembly of 1789: tranſlated from the French by William

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* The author conſiders this extraneous exertion of the dramatic gentleman's talents as pregnant with *danger* to himſelf, by expoſing him to the reſentment of the public; and, accordingly, he adviſes the ingenious contriver of this (in his opinion) obnoxious mode of recruiting the revenues of the ſtate, to decline his preſent profeſſion; leſt the thouſand pounds which he received, as a reward for his invention, ſhould prove to be a very inadequate compenſation for the loſs which he may, conſequently, experience in the diminution of the ſmiles of his friends, as a public performer.—On this account, we imagine, he is in no danger.

Clarke, late Profeſſor of the Engliſh Language and Belles Lettres in the College of Alais, Languedoc. 8vo. pp. 120. 3s. Debrett, &c. 1795.

Mr. C. tells us that theſe letters and extracts are tranſlated from the 3d volume of the *Opinions* of M. Malouet, a collection of which was publiſhed in France in 1792. The name of M. Malouet, (who, if we miſtake not, was a naval officer in the ſervice of the crown of France,) ought certainly to be dear to every enemy to arbitrary power, and every friend to rational liberty. This gentleman, when a member of the Conſtituent Aſſembly, contended ſo zealouſly for the neceſſity of limiting the royal authority, that he was every where repreſented by the ſupporters of the old government as a daring and dangerous innovator; while, by thoſe who would leave to the King only the ſhadow of power, he was deſcribed as a ſlave to old prejudices, hoſtile to the revolution, and ſold to the court. From the letters before us, it appears that M. Malouet was not what either of theſe two oppoſite parties ſtated him to be, but that he ſteered a middle courſe between them, and was on principle a friend to the eſtabliſhment of a conſtitution in eſſence the ſame as ours. To ſuch a conſtitution he conſidered monarchy abſolutely neceſſary, not merely as an executive power, but as a balance or counterpoiſe to the other powers of the ſtate; and conſequently he thought it impolitic that the monarch ſhould have no other than negative means of defence—a ſuſpenſive veto.

'What, (ſays he,) is the eſſential attribute of royalty? The only attribute which diſtinguiſhes it from other magiſtracies is that *independent power*, inherent in the King's perſon, by which he not only refuſes to aſſent to, or ſanctions, any act of the legiſlative body, but even prorogues or diſſolves an aſſembly, whoſe violent enterprizes tend to ſubvert the conſtitution. Now the King being ſtripped of this authority by your *conſtitutional charter*, what other power have you left him in its place for the defence of his prerogative and independence? It is eaſy to prove that you have left him none. For the ſuſpenſive veto is a privilege which he can ſeldom or never employ for the maintenance of an authority, againſt which all the other magiſtracies are combined by the very nature of their inſtitution, and by the ſtrength which they receive from popular opinion,' &c. &c.

The fate of the French monarchy, and of the conſtitution itſelf of which that monarchy made a part, ſhews that M. Malouet did not reaſon on ſlight grounds. It may indeed be ſaid that it was the monarch himſelf who deſtroyed the monarchy, by endeavouring to free himſelf from what he conſidered as fetters on his authority, but which the majority of the Conſtituent Aſſembly thought, or ſeemed to think, wholeſome reſtraints, abſolutely neceſſary to the preſervation of the rights which the people had aſſerted. On the other hand, it may be obſerved that the plain declaration lately made in the Convention by Boiſſy d'Anglas, when he preſented the new conſtitution, comes ſtrongly in aid of M Malouet's opinion that, placed as monarchy was by the Conſtituent Aſſembly, it could not poſſibly defend itſelf, but muſt neceſſarily fall. Boiſſy d'Anglas's words were—" On the 14th of July, the PEOPLE gained a great victory. The Con-

STITUENT ASSEMBLY SECONDED their efforts, but did not dare to-finiſh its labour by PROCLAIMING the REPUBLIC. It condemned the PEOPLE to demoliſh with *eclat* a throne, which, if left to itſelf, MUST HAVE FALLEN." Hence it would ſeem, if Boiſſy d'Anglas can be ſuppoſed to know any thing of the matter, that the limitations of the power of the monarchy, as enacted by the firſt aſſembly, were *intended* ultimately to effect its complete deſtruction.

M. Malouet's definition of liberty is very conciſe—'It conſiſts, (ſays he,) in the free exerciſe of all the legal rights which a well-ordered ſociety ſecures to every one of its members.' He then proceeds to make the following judicious remarks:

'It is not, therefore, this or that form of government which conſtitutes true liberty; no, it is the wiſdom of its meaſures, and the equity of its principles. A popular government may be cruel and tyrannical; a monarchical government may be free and lenient.

'Honeſty is the firſt requiſite to conſtitute a free citizen; where there is no probity, there is no virtue, no true patriotiſm. If probity had preſided in your aſſembly, your revolution would have been without reproach. Your miſfortunes, your crimes, your anarchy, your miſery, are the inevitable reſult of your immorality.

'The man who is animated by the love of doing good, knows no other ſervitude or reſtraint than what is impoſed on him by the relative duties of his ſtation. In theſe duties alone, he finds all the ties which unite him to the intereſt of his fellow-creatures, and all the legal means of contributing to their happineſs. Such a man, no doubt, wiſhes for the liberty of his country; that is, for a government ſubjected to immutable principles, and equitable laws, which no authority can infringe.

'Such were, in the beginning of this revolution, the ſentiments and wiſhes of many good citizens, whom I ſhall never confound with the infamous agitators of trouble and anarchy, who have uſurped for themſelves and their agents the excluſive title of patriots, while they have branded, as enemies of the public weal, all thoſe who were able to oppoſe reaſon to their audacious attempts, or juſtice to their inequity and crimes.'

In theſe letters, we find an anecdote of the celebrated Mirabeau; which, as it is not generally known in England, we will extract:

'I had never any perſonal acquaintance with Mr. De Mirabeau, and his private character had given me the greateſt averſion to form with him any connections whatever. It happened that we were in oppoſition to each other from the very firſt opening of the aſſembly. I was therefore ſurpriſed when Mr. du Roverai informed me, in the name of Mr. de Mirabeau, that the latter deſired earneſtly to have a conference with me. I accepted an appointment, and we met at Mr. du Roverai's. This was towards the latter end of May, 1789. I conſidered Mirabeau as one of the moſt dangerous innovators; but was much aſtoniſhed at the manner in which he began the conference. "I wiſhed earneſtly, ſaid he, to converſe with you, ſir, becauſe I have perceived in you a true friend to liberty, notwithſtanding your ſentiments of moderation. I am perhaps more alarmed than you at the general fermentation in the minds of the people, and the terrible evils of which it may be productive. I am not cowardly [*baſe*] enough to ſell myſelf to deſpotiſm! I wiſh for a free, but monarchical conſtitution. I would, by no means, overturn the throne; but if prudent and timely meaſures are not taken, I ſee, in our aſſembly, ſo much inexperience and exaggeration, ſo much reſentment and inconſiderate reſiſtance among the two firſt orders, that we have every reaſon to dread the moſt horrible commotions. I have the greateſt confidence in your probity, ſir, you are intimate with Mr. Necker, and Mr. Montmorin; you muſt know what they wiſh, and whether they have not already formed a plan: if their plan is reaſonable it ſhall have my warmeſt ſuffrage."

'This declaration made a very conſiderable impreſſion on my mind; I believed it ſincere, becauſe it appeared reaſonable. Mirabeau had great good ſenſe, and never wiſhed to do miſchief for the ſake of miſchief. He has proved, in the diſcuſſion of many important queſtions, that his opinions were really monarchical. I therefore received this explanation with a certain confidence. I told him frankly I was of his opinion, that I was convinced of the neceſſity of forming the plan of a conſtitution which might anſwer the expectation, and ſatisfy the reaſonable wiſhes of the nation; but, that I was ignorant whether the miniſtry had yet formed any plan, though I doubted the contrary, and was as much alarmed by their ſeeming uncertainty and heſitation, as I was at the overheated and exaggerated ideas of many of my colleagues. Well, ſaid he, will you propoſe [*to*] them a conference with me?

'To this I conſented, and went to relate our converſation to Mr. Necker, and Mr. de Montmorin. They both ſeemed to feel the greateſt repugnance to enter into a correſpondence with Mirabeau; arguing his immorality, his character, and the danger of truſting to his ſincerity. I endeavoured to overcome theſe objections, by obſerving that a man of ſuch abilities, who diſcovered honeſt intentions, who, notwithſtanding his immorality, did not, as yet, appear to be engaged in any party, and who would give an immenſe preponderance to whatever ſide he might embrace, who, far from being ſuſceptible of bribery, had expreſſed himſelf in ſuch a manner as proved that delicacy and precaution would be neceſſary in making him any propoſals; ſuch a man, I obſerved, merited at leaſt to be fairly heard. It was agreed upon that Mr. Necker ſhould receive him next day, which he did in conſequence. Mirabeau expected to be conſulted and entruſted with the communication of their plan, (which probably did not exiſt). On the other hand, Mr. Necker had pre-reſolved to be entirely paſſive, and hear only what Mirabeau had to ſay. Their conference was therefore very dry, and of ſhort duration.

'I ſhall not make them a ſecond viſit, ſaid he to me, in entering the aſſembly, but I'll let them hear from me by and by. Unhappily for his country, he did not fail to keep his word.'

On this paſſage, the tranſlator has the following note:

'Mirabeau, though factious from motives of ambition, had too much genius and depth of political knowledge not to be interiorly [*inwardly*] attached to the principles of monarchy and royal authority. He was perfectly convinced in his own mind that no other form of government whatever is ſo well adapted to the happineſs and proſperity of a great empire.

We may ſee from this letter, that he was eagerly deſirous of ſupporting, the Court party; but when his propoſals were rejected, he became one of the moſt dangerous demagogues of the revolution. Perceiving, however, that the delirium of democracy was hurrying the ſtate to the very brink of deſtruction, he was generous enough to ſtifle his paſſion of reſentment, and, conquering his inſatiable thirſt of popular applauſe, he became one of the moſt zealous partizans of royalty. As, in the year 1790, he had acquired an immenſe empire over the minds of the people, his intereſt and ſuffrage were no longer rejected by the Court. He began to think ſeriouſly of re-eſtabliſhing the royal authority, of checking the torrent of licentiouſneſs, and of procuring to his country a free and reaſonable conſtitution.

'Scarce had he conceived this elevated plan, ſcarce had he formed the reſolution of making an open and ſolemn declaration of his political principles, when death put an end to his inglorious career.

'Mr. Malouet, in the ſecond volume of his *Opinions*, ſeems to regret the premature death of a man whom he had never eſteemed, but who was willing and capable of repairing a part of the evils which he had brought on his unhappy country.'

Diſmiſſing now all farther account of the original work, we will ſay in praiſe of the tranſlator that he has, in general, done great juſtice to his author; and that he appears to us to be far ſuperior to the common tribe of tranſlators in England, whoſe pretenſions to a knowlege of the French language are as great as their real knowlege of it is ſlender. There are ſome inſtances, however, in which we find Mr. Clarke tripping: in the 4th letter, p. 51, he makes Mirabeau ſay—"I am not *cowardly* enough to ſell myſelf to deſpotiſm." We preſume that in the original the words were "Je ne ſuis pas aſſez *lache*," &c.: now in this place the word *lache* means *baſe*, not cowardly. In another place, he ſays—'What can be the object of this ſtrange and dangerous innovation, which ſeems to throw us back into the ages of *barbarity*?' We muſt ſay that we do not like this word barbarity: in its common acceptation it carries with it the idea of actual cruelty: we are inclined to think that M. Malouet's meaning would have been better conveyed by the word *barbariſm*; which, though, ſtrictly ſpeaking, it may be underſtood to mean cruelty, gives alſo the idea of a ſtate of ſimple, rude, and uncultivated manners, that may neverthelеſs be accompanied with great humanity and hoſpitality.

The tranſlator, in his introduction, gives a ſummary account of the French revolution, interſperſed with judicious remarks.

Art. 34. *Plan of a Conſtitution* FOR THE FRENCH REPUBLIC, by THE COMMISSION, &c. Faithfully tranſlated from the original French. 8vo. 1s. Symonds.

To this very important ſtate paper, a preface is given by the editor, from which the following obſervations are extracted:

'The diſorders and cruelties that have attended this revolution, ſo important to mankind, have diſguſted many of its firſt friends, and given occaſion to its enemies to load it with reproach and calumny—but all theſe ſhould have conſidered that perfection is not the lot of human nature, and that in a great and mighty ſtruggle like the preſent, where twenty-five millions of men are as it were emerging from the darkneſs of night into all the ſplendor of day, they could not be expected all at once to ſettle themſelves in that perfect order which humanity muſt wiſh to be eſtabliſhed—the cauſes that had a tendency to prevent their riſing up majeſtically with all the dignity of a free and great nation, were many—private animoſities—reſentment for paſt injuries—an endeavour on the part of the privileged orders to recover the advantages they had loſt—the ſcope afforded to the ambitious to diſplay their talents—and the natural deſire of ſuch men to become leaders—the jealouſy of the ſurrounding governments, who beheld with trembling the mighty Coloſſus that was about to rear itſelf in France—all contributed to prevent the effulgent charms of liberty, from cheering the drooping ſouls of long oppreſſed Frenchmen, with their irradiating beams. Riot and diſorder took place of ſlavery and oppreſſion, and where liberty ought to have been looked for, only licentiouſneſs was found. Still, however, the main body of the people were pure—the armies participated not in the crimes that diſhonoured France; they were only committed by a few who envied the felicity of their country, and the French nation reſembled a fine human figure, upon whom the momentary ebullition of the blood had cauſed ſome blotches, which, when removed by time and temperate remedies, left the body in a ſtate of ſoundneſs and beauty, uninjured by the caſualty, and more vigorous by having got rid of its acrid humours.

'They have now formed a conſtitution, a faithful tranſlation of which is here preſented to the examination of the Engliſh reader. It is moſt devoutly to be wiſhed that it may be the means of reſtoring Frenchmen to that freedom which is the undoubted right of all nations, and that it may alſo have a tendency to put a period to a war, than which none recorded in the annals of the world, has ever been more bloody and deſtructive to the parties proſecuting it.—When the hiſtoric page ſhall detail to poſterity the ravages cauſed by it, let the reader be of what party he may, he will not fail to commiſerate the deplorable condition of theſe fertile countries which have been made the theatre of the war, nor be able to with-hold the tribute of a tear to the tombs of thoſe brave men who have fallen in ſuch unexampled numbers in this conteſt, which may perhaps ultimately decide whether man in a ſtate of ſociety ſhall be a SLAVE or a FREEMAN.'

The PLAN is introduced by the following ſhort, ſimple, but dignified exordium: intended, perhaps, in ſome degree, to do away the reproach of atheiſm:

"The French people proclaim, IN THE PRESENCE OF THE SUPREME BEING, the following declaration of the RIGHTS OF MAN, and of a CITIZEN."

For particulars of the Declaration we muſt refer to the publication itſelf, at length: ſo elaborate and ſo complicated a work not being capable of abridgment.

EDUCATION.

Art. 35. *Rural Walks*; in Dialogues. Intended for the Uſe of young Perſons. By Charlotte Smith. 2 Vols. 12mo. 5s. Boards. Cadell jun. and Davies. 1795.

We cannot, perhaps, give a more fair and juſt view of this pleaſing performance than by a few extracts from the lady's own preface:

‘ So numerous are the books which have been written for the uſe of children and young perſons, within a very few years, that, on the great duties of life, nothing can, perhaps, be added, which is either new, or which can be addreſſed to them in any new form. In this little work, therefore, I have confined myſelf rather to what are called *les petites morales*. To repreſs diſcontent; to inculcate the neceſſity of ſubmitting cheerfully to ſuch ſituations as fortune may throw them into; to check that flippancy of remark, ſo frequently diſguſting in girls of twelve or thirteen; and to correct the errors that young people often fall into in converſation, as well as to give them a taſte for the pure pleaſures of retirement, and the ſublime beauties of nature, has been my intention. In the very little time that the inceſſant neceſſity of writing for the ſupport of my family allows me to beſtow on the education of a girl between twelve and thirteen, I have found, notwithſtanding the number of excellent books, that ſomething of this kind was ſtill wanting: I wiſhed to unite the intereſt of the novel with the inſtruction of the ſchool-book, by throwing the latter into the form of dialogue, mingled with narrative, and by giving ſome degree of character to the group. To do this, however, I have found it leſs eaſy than I imagined.’—

‘ In cloſing each of the following ſhort dialogues with little lines of poetry, I have endeavoured to ſelect pieces likely to encourage a taſte for ſimple compoſition; and if I have indulged the vanity or the fondneſs of an author, by inſerting two or three of my own, I have done ſo rather to gratify ſome young friends, than becauſe I ſuppoſe them better than others. A copy of verſes in the ſecond volume is the production of a beloved and regretted friend, which I was glad of an opportunity to reſcue from the injury they had received by mutilated copies in manuſcript.’

The ſtory of Eupheme at the concluſion of the work might ſurely have admitted, as it merited, a larger ſcope. In a few inſtances, we have obſerved a word or phraſe which, if employed in converſation, would be thought to wear the appearance of affectation. We are alſo in ſome doubt whether the freedom with which certain *ſuppoſed* living characters are introduced, though in a degree requiſite for the remarks that follow, may not tend to encourage that licentiouſneſs in cenſuring the conduct of others, which both the young and the old are apt too eaſily to indulge. We can, however, on the whole, with great ſatisfaction, recommend theſe volumes to the favourable attention of the public, as being entertaining and generally inſtructive.

MATHEMATICS, &c.

Art. 36. *The Method of finding the Longitude at Sea by Time-keepers:* To which are added Tables of Equations to equal Altitudes, more extenſive and accurate than any hitherto publiſhed. By William Wales, F. R. S. and Maſter of the Royal Mathematical School in Chriſt's Hoſpital. 8vo. pp. 127. 2s. 6d. Wingrave.

The two principal methods of finding longitude at ſea, for theſe laſt thirty years, promoted by the munificence of this country,—namely, thoſe by lunar diſtances and by time-keepers,—have each their peculiar advantages. The former, always ſure and independant, already attains, by the help of improved aſtronomical theory, to a very conſiderable degree of preciſion:—but it requires nice obſervations and ſome laborious calculations, which, notwithſtanding the aſſiſtance of the Nautical Almanac, provided by the enlightened zeal of the preſent aſtronomer royal, may deter many navigators from practiſing the lunar method. The application of time-keepers or chronometers to the diſcovery of longitude is moſt ready, and demands not more ſkill than the captains of trading veſſels are preſumed to poſſeſs. Unfortunately, theſe machines, from their extreme delicacy, are liable to numerous accidents and derangements, which forbid the cautious obſerver to repoſe entire confidence in their indications. The chronometer ought, therefore, to be regarded only as the ſecondary method of finding longitude, and as beneficial chiefly by affording the ſimple means of filling up chaſms in the lunar obſervations. Precluding the diſturbance which may ariſe from variable treatment, anomalies in the motion of that machine muſt proceed from changes in the temperature and ſtate of the air, which will neceſſarily alter the friction of the wheels and the force of the ſprings; and, ſince the atmoſphere paſſes into different conditions uſually by gradations, the chronometer will ſuffer periodical accelerations and retardations, though the duration, the quantity, and the alteration of theſe are ſubject to much variety. To aſcertain the rate of going is, therefore, the eſſential point, and is what conſtitutes the only difficulty, (ſmall as it is,) in uſing time-keepers. This determination ought to be made repeatedly and at ſhort intervals; becauſe theſe machines will ſeldom maintain an uniform progreſſion for any length of time. An oppoſite doctrine, however, has been induſtriouſly propagated by the friends of Mr. Mudge. The unhappy diſpute occaſioned by his time-keepers gave riſe to various doubts and ſuſpicions with regard to finding the rate of going, countenanced, too, by the authority of the Committee of the Houſe of Commons, which advanced the immediate intereſt of the artiſt, but really tend to bring thoſe valuable machines into general diſcredit.

To remove the ſtigma ſo unjuſtly fixed on the chronometer, and to direct ordinary navigators in the beſt mode of applying it, are the objects propoſed by Mr. Wales in the tract before us. He has thus rendered an undoubted ſervice to the public: for the performance is eaſy, luminous, practical, and popular; the definitions are perſpicuous, the precepts clear and circumſtantial, and the examples appoſite and copious.—Mr. Wales likewiſe explains ſuch parts of practical aſtronomy as are applicable to his main deſign. He deſcribes the portable tranſit inſtrument, lately adopted, with much benefit, by ſome of the captains in the Eaſt India Company's ſervice, for the purpoſe of examining their watches in India previouſly to their return home; he details its ſeveral adjuſtments; and he gives directions for the mode of obſerving with it. Equal altitudes of the ſun afford another method of aſcertaining the motion of a chronometer. With that view, our author has added Tables of Equations to equal altitudes, to correct the ſmall errors proceeding from the variation of the ſun's declination during the interval between the two correſponding obſervations. Theſe tables were computed by the author, chiefly to amuſe the many dreary hours which he paſſed on the coaſt of Hudſon's Bay in 1768 and 1769, and were publiſhed in the Nautical Almanac for the year 1773. Their form is now improved; and the ſeparate computations of the boys at Chriſt's Hoſpital, under his direction, have confirmed their accuracy.—An engraving for illuſtration is annexed to this uſeful pamphlet.

HISTORY.

Art. 37. *An Epitome of Hiſtory:* or, a conciſe View of the moſt important Revolutions and Events, which are recorded in the Hiſtories of the principal Empires, Kingdoms, States, and Republics, now ſubſiſting in the World: Alſo their Forms of Government; accompanied with ſhort Accounts of the different Religions. In Two Volumes. By John Payne. Vol. II. 8vo. pp. 536. 7s. Boards. Johnſon. 1795.

The nature of Mr. Payne's undertaking, and our ideas of its merit, were ſufficiently explained in our account of the firſt volume of the work: ſee New Series, vol. xiv. p. 353. We have now only to add that this ſecond volume bears equal marks of induſtry and fidelity, and contains a great variety of curious matter compiled from the writings of late travellers in the Eaſt, reſpecting the hiſtory and preſent ſtate of the Oriental nations, as well as a tolerable abſtract of the hiſtory of America. The work, in which much information is brought within a narrow compaſs, will be very acceptable to thoſe who wiſh to gain uſeful knowlege at an eaſy rate.

POETRY, &c.

Art. 38. *The War Elegies of Tyrtæus imitated:* and addreſſed to the People of Great Britain. With ſome Obſervations on the Life and Poems of Tyrtæus. By Henry James Pye. 8vo. 1s. 6d. Cadell jun. and Davies. 1795.

The poems of Tyrtæus were firſt printed in 1532, *apud Froben.* in a collection, and were firſt edited apart at Bremen in 1764 by Klotzius. The French poſſeſs a tranſlation by Sivry, the Engliſh by Polwhele[*], and the Germans by Weiſſe; from all which the original war-ſongs are amply known. They are here modernized, and adapted to the circumſtances of the preſent war; and, as many ideas occur in them which are fitted to excite martial emotions in every age and clime, it may be expected that they will not wholly be inoperative, even in circumſtances ſo ſingularly unfavourable to the poet, as the preſent combination of ſeven nations againſt one to coerce its moſt obvious rights. The verſification is very ſmooth: but the long-drawn elegiac quatrain has ſurely been injudiciouſly preferred to Gray's more animating

> " Ere the ruddy ſun be ſet,
>   Pikes muſt ſhiver, javelins ſing,
> Blade with clattering buckler meet,
>   Hauberk craſh, and helmet ring."

The ſecond elegy, which abounds with traits peculiar to Greek manners, has naturally ſuffered moſt abridgment in the transfuſion. We ſhall exemplify the ſtyle of theſe imitations by three ſtanzas from the third:

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[*] Alſo an anonymous one. See Rev. vol. xxvi. p. 57.

'You well have prov'd each dread extreme of war,
Have felt the ruthleſs god's terrific ire,
When you have chaced the timid foe afar,
Or * " meaſur'd back your ground in faint retire."

'Ye know how few of thoſe who bravely ſtand
A living bulwark to the croud behind,
And face with dauntleſs breaſts the adverſe band,
Have e'er in honor's field their breath reſign'd.

'But words are weak to paint the foul diſgrace,
The ſcenes of horrid carnage that await
The trembling ſteps of that unmanly race
Who fly inglorious from the field of fate.'

The remarks on the life and poems of Tyrtæus require no particular notice.

Art. 39. *The Siege of Meaux:* a Tragedy in Three Acts; as acted at the Theatre Royal, Covent Garden. By Henry James Pye. 8vo. 1s. 6d. Nicol. 1794.

Thoſe who beſt underſtand the theory of art are often the leaſt ſucceſsful in applying its rules to practice. Some alluſions, which would now paſs for ungenerous, may have ſecured to this tragedy a favourable hearing in a paroxyſm of national bigotry: but its poetic merit will not obtain for it a permanent favour from auditors of judgment. The fable is this:—Meaux is beſieged by a revolted peaſantry. Matilda, daughter to the Governor, is beloved by Douglas, a ſoldier of fortune, whoſe paſſion ſhe returns; by Dubois, a factious citizen; and by St. Pol, a nobleman; who, after having been rejected by Matilda, joins with Dubois to admit the peaſantry into the town, and forcibly takes poſſeſſion of her and her lover. Dubois wreſts them from St. Pol, and threatens to execute Douglas, if Matilda will not gratify his wiſhes. While ſhe is refuſing him, St. Pol has betrayed his new friends, has found and admitted ſome Engliſh ſoldiers, (who liberate Douglas and Matilda,) kills Dubois, and then dies of his wounds.

P. 49. The ſimile occurs:

And *ſwifter* than the driving *rack* is forc'd
Before the raging ſtorm, I fly, &c.

If the ingenious writer inquires among ſea-faring people, he will find that the ſuperior ſtratum of clouds is called *the rack*, and that the inferior ſtratum of clouds is called *the ſcud*; now, as the latter neceſſarily appears to move with the greater rapidity of the two, it would be more natural to talk of the *ſlowneſs* than of the *ſwiftneſs* of the rack.

The firſt ſcene of the third act is a favourable ſpecimen of the ſtyle:

'*Enter Duke and Ducheſs of Orleans, and Attendants.*

'*Duch.* Undone, undone, my lov'd my loſt Matilda;
What doſt thou ſuffer now?—perhaps beyond
What even my fears can picture.—

'* *King John.*'

' *Duke.* Do not thus
Give way to uſeleſs ſorrow.
' *Duch.* That's the ſting
That tortures me—I know my tears are uſeleſs—
I know they flow in vain—I know they cannot
Reſtore my murder'd child.
' *Duke* Recall your firmneſs—
Bear up againſt the conflict—am not I
A parent too?
' *Duch.* You are—you are a father—
You cannot feel the agonizing pangs
That tear a mother's breaſt.—A thouſand cares,
A thouſand tender offices, which, trifling
In wiſdom's eye—touch every finer ſpring
Of fondneſs and of love, crowd on my memory,
Once my ſoul's deareſt joy, now its deſpair,
And fill my breaſt with woe unutterable.—
Thoſe arms which oft around my neck were thrown
In playful tenderneſs, are gall'd by chains;
That breaſt, the ſoft abode of filial kindneſs,
Now pours, perhaps, the guſhing tide of life.—
Yet you're a parent.—Had I been a man,
I would have ruſh'd on ſwords and pointed ſpears—
This boſom ſhould have ſtream'd one bleeding wound
Ere thus abandon her.—
' *Duke.* O dry thoſe tears—
What could I do—hemm'd in by warring thouſands,
Compell'd by duty to conſult the ſafety
Of thoſe given to my charge,—to guard thee too.
' *Duch* Periſh ſuch duty! periſh too my ſafety!
Can I ſurvive my daughter's death, or, worſe,
Her foul diſhonour—for this public duty,
'Tis a fine word ambition has invented
To cheat mankind, to ſkreen its ſelfiſh views
Beneath the ſpecious maſk of patriot zeal,
And blunt the feelings of humanity.
But he whoſe ſtubborn breaſt is ſteel'd againſt
The ſocial charities of love and friendſhip,
Whatever knaves pretend, or fools believe,
Can never love his country.
' *Duke* Peace, and hear me.
' *Duch.* I will not, cannot.——
O, I am deaf to every ſound but ſorrow's!—
Matilda! O my child! my bleeding daughter!' [*Exit.*'

Art. 40. *Poems:* containing the Retroſpect, Odes, Elegies, Sonnets, &c. By Robert Lovell and Robert Southey, of Baliol College, Oxford. 8vo. pp. 131. 3s. 6d. ſewed. Dilly. 1795.

It has frequently been ſaid that in England the age of poetry is paſt. Unfounded as we hope and believe this aſſertion to be, yet it muſt be allowed that good poems are of ſlow and difficult birth; and that the poets of the preſent æra are much too eaſily ſatisfied, with verſes that may more properly be called the effuſions of haſte than the productions of a mind ſelect in its ſubjects, fertile in imagination, and mature in judgment. A trifling aptneſs for alliteration, a prettyneſs of phraſe, a ſmooth verſification, and a correct liſt of rhymes, are the general characteriſtics of our preſent poets. There are, however, exceptions: but they are few.

Of theſe faults, and ſome others, the preſent poems are too frequently guilty. We particularly object to a certain woe-begone and debilitating affectation of fine feeling. We are conſcious of perhaps a culpable degree of regret at thus exerciſing our duty, becauſe the poems bear internal evidence of the virtuous *intentions* of the authors: but a propenſity to bewail inſtead of to remedy misfortune has too long been ſuppoſed the teſt of ſuperiority of mind, and of uncommon delicacy of ſentiment; and, both as critics and moraliſts, we think ourſelves bound to combat the error, and to endeavour to turn the tide in favour of fortitude: to which men in general have been ſo little accuſtomed that, in their admiration, whenever they have met with it, even when exerciſed for vicious purpoſes, they have called it heroiſm. We are the more deſirous of producing that effect, and the more encouraged to attempt it, in the preſent inſtance, becauſe we are perſuaded that the defects of theſe poems are much more to be attributed to the youth and immaturity of the writers than to any want of poetic genius. We muſt in juſtice add that the vice of deſpondency is the moſt prevalent in the verſes of Mr. S. and that Mr. L. more frequently diſtinguiſhes which and what are the true ſources of happineſs. Of this the VIIth, VIIIth, and Xth, ſonnets are ſtrong proofs. The XIIIth, indeed, which is likewiſe by Mr. L., has more poetry than truth: it teaches that it is rather delightful for human beings to ſaunter in the fields, and to be very ſad, than to be actively engaged in removing the cauſe of ſorrow. We hope that this maukiſh and pernicious doctrine will ſoon not have a ſingle advocate. The XIth ſonnet, by Mr. S., has, we think, as much *poetic* merit as any poem in the book: this therefore we ſhall cite:

‘SONNET XI.

‘TO THE FIRE.

‘My friendly fire, thou blazeſt clear and bright,
  Nor ſmoke nor aſhes ſoil thy grateful flame;
Thy temperate ſplendor cheers the gloom of night,
  Thy genial heat enlivens *the* chill'd flame.
I love to *muſe me* o'er the evening hearth,
  I love *to pauſe in meditation's ſway*;
And, whilſt each object gives reflection birth,
  Mark thy briſk riſe, and ſee thy ſlow decay:
And I would wiſh, like thee, to ſhine ſerene;
  Like thee, within mine influence all to cheer;
And wiſh at laſt in life's declining ſcene,
  As I had beam'd as bright, to fade as clear:
So might my children ponder o'er my ſhrine,
And o'er my aſhes muſe, as I will muſe o'er thine.'

Of this ſhort poem it may be remarked that, in the beginning, the thought or ſubject is pleaſingly opened; that the fourth verſe is in-harmonious; that the fifth is ſomewhat affected, in the phraſe 'to muſe me;' that the ſixth has the laſt mentioned fault in a much greater degree; that in the ſeventh we ſhould read *while*, becauſe more muſical than whilſt,—and *my*, to avoid affectation and cacophony, inſtead of mine; and that, with theſe exceptions, the ſonnet has no mean degree of poetic merit.

MEDICAL.

Art. 41. *Tranſactions of the Royal Humane Society*, from 1774 to 1784: with an Appendix of Miſcellaneous Obſervations on Suſpended Animation, to the year 1794. Alſo Engravings, &c. &c. By William Hawes, M. D. &c. &c. Vol. I. 8vo. pp. 635. 10s. 6d. half-bound. Dilly. 1795.

We have already had occaſion to give our opinion of ſome of the publications of this Society; and we have lamented that their purpoſe ſeems not to have been ſo much to augment medical knowlege, and to promote the public good by a ſober ſtatement of facts, as to give exaggerated diſplays of the merits of individuals. The preſent very heterogeneous collection of caſes, letters, poems, liſts of perſons and books, ſcraps of medical theory, &c. &c. will not, we apprehend, ſerve to raiſe the character of theſe *Tranſactions*. The nauſeating repetition of ſtrained adulation, reciprocal compliment, and affected ſentiment, dreſſed in florid language, and marked out with ſtaring capitals, cannot indeed but be offenſive to every reader of taſte and good ſenſe. We honour the principle on which the Society was founded, and are perſuaded that it has been the occaſion of much benefit (though by no means ſo much as is here aſſumed for it); yet we cannot but highly diſapprove of the parading manner in which all its public affairs are conducted. We know, from too many examples, how apt the philanthropical ſchemes of the age are to run into puff and private intereſt. The inſtitution in queſtion is ſo truly reſpectable in its deſign, that it ought not to be ſuffered to incur a like diſcredit.

Art. 42. *Oratio Anniverſaria in Theatro Collegii Regalis Medicorum Londinenſis, ex Harveii Inſtituto, habita a* Joanne Latham, M. D. *Socio: die Octobris decimo octavo, feſto Sancti Lucæ Evangeliſtæ*, A. D. 1795. 8vo. 2s. 6d. Boards. Longman.

We have more than once taken occaſion to commend the London College of Phyſicians for not ſuffering, like ſome other learned bodies, their antient inſtitutions to become uſeleſs; and we have with pleaſure obſerved their anniverſary lectures of different kinds giving birth to publications, which have not been unworthy of the improved ſtate of medical ſcience in this and other countries. From an annual oration on a given topic, however, and that topic a narrow circle of panegyric, what can be expected, except in the rare concurrence of enlarged and uncommon learning with original genius? The natural product of ſuch a periodical taſk can be nothing better than a few idle pages of turgid and puerile rhetoric, running the round of partial and overſtrained applauſe, affected dignity, and trite ſentiment.

It would be doing no ſervice to the preſent performer, to lay before the public eye any ſpecimens of the manner in which he has acquitted

quitted himſelf of the impoſed office; for, we preſume, the taſte and learning exhibited in a Latin ſtyle patched with the moſt common poetical ſhreds would not, at the preſent day, rank very highly; any more than the liberality and enlargement of mind diſplayed in a lofty panegyric on the conſtitution of the College, at the expence of thoſe who are not quite ſo well ſatisfied with *things as they are*, as the writer himſelf.

Art. 43. *A Letter to the Officers of the Army under Orders for, or that may hereafter be ſent to, the Weſt Indies*, on the Means of preſerving Health, and preventing that fatal Diſeaſe, the Yellow Fever. By Stewart Henderſon, Surgeon of his Majeſty's 40th Regiment of Foot, and many years a Surgeon in the Royal Navy. 8vo. 6d. Stockdale. 1795.

This ſhort addreſs contains uſeful advice, on a ſubject of great importance, but nothing that will be deemed very new by well-informed practitioners.

THEOLOGY, &c.

Art. 44. *Obſervations on ſome important Points in Divinity:* chiefly thoſe in controverſy between the Arminians and Calviniſts. Intended as an Antidote againſt the pernicious Tenets of Antinomians and Neceſſitarians. Extracted from an Author of the laſt Century, by Ely Bates, Eſq. 12mo. pp. 190. 2s. 6d. ſewed. Law.

With that latitude with which aphoriſms are commonly to be underſtood, the ſaying of Alphonſus king of Arragon, which the editor of theſe Obſervations quotes in his own vindication, may be admitted as true;—"Of the innumerable things in life, which are made objects of men's deſires and purſuits, all are baubles, except old wood to burn, old wine to drink, old friends to converſe with, and old books to read." Yet, as neither wood, nor wine, nor a friend, is neceſſarily good becauſe it is *old*, ſo neither is it true that every old book is ſo good as to deſerve republiſhing. We think it very doubtful whether the *anonymous* treatiſes, of which Mr. Bates has taken the trouble to publiſh abridgments, will much contribute towards ſettling the contraverſy between the Arminians and the Calviniſts; for, notwithſtanding all the pains which the editor has taken to correct the irregularities of compoſition, and the incumbrance of ſchool-learning, they are ſtill heavy and verboſe tracts, little adapted to the taſte of the preſent times, and, perhaps, as little fitted to ſettle the queſtions in diſpute.

Art. 45. *The Chriſtian Doctrine of Juſtification by Faith, not deſtructive of the Principles of Natural Virtue:* being an Eſſay, by the Rev. William Deaſon, B. A. of Trinity College, Cambridge. Small 4to. 1s. Richardſon. 1794.

This tract obtained the annual Norriſian prize.—Why ſhould the phraſe *Natural virtue* be leſs pleaſing than that of *Natural religion?* —Yet there ſeems in the former ſomething repugnant to the general train of thinking on this ſubject, as a point of *philoſophy:* perhaps it reminds us of the harſh ſentence heretofore pronounced on heathen virtues, when they were denominated *ſplendida peccata*. However this may be, it would ſurely prove an inſuperable objection to any ſcheme that claimed a divine authority, if it really oppoſed and deſtroyed morality and virtue. The Chriſtian revelation recommends itſelf as having a celeſtial origin by this criterion, becauſe it promotes all truth and goodneſs, and repreſents them as eſſentially neceſſary to the happineſs of man. We may therefore be certain that the *faith*, of which it ſo frequently ſpeaks, ſo far from oppoſing this object, muſt have it in view. A contrary account, we may conclude, muſt ariſe from a miſtaken view of the drift and tendency of the ſacred writings, or from a miſapplication of particular paſſages. The treatiſe before us vindicates Chriſtianity from any ſuch charge. It preſents the reader with ſeveral pertinent and uſeful obſervations: yet the pamphlet, we think, might have been improved: we have not peruſed it with all that ſatisfaction which we could wiſh: ſometimes there ſeemed to be too much ſaid about and about what are called hereſy and orthodoxy,—rather tending to confuſe than to enlighten the reader. We fully agree with the author 'that Chriſtianity, which requires faith unto ſalvation of every convert, alſo requires virtue.'

MISCELLANEOUS.

Art. 46. *Poems and Miſcellaneous Pieces:* By Sarah Spence. Small 8vo. pp. 130. 4s. 6d. Boards. Johnſon. 1795.

Theſe Poems appear to have been publiſhed under circumſtances which entitle them to a candid reception. From ſeveral intimations in the preface and the poems, we gather that Mrs. Spence has met with great domeſtic diſappointments; and, though we are wholly unacquainted with her ſtory, we cannot ſuppoſe her to be otherwiſe than a proper object of generous attention from the public, when we obſerve that a reſpectable liſt of ſubſcribers is prefixed to the volume, and that a gentleman of ſuch diſtinguiſhed merit as Mr. Capell Lofft has ſo far taken her under his patronage, as to addreſs her in verſes highly encomiaſtic both of her writings and her character. As to the poems themſelves, though we do not perceive that they are ſtamped with marks of uncommon genius, they poſſeſs the merit of juſt ſentiments and harmonious verſification. They turn chiefly, but not entirely, on ſubjects of a moral or religious kind. The proſe pieces are too ſhort and unimportant to merit our particular notice.

Art. 47. *Amuſement Hall;* or an Eaſy Introduction to the Attainment of Uſeful Knowledge. By a Lady. 12mo. pp. 141. 2s. Chapman. 1794.

Theſe *dialogues* may be ranked among the ſucceſsful attempts which have lately been made to unite amuſement with inſtruction. Real facts and fictitious ſtories are alternately interwoven, and are related in a neat and eaſy ſtyle, very well ſuited to the comprehenſion of children. Such works anſwer the double purpoſe of impreſſing good ſentiments on young minds, and exciting in them a deſire of uſeful knowlege.

FAST-SERMONS, *Feb.* 25, *continued.*

Art. 48.—Delivered in the Cathedral Church of Peterborough, on the Faſt-day, Feb. 25, 1795. By Peter Peckard, D. D. Dean of Peterborough. 4th Edit. 8vo. 6d. Payne, &c.

In developing the guilt and fatal conſequences of national iniquity, (the general theme of faſt ſermons,) this truly venerable preacher takes notice of the abſurdity and wickedneſs of war; and, on this ſubject, his views are rather ſingular, compared with the uſual ſtrain of ſermons on ſimilar occaſions; for he conſiders war as nothing better than a ſyſtem of murder; obſerving, in a note, p. 11. that '*from* the enumeration of the unjuſtifiable Cauſes of war, it will be very difficult to name a war which has for its origin a juſtifiable Cauſe.'—There is another ſpecies of national enormity and cruelty, againſt which the worthy and pious Dean of Peterborough inveighs at greater length, viz. the SLAVE-TRADE. Againſt this abomination he has aimed the greateſt part of his preſent diſcourſe;—which breathes throughout the genuine ſpirit of Chriſtian philanthropy and univerſal benevolence. This odious commerce, which the Dean alſo conſiders as a ſpecies of *murder*, has long been the ſubject of Dr. P.'s ardent cenſure, and utter condemnation: See his ſermon before the Univerſity of Cambridge, Jan. 30, 1784, M. Rev. vol. lxx. p. 486, and his Diſcourſe at the ſame Seminary, M. Rev. vol. lxxviii. p. 270.

Art. 49. *National Calamities the Conſequence of National Guilt:* preached at the Pariſh Church of Chertſey, in Surrey. By the Rev. E. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 4to. 1s. Rivingtons, &c.

Mr. Whitaker pleads the cauſe of a general reformation among us, with energy, pathos, and judgment; keeping directly to this one great and highly important point through the whole courſe of his ſermon, without deviating into political invective, or party declamation. He has, indeed, given to the public a very reſpectable compoſition.

Art. 50. *A Sermon for the Faſt,* &c. By the Rev. John Johnſon, M. A. Rector of Great Parndon, in Eſſex; and Vicar of North Mims, Herts. To which is annexed, an *Addreſs to the Diſſenters.* 4to. 1s. Rivingtons.

Mr. Johnſon's diſcourſe is of a more political caſt than that of Mr. Whitaker. He enlarges, greatly, on the preſumption of the common people, who ſcruple not to cenſure, with unreſtrained freedom, meaſures of government, concerning which they have not the capacity to judge; and the conſequences of this preſumption may be 'fatal to the honour, the power, and the repoſe of our country.' On the whole, he wiſhes that 'the lower order of politicians' would leave 'the whole management of public affairs in the undiſturbed poſſeſſion of thoſe who are more able, and not leſs willing, to turn them to the beſt account, to ſubmit with religious fortitude and reſignation to unavoidable and unexpected evils, to cultivate, with unceaſing anxiety, domeſtic peace; and to be alive to the duty of defending the land againſt the inſolence of foreign invaſion.' This doctrine of implicit faith in the powers that be is unqueſtionably a doctrine of peace, and is ſo far of good tendency that, wherever it prevails, no government, either limited by laws, or abandoned to deſpotiſm, can have much to fear from the diſcontents of the people.

In his *Addreſs to the Diſſenters*, Mr. J. in no unfriendly terms, exhorts them to diſavow the violent democratic ſentiments which have lately prevailed in the publications of ſome diſtinguiſhed writers of their denomination, and to unite in charity with their Chriſtian brethren of the eſtabliſhment, 'in a bond of mutual defence, againſt the danger with which all governments, and all religions, are at this time threatened.'—Moderate and conſiderate men, of all parties, will ſurely agree to this.

Other SINGLE SERMONS.

Art. 51. *The Sinner encouraged to Repentance:* preached at the Opening of the Chapel of the New Houſe of Correction for the County of Middleſex, Sept. 28, 1794. Before the Chairman of the Seſſions and a Committee of Magiſtrates; and publiſhed at their Requeſt. With a prefatory Addreſs to Magiſtrates in general, and to the Magiſtrates of the County of Middleſex in particular. By Samuel Glaſſe, D.D. F.R.S. Chaplain in Ordinary to his Majeſty, and one of his Majeſty's Juſtices of the Peace for the ſaid County. 8vo. 1s. Rivingtons. 1794.

Dr. Glaſſe appears in this publication in two capacities, and in both acquits himſelf with great propriety and dignity. As a preacher, he gives humane and pious advice to the priſoners, expreſſed in language well ſuited to ſuch an audience: as a magiſtrate, he lays before the Committee of Magiſtracy for Middleſex ſome judicious ſuggeſtions, on the ſubject of the proviſion to be made for priſoners at the expiration of the time of their impriſonment.

Art. 52. *Obedience to God, rather than Men:* preached at Taunton, Feb. 22, 1795; being the Sunday before the late Faſt-day. By Thomas Broadhurſt, Miniſter of a Congregation of Proteſtant Diſſenters in Taunton. 8vo. 1s. Johnſon, &c.

This author diſapproves war,—the appointment of faſt-days by authority,—all human preſcription of religious opinion in a Chriſtian country,—and all interference of the civil magiſtrate between man and his Creator;—and he gives us this diſcourſe as an expoſition and defence of his principles. Thoſe who would undertake to convince him of his error will poſſibly find it a work of ſome difficulty. The text is, "We ought to obey God rather than men," Acts, v. 29.

CORRESPONDENCE.

*** The letter ſigned "The Author and Editor" &c. relates to a matter in which we cannot interfere: neither is that ſignature any ſanction to the aſſertions of the writer.

† The communication of A. Z. is,—in the language of the Houſe of Commons—"ordered to lie on the table."

††† In the laſt Review, p. 218. l. 4. *in the Greek*, join συγ to καταβαινομεν, and for εν νικωντος read τω-νικωντος.

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THE
MONTHLY REVIEW,
For AUGUST, 1795.

Art. I. *Inquiries into the Origin and Progreſs of the Science of Heraldry in England,* with explanatory Obſervations on armorial Enſigns. By James Dallaway, A. M. of Trinity College, Oxford, and Fellow of the Society of Antiquaries. 4to. pp. 540. 2l. 2s. Boards. White. 1793.

A MORE inauſpicious period than the preſent could not, perhaps, have been choſen for the publication of a work of this kind, when the ſubject, on which the author has diſplayed ſo much ſkill and laborious inveſtigation, is laughed to ſcorn in the country in which it was formerly moſt honoured; when the contempt with which it is treated by the French ſeems to be ſpreading like an infection to other nations; and when the fate that awaits heralds, heraldry, and armorial bearings, depends on the event of a war which will decide whether blazonry ſhall continue to bear its creſted head aloft, or be conſigned to oblivion as unworthy of an enlightened age; like a rattle which pleaſes and amuſes a child, but which, when grown to manhood, he would bluſh to uſe, and throws contemptuouſly away.

We would not entirely concur with thoſe who repreſent heraldry as noxious to ſociety, nor even as uſeleſs; we not only think it harmleſs, but are of opinion that it has had its uſe, that hiſtory and many of the arts have been greatly indebted to it, and that it has often been found extremely ſerviceable to perſons claiming eſtates by deſcent, when the title depended, as it always does when the individual claims as heir at law, on the pedigree. Heraldry, in a word, not only has been but muſt continue to be of great uſe in England, as long as the law ſhall recognize the principle that the eſtate of a ſubject ſhall not go to the crown, except in caſe of forfeiture by treaſon, &c. while there is in being a ſingle individual of the *blood* of the laſt poſſeſſor. In this light, the college of arms appears to be an inſtitution that could not be aboliſhed without injury to the public; and therefore, on this ground, we ſhould be as forward to ſupport and maintain heraldry, as we would be ready to pronounce it diſgraceful to a thinking and enlightened age, if it were to be retained only as food for vanity: but, without venturing to hazard even a conjecture about what may be its fate after the termination of the preſent conflict in Europe, let us proceed to examine in what manner Mr. Dallaway has purſued his inquiries.

In his introduction, he honours heraldry with the name of *ſcience*; and he maintains that, from its general uſage, its infinitely various diſcriminations, and the claſſical ſpecification of its differences, its claim to that honour is well founded, or ſyſtem is not the ground-work of ſcience. We will not diſpute the baſis on which Mr. D. founds the pretenſions of heraldry to be claſſed with the ſciences; it has created a world of its own, it has peopled it with beings of its own creation, and has eſtabliſhed order and regularity through the whole. Syſtem and method are every where viſible in the government which it has inſtituted; and therefore it may lay claim to the denomination of a ſcience.

Every nation and every profeſſion ſeems to take a pride in tracing its origin to antiquity: is this weakneſs, or is it virtue? It is not our province to anſwer the queſtion; we are not now philoſophizing, but merely endeavouring to follow an author in a wide inveſtigation, in which we find arguments built ſometimes on facts, and ſometimes on vague conjecture. Heraldry is not behind any art or ſcience in its pretenſions to an eſtabliſhment in the earlieſt ages of the world; and undoubtedly ſomething like it is to be diſcovered in the oldeſt accounts of man after he entered into a ſtate of ſociety:—but as a *ſcience*, we believe, it was unknown to the *antients*; and were Ariſtotle now to reviſit the earth, and to find heraldry claſſed under that head, he would examine it as totally unknown to the age in which he lived. In this opinion we differ not from Mr. D. for he ſeems to allow that the invention belongs to the Germans: ' but, (ſays he,)

' The ſplendid aid that heraldry receives from the art of blazonry, is unqueſtionably the property of the French alone. Theirs are the arrangement and combination of tinctures and metals, the variety of figures effected by geometrical poſitions of lines, the attitudes of animals, and the groteſque and almoſt inexplicable delineation of monſters. Whether it be as early as the *Merovingian* * kings, whoſe race became extinct in the perſon of Childeric the Third, in 754, or not till the cloſe of the ninth and the commencement of the tenth centuries, who ſhall determine? The faireſt conjecture ſeems to be that the tournaments held with ſuch magnificence towards the end of the tenth century under the auſpices of Hugh Capet, were introductory of the more general uſage and aſſumption of arms. The pageantry neceſſary to attract notice, and to command the admiration of every rank in theſe military feats, together with the magnificent accoutrements and the ſumptuous apparel of the combatants, were circumſtances which firſt occaſioned armorial devices to be no longer ſimply uſed as unornamented badges of diſtinction, but to be embelliſhed with the moſt ſplendid art, thoſe rude times could employ.'

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* Q. Why not Merovæan? Merovingian is a ſervile imitation of the French.

Mr. D. incurs ſome hazard in fixing the preciſe period of Childeric's death, by which event the race of Merovæus became extinct; that prince was forced into obſcurity, when he was compelled to embrace a monaſtic life; his wrongs and all remembrance of him were buried with him in his cloyſter; and policy would not ſuffer thoſe who were once his ſubjects to pay their court ſo ill to the uſurper of his throne, as to notify the day of his releaſe from his ſufferings by any pompous memorial. He was *civilly* dead when he was ſhorn a monk; that civil death was ſufficient to bar his return to royalty, and therefore ſatisfied thoſe who had driven him from power: this event happened in 750, and put an end to the *reign* of the line of Merovæus. Whether the *race* of that monarch remained unextinguiſhed for *preciſely* four years more is a queſtion about which hiſtorians are not agreed: but the generally received opinion is that the depoſed prince died in 752, not in 754: the date of his *civil* death was all that it was material for them to aſcertain; that of his *natural* one was of little importance to Pepin, who from the year 751 was in the peaceable poſſeſſion of Childeric's throne, and was univerſally recognized king of France. Mr. D. falls into a great error when he calls this cloyſtered king Childeric the *third*, as there never were more than *two* monarchs of that name who reigned over that kingdom, and of them he was the *ſecond*.

Another remark very naturally occurs here, viz. that the country by which heraldry was firſt reduced to a ſyſtem, and moſt honoured, was alſo the firſt to pull it down, and to treat it with every ſpecies of ignominy; and that, as its ſplendor began under Hugh Capet, the firſt of his houſe who ſwayed the ſcepter of France, ſo it was eclipſed and extinguiſhed, after the lapſe of many centuries, in the reign of the deſcendant and heir male of that prince, and expired with the Capetian monarchy over the Franks. When Mr. D. ſays that heraldry was invented by the Germans, and that in France it roſe to ſplendor, he does not mean to aſſert that there were not to be found, among more antient nations, emblems bearing ſome analogy to it; he admits that there were: but he labours at the ſame time to ſhew that they differed widely from the modern ſyſtem, particularly in this circumſtance, that they were not *hereditary*. This leads him into a long and learned diſcuſſion. He begins with contraverting the opinion of Phillipot, who, in his treatiſe on the origin and growth of heraldry, deduces its introduction from the antient mythology, and conſiders the hieroglyphics and emblems of Greece and Rome, impreſſed on the reverſes of their medals, as the indubitable prototypes of modern armories; and he equally diſputes the ſuppoſition made by Kennet in his Roman Antiquities, that arms were attributed to individuals, and confirmed to them by the Romans; and that their code of laws under Auguſtus, and in that ſelected by Juſtinian, the JUS IMAGINUM, unequivocally referred to thoſe rights.

> 'Certain it is, (ſays Mr. D.) that the patricians had the peculiar privilege of erecting ſtatues, and of preſerving other reſemblances of their great anceſtors in a regular ſeries; but the analogy between this and the ſubſequent uſe of armorial enſigns, extends only to the ſingle circumſtance of hereditary appropriation. Acquired as they were by actual ſervices to the ſtate, they were preſerved to the deſcendants of illuſtrious characters by the ſanction of the laws, and thus became a certain ſpecies of property, which at once endeared them to the poſſeſſors, and rendered them objects of honourable ambition. The family enſigns by which the Corvini, Cincinnati, and Torquati were diſtinguiſhed, were confined to their ſtatues; in no inſtance adapted as a peculiar badge in the field, or as an ornament in the forum; but the *Teſſaræ Gentilitiæ* were of more general uſe, and had a nearer reference to blazonry as being of military acquirement, hereditary or aſſumable.'

Mr. D. here contents himſelf with aſſerting that the family enſigns, by which the *Corvini*, *Cincinnati*, and *Torquati*, were diſtinguiſhed, were confined to their ſtatues, and were in no inſtance adapted as a peculiar badge in the field, or as an ornament in the forum: but he gives no other proof of the truth of this aſſertion than a note from Niſbet's Antient and Modern Uſe of Arms; which, though a reſpectable authority, does not appear to us to be concluſive on this point. It is evident that, among the Romans, names given to particular individuals, and not derived from their anceſtors, were tranſmitted by thoſe individuals to their poſterity. Now, as the Roman people aſſumed the *Eagle* as their great military enſign or emblem, is it improbable that certain families among them ſhould bear on their ſhields, or about their perſons, ſome mark alluding to the circumſtance from which they derived their name? Why ſhould we ſuppoſe that the *raven*, the *tuft of hair*, and the *chain*, were confined to the *ſtatues* of Corvinus, Cincinnatus, and Torquatus, when the deſcendants of theſe three Romans bore as an *hereditary* diſtinction the *name* which each of the three had perſonally acquired, inſtead of deriving it from his father? The Romans of rank adorned their ſhields and helmets with certain figures or emblems; is it not probable, then, that, as they ſometimes took their names from particular events, they would place on their ſhields ſome emblematic alluſion to them, which no other family might uſe? That this was the caſe, the following lines from *Silius Italicus* might well warrant us in ſuppoſing;

> "*Corvinus, Phœbeâ ſedet cui caſſide fulvâ,*
> *Oſtentans ales proavitæ inſignia pugnæ.*"

This alludes to the family of the Corvini, who aſſumed that name for the purpoſe of commemorating a combat of one of their anceſtors, on whoſe helmet a raven perched while he was engaged in battle. This Roman acquired a ſurname from this bird, in Latin called Corvus, which was borne by all his deſcendants; who, it would ſeem from the above diſtich, by way of commemorating an event which had given a new name to their family, placed a raven on their helmets, juſt as the moderns uſe a creſt. Niſbet endeavours to prove that this raven or corbie, as it is called in modern heraldry, was not an hereditary badge worn by the Corvini; and his proof is that, if Silius Italicus intended to convey an idea that it was, he would have deſcribed it as *inſigne proavorum* inſtead of *proavitæ pugnæ*. If a modern poet were to make the preſent Duke of Norfolk his theme, and, ſpeaking of the coat of augmentation granted by Henry VIII. to his Grace's anceſtor the gallant Earl of Surry, who became the ſecond Duke of Norfolk of the Howard family, viz. on a bend in an eſcutcheon a demi-lion rampart, pierced through the mouth with an arrow, depicted as the arms of Scotland, and worn by the preſent Duke as commemorative of his illuſtrious anceſtor's famous victory over the Scots of Flodden, ſhould call it *proavitæ inſignia pugnæ*, that critic would be miſerably miſtaken, who ſhould infer that the coat of augmentation was to be found only on the pictures or ſtatues of the hero of Flodden-field, and that it had not been worn by his deſcendants, becauſe, in that caſe, the poet would have ſaid *proavorum inſignia*: the former expreſſion would be perfectly correct; and yet it is a fact that every Howard, ſprung from the brave Surry to whom the coat of augmentation was granted, has ever ſince worn it in his ſhield*, and worn it in commemoration *proavitæ pugnæ*. Enſigns or banners with particular and diſtinctive marks have been uſed by almoſt every nation of antiquity in time of war. Each of the twelve tribes of Iſrael had a peculiar mark or device. The Danes and Saxons had their diſtinctive banners when they invaded Britain, and each kingdom of the Heptarchy founded by the latter had its peculiar badge borne in its banners; and, as Mr. D. obſerves, whenever any of the provincial kings became monarchs of the iſland, they retained the Gentilitian bearing as perſonal, not adopting any new device:—in the year 959, 29 years before the reign of Hugh Capet, Edgar ſurnamed the peaceable added to the croſs Florettè, four martlets. Hence it appears that, long before the period of King Hugh, Gentilitial arms were uſed at leaſt by kings; and it would be a perverſion of terms to call the extenſion of a principle the principle itſelf. The raw material of which ſilk ſtockings were made was the ſame when the uſe of them was confined to princes, as at preſent, when they are commonly worn. The ſame may be ſaid of heraldry; when we ſee a ſeal bearing a croſs Florettè, and four martlets regularly diſpoſed, as in the time of King Edgar, or five martlets as in the time of King Edward the Confeſſor, we ſee the ground-work of heraldry and the principles of the ſcience more ſtrongly marked than in the ſimple bearing of the three fleurs de lys, or the Iriſh harp; in after-times a greater number of families began to bear arms: but this was more an extenſion than the invention or diſcovery of a principle.

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* We mean not, however, to lay too much ſtreſs on this circumſtance, becauſe the grant made to the Earl of Surry is ſtill in being, and expreſsly entails on the heirs of his body the right of bearing the coat of augmentation: but we muſt contend that, were a modern poet to allude to theſe additional arms of the Howards by the words *proavitæ*

The feudal ſyſtem, by which grants of lands were made by a lord paramount to his vaſſals, and by them given by ſubinfeudations to others by the tenure of military ſervice, ſeems to have produced the neceſſity of armorial bearings, that the chief lord might be able to ſee whether each vaſſal had brought into the field the number of men which he was bound by his fee to furniſh. Each lord muſt have had ſome diſtinctive badge, by which his vaſſals might be known from others. The feudal ſyſtem may therefore be conſidered as the ſource of heraldry; and, as this ſyſtem is of much more antient date than the croiſades, or than Hugh Capet, ſo, we may venture to aſſert, is the uſe of heraldic enſigns. The trial of Mr. Haſtings has made us acquainted more intimately than we formerly were with the hiſtory of Hindoſtan, from which we learn that lands were granted there by the tenure of military ſervice, long before our earlieſt accounts of the feudal ſyſtem in Europe. Hence we

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proavitæ inſignia pugnæ, the idea conveyed by them would not be changed by the ſubſtitution of the word *proavorum* in the place of *proavitæ*.

may conclude that, as diſtinctive banners muſt have been prodigiouſly numerous in a country of ſuch vaſt extent as India, ſo muſt have been the variety of devices by which the men furniſhed by one vaſſal were to be known from thoſe who ſerved under the banner of another. Hence alſo we might be warranted in concluding that Gentilitial bearings were known in India, ages before Europe had heard of them; at the ſame time, however, we are diſpoſed to concur in opinion with Mr. D. that it was not till about the time of Hugh Capet that heraldry began to aſſume among the Europeans the form of a ſcience. That armorial bearings are the growth of the Eaſt appears from the circumſtance that, though the Croiſes aſſumed in general the badge of the croſs, differently ſhaped and coloured, before they left home, yet the uſe of coats of arms became the more common in Europe, as the inhabitants of this quarter of the globe became more acquainted with the Eaſtern nations. The uſe, however reſtrained, prevailed among the Europeans, long before the firſt croiſade; for it is certain, as Mr. D. obſerves, that William the Conqueror, who had been educated in the courts of kings Robert and Philip, the ſon and grandſon of king Hugh Capet, 'had imbibed an early taſte for the martial exerciſes, of which France was then the moſt magnificent and frequented theatre; that after his ſucceſsful enterprize and eſtabliſhment on the throne of England, at once from his rooted prejudices againſt his conquered ſubjects, his love of innovation, and his deſire of ſignalizing his followers, he encouraged, but under great reſtrictions, the individual bearing of arms; yet not till a later period did the Anglo-Saxons, by intermarrying with or tenure under the Norman families, adopt this together with other faſhions.' Thoſe who think that blazonry firſt came into faſhion, in Europe, at the time of the croiſades, will feel that this authority makes againſt them; for though it be true that Robert Duke of Normandy, father of William the Conqueror, went in pilgrimage to the Holy Land, from which he never lived to return to his duchy, yet it was not till after the death of William that the firſt croiſade took place, in which Duke Robert, the Conqueror's eldeſt ſon, was engaged. From this authority, it appears that coats of arms were in uſe before the croiſades; the cuſtom indeed became more general afterward, but was probably introduced originally from the Eaſt, ſoon after the Greek emperors found it neceſſary to apply to the Chriſtian princes of the Weſt for aid againſt the growing power of the Saracens; and thus may we be ſaid to be principally indebted to the Chriſtian Greeks for the introduction of heraldry, as well as of ſilk-worms, into Europe.

[*To be continued.*]

Art. II. Mr. Tyrwhitt's *Edition of Ariſtotle's Poetic.*

[*Article concluded from p.* 332.]

We now reſume our account of this learned edition of the Poetic, and proceed to lay before our readers farther ſpecimens of Mr. Tyrwhitt's annotations, accompanied by our own obſervations on them.

P. 59. l. 1. *χειμαινει ὁ χειμαζομενος και χαλεπαινει ὁ οργιζομενος.* Mr. Tyrwhitt tranſlates theſe two verbs in a tranſitive ſenſe. We are clearly of Mr. Twining's opinion in his *δευτεραι φροντιδες*, that they ought to be underſtood as verbs neuter: See his very ingenious note, p. 379.

P. 59. l. 3. ευφυῦς ἡ ποιητικη εϛιν η μανικῦ. '*Hæc omnes interpretantur,* "*ingenioſi* vel *inſani*" *præter Caſtelvetrum, qui veram loci ſententiam vidit; licet de Syntaxi dubitaverit, ideoque pro* ἡ *voluerit ſcribere* ῦ. *Sed potius, opinor, vertenda ſunt,* "*ingenioſi (magis,)* quam *inſani,*" *ellipſi ſcilicet* τῦ ΜΑΛΛΟΝ *Atticis ſcriptoribus ſatis uſitata. Sic Noſter ſupra p.* 53. *v. ult.* ἐπιεικείας—ἢ σκληρότητος. *Sophoc. Ajax.* 981.

'Εμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς.

Syneſius de Regno, p. 22. ἀνδρὸς Θεσσαλῦ ἢ μάντεως. *In his enim, niſi fallor, Ariſtoteles, ut ſæpe alias, Platonis vel Socratis ſententiam oblique impetit, qui poetas quaſi furore, divino quidem illo, ſed vero, correptos ſæpius irridet, et poeticam omnem non arte diſcendam, ſed a Muſis cum inſania quadam accipiendam ſtatuit. V. Platon. Phædrum, p.* 1221. *Ed. Fic.* Ὃς δ' ἂν ἄνευ μανίας Μυσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται, πεισθεὶς ὡς ἄρα ἐκ τέχνης ἱκανῶς ποιητὴς ἐσόμενος, ἀτελὴς αὐτός τε καὶ ἡ ποίησις ὑπὸ τῆς τῶν μαινομένων ἡ τοῦ σωφρονοῦντος ἠφανίσθη. *V. etiam Ionem paſſim; et confer quæ noſter habet in Probl.* XXX. I. Διατι πάντες ὅσοι περιττοὶ γεγόνασιν ἄνδρες, ἢ κατὰ φιλοσοφίαν, ἢ πολιτικὴν, ἢ ποίησιν, ἢ τέχνας, φαίνονται μελαγχολικοὶ ὄντες; *Ibi enim, quanquam ingenium poeticum et meram inſaniam ex cauſa conſimili, bilis ſcilicet calidæ abundantia, oriri ponit, alterum tamen ab altero accurate ſatis diſtinguit, ſecundum varias humoris melancholici craſes effectus etiam varios produci dicens:* ὅσοις δὲ [κρασις] λίαν πολλὴ καὶ θερμὴ, ΜΑΝΙΚΟΙ, καὶ ΕΥΦΥΕΙΣ, καὶ ΕΡΩΤΙΚΟΙ, καὶ εὐκίνητοι πρὸς τὺς θυμὺς καὶ τὰς ἐπιθυμίας· ἔνιοι δὲ καὶ λάλοι μᾶλλον. *Exemplum, autem, quaſi ſingulare, mox citat poetæ, qui melior erat, cum inſaniret.* Μαρακὸς δὲ ὁ Συρακύσιος καὶ ἀμείνων ἦν ποιητὴς, ὅτ' ἐκϛαίη.'

This appears to us to be ingenious and acute; but we ſtill abide by the common interpretation. We think that the words *ευφυες η μανικῦ* are intended both to illuſtrate the poſition of the *χειμαινει ὁ χειμαζομενος*, &c. and to expreſs the ductility of the poet in fancying himſelf the character, and working himſelf up to the paſſions which he wiſhes to repreſent; and we have always regarded the paſſage from the Problems, and the inſtance of the Syracuſan poet, as favouring this idea: ſee Mr. Winſtanley's note. Nor in courſe do we concur in Mr. T.'s explanation of the word *εκϛατικοι* in the next note, which appears beautifully expreſſive of the "fine frenzy" of the poet.

The well-known deſcription of our immortal bard naturally here preſents itſelf to the mind; and it is remarkable that Ariſtotle, in theſe different paſſages, marks out nearly the ſame characters with Shakſpeare as under the influence of theſe tranſports of imagination—

The *Lunatic*, the *Lover*, and the *Poet*,
Are of imagination all compact.

P. 61. l. 1. Mr. T. has not heſitated to inſert μικρος inſtead of μακρος in the text—and it ſeems to have the ſupport of three of theſe newly collated MSS. Mr. Winſtanley had before ſtrongly urged the propriety of it.

P. 62. l. 2. εις ευτυχιαν—Mr. T. would add Η ΔΥΣΤΥΧΙΑΝ from the expreſſion in the former ſections.

P. 62. l. 9. '*Locus obſcuriſſimus, de quo certi aliquid ſtatuere vix licet. Verum quidem eſt Tragœdiæ* partes κατὰ τυ ποσὸν *dictas eſſe quatuor, p.* 39. §. 24.' *ſed quid hoc ad Tragœdiæ* ſpecies, *quæ mox enumerantur? Tragœdiæ* partes κατὰ τὸ ποιὸν, *ſunt* ſex, *p.* 20. §. 14. *adeoque hic intelligi nequeunt Memorantur etiam Fabulæ* partes *p.* 39. §. 23. *ſed tantum* tres. *Mihi ſane hæc cogitanti ſuſpicio orta eſt, locum corruptum eſſe, et ſic forte refingendum:* τοσαῦτα γὰρ καὶ τὰ ΜΥΘΩΝ ἐλέχθη. "Tragœdiæ ſpecies ſunt quatuor; tot enim et fabularum dictæ ſunt [*ſpecies ſc.*]" *Cum enim diverſitates Tragœdiarum in Fabulis maxime conſpicuæ ſint, ab iiſdem ſpecificæ earum differentiæ (ut Scholæ loquuntur) optime derivantur. Fabulam autem omnem neceſſe eſt vel* ſimplicem *vel* implexam *eſſe, et etiam, ſi recte conſtituatur, vel* ad mores formandos, *vel* ad affectus excitandos *idoneam. Ex tali porro Fabularum diſtinctione facillime profluunt quatuor illæ Tragœdiarum ſpecies, quas ſtatim indicaturus eſt.*'

Yet Ariſtotle had moſt probably ſomewhere expreſsly mentioned the four parts to which he here alludes.

Ibid. l. 13. το δε τεταρτον—οιον—All the commentators have ſeen the neceſſity of ſupplying ἁπλων from the enumeration at the beginning of ſect. 39.

P. 64. l. 5. ὥσπερ Ευριπιδης Νιοβην. We cannot refrain from laying before our readers this ingenious note, though it intrudes on our limits:

'*Cum manifeſtum ſit philoſophum de iis poetis loqui, qui Trojæ excidium vel totum, vel partes ejus tantum, tragœdiarum ſuarum argumenta fecerint difficile eſt conjicere ad quem finem Euripidis Niobe, aut Medea memorari potuit, quarum utraque cum Trojana hiſtoria nihil commune habet. Et quidem voces illas* ἢ Μηδειαν *ex optimorum MSS. auctoritate omiſi; pro* Νιόβην *autem reſcribere velim* Ἑκαβην, *ut Georgium Vallam in exemplari ſuo legiſſe ex verſione ejus conſtat. Sit igitur (ut rectiſſime eſſe poteſt) Euripides in Hecuba exemplum poetæ, qui partem tantum Trojani excidii tractaverit: quorſum illa, quæ ſequitur, Æſchyli mentio? Num ille ſimile aliquid feciſſe, an contrarium, cenſendus eſt? Si hoc, dixiſſet potius Ariſtoteles* ἀλλ᾽ ὥσπερ Αἰσχύλος: *et præterea quanquam* Ἰλιυ πέρσις *Iophontis, et altera Nicomachi, inter dramata eorum apud Suidam numerentur,*

rentur, nulla eſt ex tragædiis Æſchyleis, quarum aliqua exſtat memoria, aut titulo illo inſignita, aut in qua totum Trojæ excidium deſcriptum fuiſſe ullo modo probabile eſt. Quamobrem proprius ſum ut credam Æſchylum hic in exemplum ejuſdem cum Euripide artificii propoſitum, et proinde legendum eſſe, ὥσπερ Εὐριπίδης Ἑκάβην, ἢ ὥσπερ Αἰσχύλος—*tragædiæ Æſchyleæ nomine ab Ariſtotele, neſcio, an a librariis omiſſo. Scripſerat certe Æſchylus* Αἴαντα Λοκρὸν [*V. Zenob.* vi. 14.] *cujus* furiæ *excidii Trojani partem fecerunt non ignobilem. V. Q. Calab.* xiii. 420. *ſeq. Apud quem etiam videre licet, quot et quam varios caſus complecti neceſſe ſit tragædiam cui argumentum fuerit* Ἰλίου πέρσις, *ſive totum Trojæ excidium.*'

The impropriety, here ſo acutely pointed out, has always forcibly occurred to us; nor have we any doubt that ſome ſuch correction as this is neceſſary. We wonder that the inconſiſtency of the examples commonly printed has been ſo ſlightly paſſed over by preceding annotators.

Ibid. l. 9. στοχαζονται, ὧν βουλονται, θαυμαστῶς. '*Edidit* Heinſius—στοχάζεται, ὧν βούλεται, θ. *ut ad Agathonem hoc referatur. Et profecto ſic planior eſſet orationis nexus. Sed major, ut mihi videtur, difficultas reſtat circa vocem* θαυμαστῶς. *Vertunt quidem* per admirabile, *in quo ſenſu vereor ut accipi poſſit. Malim legere* θαυμαστῶν.'

Heinſius's alteration we never approved; we think the common reading better, as Agatho is not alone meant, but all the poets juſt mentioned. As to the ſenſe of θαυμαστως, we have the ſame doubts that Mr. T. entertains.

P. 65. l. 6. τοις δε λοιποις κ.τ.λ. Mr. T. adopts and prints Madius's moſt probable conjecture ΟΥ μαλλον—but does not notice his equally ingenious emendation of ᾀδομενα for διδομενα, of the genuineneſs of which we think there can be as little doubt. See Mr. Winſtanley's note.

P. 66. l. ult. ἡδεα Mr. T. mentions the attempts to amend this aukward word, and conjectures ἃ δει vel ηδη ἃ δει. In our opinion, Caſtelvetro's ηδη is the beſt conjecture that has been yet offered.

P. 67. ſect. 34. Mr. T. exerts his uſual learning and ingenuity in the correction and explanation of the many difficult paſſages of this obſcure chapter: but the text is ſo embarraſſed and corrupt as to defy reſtoration from the moſt critical penetration. The definition of the *conjunction* and the *article* is ſtill all confuſion and perplexity.

P. 73. l. 6. οἷον τα πολλα τῶν Μεγαλιωτῶν. Mr. Tyrwhitt, with Winſtanley, conjectures Μεγαλειων, ὡς. We are of Mr. Twining's opinion that Ariſtotle, in giving an inſtance, uſes οἷον, not ὡς. We remember Mr. Twining's emendation and his ingenious way of making it out.

P. 74. l. 13. Mr. T. prints

Χαλκῳ απο ψυχην αρυσας. και,
ταμων ατειρεϊ χαλκῳ.

the introduction of the *και* is ſufficiently ſupported, as Mr. Winſtanley has ſhewn: the reſt, we fear, as well as the metaphorical uſe of the two verbs, is ſtill obſcure and uncertain.

P. 76. l. 12. *αλλ' αοινον.* The emendation of Victorius for *αλλα ρινȣ* appears in the text.

P. 78. l. 2. *αῤῥενα μεν ὁσα τελευτᾳ εις το ν και ρ.* Mr. Winſtanley applied his healing hand, and conſiderably amended this mutilated chapter. Mr. T. ſtill farther improves the paſſage before us by adopting a MS. reading of Morell, *και ὁσα εκ τȣτȣ*, and correcting the whole as follows: *Αῤῥενα μεν ὁσα τελευτᾳ εις το ν, και ρ,* ΚΑΙ Σ, *και ὁσα εκ τȣτȣ* ΚΑΙ *τῶν αφωνων συγκειται· ταυτα δε εστι δυο, το ψ και ξ.*—He illuſtrates it by a quotation out of Herodian: *πεντε εισι στοιχεῖα τελικα τῶν αρσενικων ονοματων ν. ξ. ρ. σ. ψ.* Epitome *τῶν ονοματων κανονων εκ τῶν Ἡρωδιανȣ*. MS. Harl. 5656.

P. 79. l. 4. *ἡ Κλεοφῶντος ποιησις, και ἡ Σθενελȣ.* Mr. T., we think, improves the lines from Ariſtophanes generally introduced as ridiculing Sthenelus's poetry, by reading *εμβαπτομενος* as found in Julius Pollux inſtead of *εμβαπτομενον*, and pointing them in the form of dialogue, as queſtion and anſwer—

και πῶς εγω Σθενελȣ φαγοιμ' αν ρημα τι;
Anſwer, *εις οξος εμβαπτομενος η λευκȣς ἁλας.*

P. 80. l. 6. *δι' ὁ ανακεκραται πως τȣτοις.* '*Hæc alii aliter emendant; Morel.* δεῖ ἄρα κέκρισθαι. *Madius* κεκρᾶσθαι. *Victor.* Κεχρῆσθαι. *mihi potius vox poſtrema mutanda videtur, ut legamus* δι' ὃ ἀνακέκραται πως ΤΑΥΤΑΙΣ [ταῖς γλώτταις *ſc.*] Quamobrem admiſcetur quodammodo illis. *Barbariſmus enim proprie eſt gloſſema, ex lingua Barbara i. e. non Græca, ſumptum. Latiore autem ſenſu a recentioribus Grammaticis definitur:* λέξις ἡμαρτημένη παρὰ τὴν τῶν Ἑλληνιζόντων συνήθειαν. *V. Anonymum* περὶ βαρβαρισμοῦ *cum Ammonio a Valckenario edit. p.* 194. *et quæ ibi congeſſit eruditiſſimus editor. In prima notione Barbariſmus eſt ſpecies Gloſſematis, in poſteriore Gloſſema eſt ſpecies Barbariſmi, in utravis hic illi* admiſceri *recte ſatis dicatur. Lucian. de Hiſt. ſcrib. p.* 64. ἀλλ' ἀεὶ τὸ πρῶτον τῷ δευτέρῳ, μὴ γειτνιᾶν μόνον, ἀλλὰ καὶ κοινωνεῖν καὶ ΑΝΑΚΕΚΡΑΣΘΑΙ κατὰ τὰ ἄκρα. *Longin de Subl. Sect.* 5. δι' ὅτου τρόπου τὰς ΑΝΑΚΕΚΡΑΜΕΝΑΣ κακίας τοῖς ὑψηλοῖς ἐκφεύγειν ἂν δυναίμεθα.'

We have always thought *ανακεκραται* right; and we do not ſee any neceſſity for the alteration propoſed by our critic of *ταυταις*; as the author does not, we apprehend, refer to *γλωτταις* ſingly, but to the other ſpecies mentioned, and recommends a due intermixture of each

P. 81. l. 7. *Ιαμβοποιησας εν αυτῃ τῃ λεξει.* Mr. T. gives an eaſy, and, we think, the moſt probable interpretation of this paſſage, and of the corrupt lines brought as inſtances. After having mentioned the difficulties of the place, and the proper meaning of the word *ιαμβοποιησας*, he goes on,

'Ἰαμβοποιεῖν *igitur hic idem valet quod* Ἰαμβίζειν· λοιδορεῖν, σκώπτειν, convitiari, irridere. *Et Euclides ille dicitur Homerum* irriſiſſe in ipſo ſermone; *res ſcilicet vulgares et ſermonis quotidiani, ope licentiarum Homericarum, metrice efferendo. Hujuſmodi metrorum, ut opinor, heroicorum exempla duo ſubjicere voluit Ariſtoteles; quæ tamen in omnibus libris tam varie depravata leguntur, ut de vera eorum ſcriptura, poſt tot infelices doctiſſimorum hominum conatus, aliquid certi ſtatuere nemo ſanus aggrediatur. Ad generalem philoſophi in hoc loco intentionem illuſtrandam fortaſſe non incommode ſic ſcribantur:*

' ἩΠΙΧΑΡΗΝ εἶδον Μαραθῶνάδε ΒΑΔΔΙΖΟΝΤΑ· Καὶ,
' Οὐκ ΗΝ γευσάμενος τὸν ἐκείνου ἘΛΛΗΒΩΡΟΝ·

Γεύομαι *accuſativum regit apud Platonem Comicum:*

' ——τὸ γὰρ ἕψημά σου
Γευόμενος ἔλαθον ἐκροφήσας.

Poll. Onom. L. vi. *c.* 11. 17.'

P. 82. l. 4. επι των επων θεωρεισθω. '*An legendum eſt?* ἐπὶ τῶν ἘΠΕΚΤΑΣΕΩΝ δ. *Tale certe aliquid requirere videntur, quæ ſequuntur:* καὶ ἐπὶ τῆς γλώττης. κ. τ. λ. *Quinetiam primum quod ſtatim proponitur exemplum non ex epico carmine ſumitur, ſed ex iambico.*'

This is ingenious: but the difficulty, in our apprehenſion, does not lie with the word επων, but with the εις το μετρον—for explaining which we refer to Mr. Twining's ſagacious elucidation, who would read εις το μετριον—ſuppoſing it put adverbially for μετριως. See his accurate ſtatement in the note.

P. 87. l. 11. Mr. T. prints κυπρια, not κυπριακα, as we have below κυπριων. He gives a curious fragment of Proclus detailing the ſubject of this poem.

P. 89. l. 10. το πληθος των τραγωδιων των εις μιαν ακροασιν τιθεμενων. Our critic, with the reſt of the commentators, is puzzled to make out the number of tragedies exhibited at one repreſentation or hearing. Our readers perhaps may remember Mr. Twining's curious and entertaining diſcuſſion of the ſubject in his note, p. 474.

P. 91. l. 2. περιττη· '*Hæc vox non ſemper in malam partem accipitur; ſæpe autem eam ornatus abundantiam denotat, quæ citra vitium ſumma eſt.*'

This is the proper ſenſe of the word, and is well ſupported by the inſtances adduced. Mr. T. does not ſuſpect any omiſſion in the text; though he, as it were, ſupplies the word *ornatu.* We, however, think Mr. Twining's idea of ſupplying ταυτη *in this reſpect,* ſo as to read περιττη γαρ και ΤΑΥΤΗ extremely juſt and plauſible. See his accurate note.

P. 94. l. 10. ενδεχεσθαι is thought admiſſible, and is ſupported by a ſimilar acceptation in other paſſages.

P. 95. l. 1. εμφανιζει ηδυνων το ατοπον. Mr. T. has not heſitated to inſert in the text Victorius's emendation αφανιζει, which has now ſtrong MS. authority. He very acutely ſuggeſts another reading, εναφανιζει, and ſupports it by two very appoſite inſtances. It is plauſible, as it more naturally accounts for the corrupt reading *εμφανιζει*, which might ſo eaſily have ariſen by dropping the *α* in *εναφανιζει*. The uſe, however, of the verb *αφανιζω* in a paſſage of the Rhetoric appears to ſubſtantiate the genuineneſs of the word here—*και ὁταν παθος ποιῃς, μη λεγε ενθυμημα· η γαρ εκκρουσει το παθος, η ματην ειρημενον εσαι το ενθυμημα· εκκρουσει γαρ ἁι κινησεις αλληλας, ἁι αμα· και η* ΑΦΑΝΙΖΟΥΣΙΝ, *η ασθειεις ποιουσιν.* Rhet. 3. 17.

P. 96. l. 8. Mr. T. attempts a reſtoration of this mutilated and confuſed paſſage, which he would read thus: '*εἰ μὲν γὰρ προείλετο μιμήσασθαι ἀδυναμίαν αὐτῆς ἡ ἁμαρτια* ΤΟ ΠΡΟΕΛΕΣΘΑΙ· *εἰ δὲ μὴ ὀρθῶς, κατὰ συμβεβηκός· ἀλλὰ τὸν ἵππον ἄμφω τὰ δεξιὰ προβεβληκότα· ἢ τὸ καθ' ἑκάστην τέχνην ἁμάρτημα, οἷον τὸ κατὰ ἰατρικὴν ἢ ἄλλην τέχνην, εἰ ἀδύνατα πεποίηται· ταῦτ' οὖν, ὁποῖα ἂν ᾖ, οὐ καθ' ἑαυτήν*'. We do not, however, eſteem this altogether ſo happy as the correction of Mr. Winſtanley, who ſeems clearly to have pointed out the force of the ſentence, and, in our judgment, has ably arranged and amended it: we will add it as propoſed to be read by him: *ει μεν γαρ προειλετο μιμησασθαι αδυναμιαν,* ΑΥΤΗΣ *αμαρτια. ει δε προελεσθαι* ΜΕΝ *ορθῶς, αλλα τον ἱππον αμφω τα δεξια προβεβληκοτα, η το καθ' ἑκαστην τεχνην ἁμαρτημα, ὁιον, το κατα ιατρικην, η αλλην τεχνην ει αδυνατα* ΠΕΠΟΙΗΤΑΙ ʻΟΠΟΙΑΟΥΝ *ου καθ' ἑαυτην.* Of the right alteration of *μεν* for *μη* (*ει δε προελεσθαι* ΜΕΝ) we have little doubt, and we only differ from Mr. W. in the interpretation of *αδυναμιαν*. This word cannot, we think, ſignify an impoſſibility, but muſt be underſtood with ſome prepoſition—*κατα* probably, as Caſtelvetro and Heinſius conjectured—in the ſenſe of for want of *talents and ability.* We agree, however, with Mr. Twining, that *κατ' αδυναμιαν* is harſh; and we would readily adopt, if ever there ſhould be any authority of MSS. his ingenious emendation of *παρα δυναμιν*. See his note.

P. 98. l. 8. *ουτ' αληθη, αλλ' ετυχεν, ωσπερ Ξενοφανης· αλλ' ου φασι ταδε.* Mr. T. propoſes to correct thus: *ισως γαρ ουτε βελτιον ουτω λεγειν, ουτ' αληθη* ΑΛΛΩΣ *ετυχεν, ωσπερ Ξενοφανης εδειξεν* (vel aliquid ſimile) *αλλ'* ΟΥΝ *φασι ταδε.* The conjecture *ουν* is happy and ingenious.

P. 100. l. ult. *ἁμα δε φησιν* is inſerted in the text inſtead of *και το*—(and it is the reading of ſix of theſe new MSS.) for Mr. T. does not think that the lines juſt quoted are taken from the ſecond book of the Iliad, but, together with the two following inſtances, from the tenth. We much wiſh that we had room for this note, which tends to throw conſiderable light on this obſcure part.

P. 102. l. 4. *Ζωρα τε πριν κεκριτο.* Mr. T. with Batteux, would read *κεκρατό*, on the idea that *ζωρα* and *ακρητα* are not oppoſite terms.

Ibid. l. 8. *τον κεκραμενον οἶνόν.* We wonder that Mr. T. takes no notice of the tranſpoſition of the two following examples, propoſed in Mr. Winſtanley's note. The neceſſity and propriety of it ſeem too obvious to admit of a doubt.

P. 105. l. 8. *τῳ Αιγεῖ, η τὴ πονηρίᾳ.* Mr. T. properly prints this whole ſentence as corrected by Robertelli and Goulſton.

P. 107. l. 11. *και διαδοντα.* '*Vim verbi minus ceperunt interpretes, qui vertunt ſimpliciter* canentem. *Διάδειν enim eſt* certatim *ſive* in certamine canere.'

The word will not, we think, admit of this ſenſe, but muſt mean *to ſing diſſonantly*. We therefore approve Mr. Twining's alteration to *ᾳδοντα*.—See his note.

P. 110. l. 3. *περι μεν ουν τραγῳδιας.* This note we will give entire; as it forms a proper concluſion to Mr. T.'s learned annotations, and alſo conveys our own ideas on the ſubject of this fragment being only a part of a larger work:

'*Si hæc clauſula cum hujus libelli exordio comparetur, patebit, opinor, eam non eſſe operis perfecti epilogum, ſed formulam tantum, qua libenter utitur Noſter, in tranſitu ab una parte ſubjecti ad aliam.* V. *ſupra Sect.* xxxviii. *Quinetiam in Sect.* xiii. *de Tragœdia tractaturus pollicitus eſt ſe deinceps de Epopœia et* Comœdia *dicturum; et in Rhetorica, duobus in locis teſtatus eſt ſe* in libris de Poetica *ſpecialiter egiſſe de* Ridiculis; *quæ Comœdiæ materiem quaſi propriam conſtituunt.* V. *Rhet.* I. *c.* 2. III. *c.* 18. *quæ loca ſuperius citata ſunt in nota ad Sect.* xi. *Præterea definitionem Nominum ſynonymorum, diverſam ab illa, quæ in Categoriis legitur, in hoc libro poſuiſſe Ariſtotelem teſtatur Simplicius* εἰς τὰς Κατηγ. *fol.* 8. *b.* ὁ Ἀριστοτέλης ἐν τῷ περὶ Ποιητικῆς συνώνυμα εἶπεν εἶναι, ὧν πλείω μὲν τὰ ὀνόματα, λόγος δὲ ὁ αὐτός. *Hanc autem definitionem locum habuiſſe in tractatione de Comœdia non abſurde fortaſſe ſuſpicaremur, niſi veriſimilius eſſet, ex iis, quæ ſequuntur apud Simplicium fol.* 9. *cum Noſtri Rhet.* iii. *c.* 2. *collatis, eam excidiſſe e Sectione libri hujus* xxxv. *in qua de variis Nominum ſpeciebus actum eſt. Ea porro, quæ de* Affectuum *purgatione ſe in hoc opere accuratius traditurum promiſerat Noſter, Polit. L.* viii. *c.* 7. *hodie deſiderari ſupra notatum eſt ad Sect.* xiii. *Sed et Johannes Philop.* εἰς τὸ π. Ψυχῆς *Sig. H. p.* 12. *Ariſtotelis quiddam de* duplici fine, *quaſi* ἐν τῇ Ποιητικῇ *dictum reſpicit, quod in hoc libello nuſquam comparet. Ex quibus omnibus cum manifeſtum ſit tractatum hunc olim multo auctiorem lectum fuiſſe, probabile ſatis efficitur eum eſſe ipſum illud opus, quod Ariſtoteli adſcribitur a Diogene Laert. L.* V. *Sect.* 24. *ſub titulo* "Πραγματείας Τέχνης Ποιητικῆς" *α, β. quorum ſcilicet duorum librorum poſterior jam diu interciderit.*'

We have now gone through the principal of theſe ingenious and learned criticiſms; from which our readers will ſee that few of the difficult and obſcure paſſages of the poetic are left unnoticed,

ticed, and that many have received very conſiderable correction and elucidation. They will perceive, through the whole, the ſame happy ſagacity, accurate judgment, and elegant erudition, which have marked the former labours of this illuſtrious ſcholar, and which juſtly rank him in the higheſt claſs of philological and emendatory critics.—Beſides the notes on which we have remarked, there are many that contain little illuſtrative notices and anecdotes of the unknown authors and works to which the Stagirite alludes, the too brief mention of which greatly contributes to the difficulties and perplexities of his treatiſe. As inſtances, we particularly refer to notes on p. 6. l. 11. and 13.—p. 7. l. 1.—p. 87. l. 12.—and p. 94. l. 6.

On the whole, we do not heſitate to pronounce this the beſt and moſt correct edition of this celebrated fragment;—yet it by no means leſſens the importance of the labours of preceding annotators. We have reaſon to believe that, had Mr. Tyrwhitt lived to conſult Mr. Twining's very valuable comments, he would have been induced to change his opinion on ſome of the diſputed paſſages which he has diſcuſſed;—and, by adopting many of the hints and emendations propoſed by Mr. Winſtanley, does he not bear ample teſtimony to the learning and merits of that accurate edition?

In reſpect to the manner in which the book is arranged, we have ſomewhat to object. The text, with the tranſlation at the bottom, occupies the firſt part,—then follow the notes in a ſeparate part,—and at the end we have the collations of the MSS. in the way of appendix. This we have found extremely inconvenient, as it ſubjects the reader to the conſtant neceſſity of turning backwards and forwards to three different places before he can come at all the particulars which he wants. The form uſually adopted by the German editors we eſteem far preferable, viz. to print the text, the various readings, and the notes, on the ſame page. The reader has then immediately under his eye what he chiefly wiſhes to conſult; and, where a tranſlation is given, let it be added at the end, for it is a part to which the ſcholar of any proficiency has ſeldom occaſion to refer;—and do not the tranſlations of the Oxford editions, by being printed, as this is, line for line by the Greek, hold out to the ſtudent at his lecture a very ſtrong incentive to idleneſs and inattention? We have likewiſe to remark on the quarto and more ſplendid edition, that in our opinion it would have had a much more handſome and elegant appearance, had not the text been disfigured by abbreviations and contractions. The octavo is printed without theſe uncouth marks;—and for a proof of a more regular and beautiful evenneſs of line, when the words are printed at length, we refer to the handſome ſpecimens of the Straſburgh preſs in the editions of Brunck. Theſe objections, however, do not affect the intrinſic excellence of the work; which we again aſſert to be a valuable addition to the ſtores of claſſical criticiſm, and an honour to the learned ſociety that has given it to the public.

We will not conclude our remarks without adding that there are four indices: 1. *Index verborum & locutionum, &c.* 2. *Index auctorum ab Ariſtotele citatorum.* 3. *Index auctorum qui in notis emendantur aut illuſtrantur.* 4. *Index verborum & rerum in notis memorabilium.* Theſe afford an eaſy reference to every particular which the reader may wiſh to conſult.

Of the two copies the quarto is much more correctly printed than the octavo. In the latter indeed we do not perceive any material errors in the Greek, but we are preſented with a long table of errata in the verſion and notes.

We now take leave of Ariſtotle and his learned editor:—nor can we do it without beſtowing our warmeſt commendation on the original treatiſe. We recommend its precepts to the critic and to the man of taſte, as affording them the moſt accurate principles by which they may judge and diſcriminate:—but above all we recommend it to our modern play-wrights. Ariſtotle ſays, αρχη μεν και ὁιον ψυχη ὁ μυθος της τραγωδιας;—and μεγιϛον δε—ἡ των πραγματων συϛασις.—*The fable is the very life and ſoul of the drama*; and *its proper conſtruction the principal and moſt important point.* How little it is ſo conſidered by the preſent race of dramatiſts, their looſely planned ſtories and improbable plots yield a lamentable proof. Extravagant character, meagre fable, and ill-connected incident, ſeem to be the prevailing features of theſe crude compoſitions. We wiſh, therefore, to recall their attention to this golden rule of the Stagirite, that it may operate to the reform of this vicious taſte, and, together with his other genuine precepts, may bring back our pieces to a regular conſtruction and unity of fable, and to a chaſteneſs of manners and character,—to the abolition of the broad caricature and unnatural peripetîa which diſgrace the modern ſtage.

⁂ Some Errata in the former part of this article are noticed at the end of this Number.

ART. III. Dr. Bancroft's *Experimental Reſearches concerning the Philoſophy of Permanent Colours.*

[*Article concluded from p.* 296.]

CHAP. V. contains the enumeration of the *vegetable ſubſtantive colours.* The Greeks and Romans were totally unacquainted with the nature and uſe of *indigo.* That valuable dye is extracted from a plant, the ſpontaneous production of Hindoſtan, to whoſe inhabitants the preparation of it was familiar in the remoteſt times. By the Dutch it was firſt brought, about the middle of the ſixteenth century, into Europe. Another ſpecies of the plant was ſoon afterward recognized by the Portugueſe, growing wild in the foreſts of Brazil. It had likewiſe been employed by the antient Mexicans. Three ſpecies of indigo are now cultivated in America, and many others grow in China, Japan, Java, and Madagaſcar. The plant is cut down at maturity and ſteeped in water to ferment; after which the liquor is diſcharged into beaters, is impregnated with lime-water, and is agitated till the tincture collects into little blue *flocculæ*, which are then ſuffered to ſubſide, and the clear water is drained off. The beſt indigo is brought from the Eaſt Indies, and the next, in point of quality, is that of Guatimala. The annual importation into Great Britain exceeds one million of pounds weight. Indigo ſeems to conſiſt of a vegetable baſis united to a large portion of oxygene. By continuing to abſorb that element, it paſſes by degrees, during its preparation, through the ſeveral ſhades of green to thoſe of blue. - Indigo is decompoſed by fire, and inflamed by concentrated nitric acid. The other chemical agents ſcarcely attack it, except ſtrong ſulphuric acid, which diſſolves and heightens its colour,—and a mixture of the ſulphuric and muriatic acid, which our author particularly recommends. The blue-vat for dyeing cotton is formed with ground indigo, ſlaked lime, and copperas or ſulphat of iron. The ſtuff, when firſt taken out, appears yellow, owing to the oxygene attracted by the oxyd of iron, but ſoon acquires the proper colour by expoſure to the air. To accelerate this regeneration of the indigo, Mr. Hauſſman, who has extenſive experience in the art of dyeing, recommends plunging the dyed cottons into water ſoured by ſulphuric acid. The *topical* indigo blue, employed by calico printers for penciling, is made nearly in the ſame way. Dr. Bancroft, beſides repeating the attempts of other writers, has performed ſeveral original experiments which appear to be important. Cauſtic alkaline liquor was found incapable of diſſolving indigo: but the addition of the oxyd of tin, prepared by dilute nitric acid, quickly produced the deſired effect:

'In the courſe of my experiments upon indigo, (ſays he,) I was induced to make trial of refined ſugar, inſtead of orpiment; and I found that the ſugar acted very efficaciouſly in diſſolving indigo, with the uſual appearances, and producing a topical ſubſtantive blue, as permanent, and every way as good as any in uſe. I afterwards tried coarſe brown ſugar, and I found it at leaſt as effectual as the refined, for this purpoſe; it then occurred to me, that this might be a valuable ſubſtitute for orpiment, the uſe of which, as a conſtituent part of the topical blue, may, from its poiſonous quality, ſometimes produce miſchief, and always gives the compoſition an unpleaſant ſmell.

I moreover conceived that, by employing a large proportion of brown ſugar, it might be practicable to thicken the mixture ſufficiently for penciling or printing, and thereby avoid the greater expence of gum for that purpoſe; and upon trial, this alſo proved to be the caſe, the ſugar thickening the ſolution ſufficiently, and afterwards drying as expeditiouſly as when thickened by gum, contrary to what I had apprehended as probable from recollecting that ink, when thickened by ſugar, was diſpoſed to retain moiſture, and dry very ſlowly. I think, moreover, that when the ſolution of indigo is both made and thickened by ſugar, in this large proportion, the latter, by being able to abſorb a larger quantity of oxygene from time to time, enables the topical blue to bear expoſure to the atmoſphere ſomewhat longer, without a regeneration of the indigo, than when it is diſſolved by only the uſual proportion of orpiment. I think, therefore, that this way of compoſing a ſubſtantive topical blue, by employing coarſe brown ſugar, inſtead of orpiment and gum, is deſerving of particular attention, as forming a compoſition free from all the poiſonous qualities, and at the ſame time cheaper and better than that generally uſed.'

The Doctor found that the muriatic and fluoric acids will neutralize the alkaline part of indigo, without affecting its colour. He juſtly obſerves that the ſeveral means of rendering indigo ſoluble, by abſtracting a part of its oxygene, ſerve only to bring it back to its ſtate during the proceſs of fermentation, before the *floculæ* were ſeparated and collected. It will, therefore, follow that permanent dyes may be given by the liquor in which the plant is macerated. In this way, the Chineſe are ſaid to employ indigo, and the Africans ſtrike a beautiful blue with its dried leaves diſſolved in lye. The ſolution of indigo in ſulphuric acid affords a livelier but leſs durable colour, uſually termed chemical or Saxon blue, having been invented by Counſellor Barth, at Groſenhayn, in Saxony, about the year 1740. Dr. Bancroft ſurmiſes that the dilute acid would produce a more permanent tincture. The addition of pot-aſh or even chalk is beneficial.

Before indigo came into uſe, woad was its only ſubſtitute in Europe. It was ground, and made to ferment in heaps: but the Germans have lately with ſucceſs treated it nearly in the ſame way as indigo. It gives a very durable blue, though leſs vivid than the foreign dye, and therefore is now employed only as an addition in compoſing the vat for indigo.

The *genipa Americana*, a native of Guiana and Brazil, is a large branching tree, bearing an oval fruit, whoſe ſoft pulp contains an acid juice that ſtrikes a deep and permanent blue. The ſavage inhabitants of thoſe countries uſe it for tinging their bodies. The fruit of the *genipa* might, therefore, be adopted with benefit in the art of dyeing and calico printing; eſpecially ſince a kind of indigo is obtained from a ſimilar tree growing plentifully on the coaſt of Malabar, where it receives the appellation of *panits jicamaram.*—The ſeed huſks of the *glaſtum ſylveſtre*, the tops of the *fungus tubeloſus*, the ſtalks of the *polygonum fagopyrum*, and the pulp of the berries of the *randia aculeata*, all yield a fixt blue or green colour. A hard ſubſtance, known in India under the name of *green indigo*, was diſcovered by our author to contain a portion of true indigo, unfortunately tarniſhed by the mixture of browniſh or olive matter. A ſubſtantive yellow has lately been procured from a tincture of turmeric. The roots and bark of the *berberis vulgaris* and of the *zantoxylum clava Herculis* yield only a fugitive yellow. The ſeeds of the *bixa orellana*, which grows ſpontaneouſly in Guiana, are covered with a pulp, termed *annotta*, *arnotta*, or *roucou*, and are employed to communicate a reddiſh tint. Its principal conſumption in England is in the ſtaining of cheeſe. The liquid ſold under the name of "Scot's Nankeen Dye" ſeems to be nothing but annotta diſſolved in alkaline lye. The *Lawſonia inermis*, or *Hinna* of the Arabians, is an elegant ſhrub, the leaves of which have long been uſed in the Eaſt to give a reddiſh tinge to the nails and lips.—Theſe three poiſonous ſhrubs or vines, the *rhus vernix*, the *rhus radicans*, and the *rhus toxicodendron*, which grow in North America, contain in their ſtems and leaves a milky juice that produces, on linen, cotton, or ſilk, a full and durable black. The Malacca beans, the fruit of the *avicennia tomentoſa*, are uſed in the Eaſt Indies for imprinting black marks on cotton.

Chap. vi. treats of the *mineral ſubſtantive colours.*—The oxyds of all the metals not only ſerve as baſes for fixing other colours, but are capable by themſelves of producing permanent tints. Iron, combined with vinegar, or with the acid of tar, affords the dark ſtains uſed in calico printing; and at Mancheſter, buff colours are dyed with a dilute ſolution of that metal in nitric acid neutralized with pot-aſh:—but the different preparations of iron, by continually imbibing oxygene, change their ſhades, and impair the texture of the cloth. The ſolutions of copper give a delicate green, which reſiſts the impreſſion of the air: but all of them, except that in ammoniac, are diſcharged by the action of ſoap. Subſtances, whether animal or vegetable, moiſtened with the nitro-muriatic ſolution of gold, and expoſed to the air, aſſume a bright and durable reddiſh purple. The nitrate of ſilver gives a permanent black ſtain. The nitro-muriate of platina, with other additions, produces the various ſhades of olive and brown. The compound of cobalt, with the muriatic acid gives beautiful ſympathetic tints of green and yellow. The nitrates of mangaueſe and cobalt, impregnated with ſoda, yield browns and roſe colours. The compound of lime with the oxyd of lead blackens animal ſubſtances, but is apt to corrode them.

Chap. vii. conſiders *adjective colours in general.* In the infancy of the theory of dyeing, the *intermedia* employed to fix the colours were by the French called *mordants* or biters. Mr. Henry has propoſed to ſubſtitute the term *baſis*, though it be not perhaps ſufficiently definite. It bears an equal relation to the colouring matter and to the ſtuff impregnated, and it forms the triple union. Such is the principle of *topical* dyeing, or that curious art which, with the ſame liquor, communicates different colours to particular ſpots of linen or cotton, according to the ſeveral baſes previouſly applied. It appears that the Hindoos, the original inventors of this art, macerated and carefully prepared the cotton cloths with goat's dung, the aſtringent fruit of the Myrobalans, and curdled buffaloe's milk. After having been cleaned and ſmoothed, it was penciled with the ſolution of iron in a mixture of ſour palm-wine and rice-water, for the black figures; and with alum diſſolved in water and thickened with gum and the extract of ſappan or ſamphan wood, for the red. The ſtuff was then dried in the ſun; and, to communicate the deſired tints, it was boiled with certain roots reſembling thoſe of madder, and particularly with the *chaia*, a ſpecies of *gallium*. On the introduction of calico printing into Europe, it was ſtript of its tedious manipulations; which, on account of the higher price of labour, would have occaſioned an intolerable expence. It appears that vinegar, litharge, and white lead, were ſucceſſively joined to the ingredients in the complicated recipes. Experience and accident thus led to a moſt eſſential improvement on the Indian practice, the adoption of the ſugar or acetite of lead, the only addition now retained in the compoſition of the aluminous mordant. A curious obſervation, which Dr. Bancroft eſtabliſhes, is that the red, communicated by ſamphan wood to the ſolution of alum in the oriental proceſs, is diſlodged from the pores of the cotton by the ſuperior attraction of the root colour. If cottons printed with the acetated aluminous liquor be dyed with weld or quercitron bark inſtead of madder, permanent yellows will emerge; and this is an European invention. The iron liquor, with theſe drugs, gives variety of olive and drab colours. Calico printing has been hitherto confined to linens and cottons. Of late, however, an ingenious method has been diſcovered, probably by the help of heat, of applying topical ſtains to kerſeymeres for waiſtcoat patterns. Dr. Bancroft has ſince contrived to compaſs the ſame effect. He applies topically a ſtrong decoction of quercitron bark with the due proportion of the murio-ſulphate of tin, covers the penciled parts with paper, folds up the cloth, and ties it in a bag of oiled linen, (ſuch as is uſed for bathing caps,) and laſtly keeps it, during a quarter of an hour, immerſed in boiling water. A beautiful yellow is in this way imprinted on the figures. When the cloth is previouſly dyed Saxon blue, a beautiful green is obtained; and, if ſcarlet, the dilute ſulphate of indigo pencilled will produce a full black.

Chap. viii. treats of *Pruſſian blue.*—This beautiful dye, the caſual diſcovery of an obſcure chemiſt at Berlin, is procured by precipitating iron from the ſulphuric acid by means of pot-aſh, previouſly calcined with blood, horns, or tendons. The tincture ſometimes inclines to yellow from an exceſs of the oxyd of iron, which may be detached by the addition of the muriatic and other acids. Theſe, however, have no action on the blue colouring matter, but the alkalies and lime readily diſſolve it. Pruſſian blue has lately been ſuppoſed to be a compound of iron with a peculiar acid. Yet this bears no complete analogy to acid; and Dr. Bancroft regards it merely as an animal dye, not belonging to any of the uſual claſſes of chemical agents. Various have been the attempts, within the preſent century, to fix and apply this brilliant tincture. M. Berthollet, with the aſſiſtance of M. Vidmer, in ſome meaſure ſucceeded. Cotton and ſilk, previouſly dyed brown with galls joined to a ferruginous baſis, and paſſed through dilute pruſſiate of lime with a ſmall addition of the pruſſiate of pot-aſh and ſulphuric acid, acquired the proper blue. That dye reſiſts the impreſſion of air, but unfortunately will not bear waſhing. It is remarkable that ſtuffs tinged olive, by the application of weld, took from this liquor a beautiful green. This obſervation prompted our author to inveſtigate the matter more fully, and ſuggeſted ſeveral ingenious and ſatisfactory experiments. Among other particulars, we learn that copper, eſpecially the aluminous baſis, has a powerful attraction for Pruſſian blue. A new lively and permanent colour, which Dr. Bancroft terms the *red copper colour*, was obtained by applying the ſolution of copper in acids or ammoniac.

Chap. ix. on *adjective colours from European and Aſiatic inſects*, compriſes three articles. 1. The antients were acquainted with the kermes or *coccus elicis*, an inſect found on a ſmall ſpecies of oak which grows in the ſouth of Europe and in Aſia. When the eggs are on the point of hatching, the females are collected, and killed by the ſteam of vinegar. Great quantities of theſe inſects were formerly gathered in the ſouthern parts of France and Spain, for the purpoſe of dyeing:—but the introduction of cochineal has ſuperſeded the uſe of kermes, which affords a leſs vivid though a more durable ſcarlet. The fine blood reds, which we ſtill admire on old tapeſtry, were given by kermes with the aluminous baſis to woollen threads. 2. Lacca or gum lac was likewiſe known to the antients. It is the production of a certain minute inſect, by which it glues itſelf to ſeveral ſpecies of ſhrubs in various parts of India. The eggs, and the glutinous liquor in which they are contained, will alſo communicate, while freſh, a beautiful red to water. The œconomy of theſe inſects has been very attentively and ſucceſsfully ſtudied of late by Mr. Kerr and Dr. Roxburgh. The Hindoos extract the colouring matter of lac with hot water, and add thereto alum and tamarind liquor, for dyeing ſilk and cotton. The colours thus obtained approach thoſe of cochineal in beauty, and are rather more permanent. Moſt of the lac, however, brought into Europe at preſent, is ſent to Portugal and Barbary, to be employed in ſtaining goat ſkins for the red morocco. 3. The *coccus tinctorius Polonicus* is a ſmall round inſect much reſembling the kermes. It was formerly collected in Poland and Lithuania from the roots of the German knot graſs or knawel. The Turks and Armenians uſed it for ſtaining the nails crimſon, and, with the aſſiſtance of alum, for dyeing wool, ſilk, and hair. It is now neglected.—Similar inſects were formerly gathered in Europe from crow-berry buſhes and the roots of burnet.

Chap. x. contains *the natural hiſtory of cochineal.*—Cochineal or *coccus cacti* is an exceedingly ſmall inſect, nouriſhed, perhaps excluſively, on the *cactus*, vulgarly denominated Indian fig or prickly pear; a genus of plants peculiar to America. The ſpecies *cochenillifer* or *nopal* alone is cultivated for the breeding of it. On the arrival of the Spaniards in that vaſt continent, they ſaw the native Mexicans employ cochineal to produce delightful ſtains on their furniture, their ornaments, and their cotton garments; and the favourable repreſentations ſent home induced the court of Madrid, in the year 1523, to give inſtructions to the famous Cortes for taking meaſures to multiply that valuable commodity. Notwithſtanding this early attention to the propagation of cochineal, Europe remained for above a century ignorant of its real nature. Like the kermes, it was believed to be a ſeed or grain, and hence the ſcarlet dyed with it commonly went by the name of *grain colour*. This opinion appears to have been firſt contraverted in 1668, by the anonymous author of a paper printed in the Philoſophical Tranſactions. No doubt any longer remains on a point which eminent naturaliſts have fully aſcertained. Cochineal forms the ſubject of an extenſive and beneficial commerce. The importations into Spain alone, of the fine ſort, during the years 1788, 1789, and 1790 incluſively, amounted, according to our author's information, to eleven thouſand bags weighing 200 pounds each. Great Britain conſumes annually 1200 bags, eſtimated at about 180,000l. ſterling. To break the monopoly retained by the

Spaniards would be deſirable, and ſeveral attempts have been made to outwit the vigilance of that jealous people. Our readers will be pleaſed with the following relation:

'In the month of January 1777, Monſ. Thiery de Menonville left Port au Prince, in the iſland of St. Domingo, for the purpoſe of procuring ſome of the living cochineal inſects in Mexico, and bringing them from hence, to be afterwards propagated in the French Weſt India iſlands; an enterprize, for the expence of which four thouſand livres had been allotted by the government. He proceeded by the Havannah to La Vera Cruz, where he was informed that the fineſt cochineal inſects were produced at Guaxaca, diſtant about ſeventy leagues. Pretending ill health, he obtained permiſſion to uſe the baths of the river Magdalen; but inſtead of going thither, he proceeded, through various difficulties and dangers, as faſt as poſſible, to Guaxaca; where, after making his obſervations, and obtaining the requiſite informations, he affected to believe that the cochineal inſects were highly uſeful in compoſing an ointment for his pretended diſorder, (the gout,) and therefore purchaſed a quantity of nopals, covered with theſe inſects, of the fine or domeſtic breed, and putting them into boxes with other plants, for their better concealment, he found means to get them away as botanic trifles, unworthy of notice; and being afterwards driven by a violent ſtorm into the bay of Campeachy, he there found and added to his collection a living cactus, of a ſpecies which was capable of nouriſhing the fine domeſticated cochineal; after which, departing for St. Domingo, he arrived ſafe, with all his acquiſitions, on the 25th September, (in the ſame year,) at Port au Prince, where he began immediately to form a plantation of nopals, and to take ſteps for propagating the two ſorts or varieties of cochineal, I mean the domeſticated or fine, and the ſylveſtra or wild, which laſt he found at St. Domingo, ſoon after his return, living naturally on the cactus pereſkia. But unfortunately for this eſtabliſhment, he died in the year 1780, through diſappointment and vexation, at ſeeing his patriotic endeavours ſo little aſſiſted, and his ſervices ſo ſparingly rewarded by the government. Mr. Thiery de Menonville's labours being thus terminated, the Royal Society of Arts and Sciences at Cape François, having collected his papers, compoſed from them a treatiſe on the cultivation of nopals and the breeding of cochineal, &c. of which M. Berthollet has given an extract in the fifth volume of the Annales de Chymie, together with an account of his own experiments, for aſcertaining the effects of the grana ſylveſtra, produced at St. Domingo, compared with thoſe from Mexico, in dyeing.'

It appears that there are two varieties of the nopal growing in Mexico; the one denominated the true nopal of the garden of Mexico, and the other, on account of its ſingular beauty, called by the name of the Caſtilian nopal. Theſe nopals have a valuable property which facilitates the collection of the minute inſects, being not beſet with the hard offenſive thorns uſual in the cactus tribe. They beſides afford the nouriſhment moſt ſuitable to the cochineal; for the wild inſect or *grana ſylveſtra*

reared

reared on either of theſe nopals loſes, by degrees, its downy filaments, and becomes almoſt as large as the domeſtic ſort; a fact which ſhews that the latter owe their amelioration to warm covering and abundant generous food. This opinion is farther confirmed by the practice, in Mexico, of forming the plantations for propagating the two varieties of domeſtic cochineal at a certain diſtance from each other, leſt their communication ſhould produce a croſs breed. The inſect ſelects proper ſituations on the underſides of the branches or articulations, where, fixing its little tubular proboſcis, it imbibes the mucilaginous juice, and becomes covered with a fine adheſive down. After a month, the male emerges from his priſon a little ſcarlet fly, flutters about, performs the office of love, and immediately expires. The female outlives him another month, and brings forth her young connected in ſucceſſion by an umbilical cord. Theſe cluſter two or three days under the mother's belly, till, finally liberated, they crawl to their ſeveral ſtations. It is in the laſt ſtage of pregnancy that the females are choſen for cochineal. They are detached from the nopal by preſſing the dull blade of a knife, and fall on cloths ſpred to receive them; being then incloſed in a bag, they are ſcalded in boiling water, and expoſed to dry in the ſun. The rich colour of cochineal was generally imputed to the red fruit of the cactus on which the inſect was ſuppoſed to feed: but the obſervations of M. de Menonville have exploded that opinion. After the death of that gentleman, the ſtock of fine cochineal, multiplied in the garden at Port au Prince, was ſuffered to periſh through neglect. The wild ſort, however, being hardier, ſurvived, and came under the care of M. Bruley, who ſent a conſiderable quantity to Paris in the years 1787 and 1788. Commiſſioners of the academy made the proper experiments on it at the celebrated Gobelines; from which it appeared that the *grana ſylveſtra* of St. Domingo gave exactly the ſame dyes as the fine Spaniſh cochineal, only requiring double the quantity of materials.

A few years ſince, Dr. James Anderſon of Madràs imagined that he had diſcovered the true cochineal inſect, inhabiting a ſpecies of ſalt graſs. In this expectation, however, he was widely miſtaken: but his laudable zeal pointed out our Eaſt India ſettlements as a congenial nurſery for that valuable inſect. Some plants of the true nopal were accordingly ſent in 1788 from the royal garden at Kew to Madras, where they have multiplied ſurprizingly:—but, owing to the negligence of the Eaſt India Company's Directors, no ſteps have yet been taken to procure the cochineal inſect from America.

Chap. xi. treats 'of the properties and uſes of cochineal; with an account of new obſervations and experiments calculated to improve the ſcarlet dye.' The antient Mexicans appear to have known only the crimſon tint which cochineal communicates to the aluminous baſis. The wonderful effect of the nitric ſolution of tin, in exalting the colour of this drug to the moſt vivid ſcarlet, was probably firſt diſcovered by Kuſter, a German chemiſt, who brought the ſecret to London about the year 1543. A ſmall portion of ſea-ſalt or the muriate of ammoniac, and, (which is moſt important,) a quantity of tartar, are commonly added to the liquor. It is ſomewhat remarkable that the real effect of the nitrate, or nitro-muriate of tin, has hitherto been miſunderſtood. The colour which it produces alone with cochineal has always a crimſon hue, and the tartar employed is an eſſential ingredient to incline it towards yellow. Into this opinion Dr. Bancroft was led by reflection and copious experiment. It then occurred to him that the muriate of tin, with the quercitron bark which affords a cheap yellow, might be advantageouſly uſed to change the natural colour of cochineal into ſcarlet; and, in conſequence of his application to the Privy Council, it was referred in 1787 to ſix capital dyers to examine his diſcovery. Trials were accordingly made, the brilliant dye was produced, but unfortunately the texture of the cloth was found to be much injured by the corroſive liquor. Not diſheartened, however, after many expenſive and laborious efforts, he at laſt ſucceeded with the murio-ſulphurate of tin and quercitron bark. The proceſs is thus conciſely deſcribed:

'For this ſpecies of ſcarlet nothing is neceſſary but to put the cloth, ſuppoſe 100lb. weight, into a proper tin veſſel, nearly filled with water, in which about eight pounds of the murio-ſulphuric ſolution of tin (*this is compoſed of two pounds of the ſulphuric acid with three of the muriatic to fourteen ounces of tin,*) have been previouſly mixed, to make the liquor boil, turning the cloth as uſual through it, by the winch, for a quarter of an hour; then turning the cloth out of the liquor, to put into it about four pounds of cochineal, and two pounds and a half of quercitron bark in powder, and having mixed them well, to return the cloth again into the liquor, making it boil, and continue the operation as uſual until the colour be duly raiſed, and the dyeing liquor exhauſted, which will be the caſe in about fifteen or twenty minutes; after which the cloth may be taken out and rinced as uſual.'

This method of dyeing ſcarlet, beſides that it requires one fourth leſs of cochineal, admits a very conſiderable ſaving in the articles of fuel and labour. The colour communicated has invariably the ſame ſhade; which, in the caſe of woollen cloth, is not liable to alter under the operation of fulling. It deſerves likewiſe to be noticed, that, by varying the proportion of the bark, every poſſible tint may be exhibited between the crimſon and the yellow. Tin, diſſolved by any of the acids, produces with cochineal the ſeveral ſhades of aurora. Its ſolutions in the fluoric, the tartaric, and eſpecially the citric acids, give a beautiful ſcarlet. The oxyds of biſmuth and zinc afford purple or lilac colours: but all the other metals, copper particularly, ſadden and debaſe the cochineal-dye; and it would be tedious to enumerate the particular inſtances. The great problem in the art of dyeing is to communicate a permanent ſcarlet to ſilk, cotton, and linen. The proceſs recommended by the celebrated M. Macquer produced only a fugitive ſtain. The late Dr. Berkenhout, under the idea of diſcloſing a ſimilar diſcovery, obtained a large reward from the Britiſh parliament.

Chap. xii. conſiders *the properties and uſes of quercitron bark.* The application of this ſubſtance, produced by the *quercus nigra*, to the purpoſes of dyeing and calico printing, for a certain term of years, is excluſively veſted in the author by act of parliament. The blackiſh exterior coat being ſeparated, the cellular and cortical parts are, by the aſſiſtance of mill-ſtones, reduced to a fine light powder, mixed with ſtringy filaments. Thus prepared, the quercitron bark will generally yield as much colour as eight or ten times its weight of the weld plant, or as four times its weight of the chipped old fuſtic; the former of which it moſt nearly reſembles: but it is capable, without addition, of producing more cheaply the effects of every other yellow dyeing drug. Of the *quercus nigra* there are ſeveral varieties, which all contain a portion of the ſame colouring matter: but the *quercus nigra digitata* and the *quercus nigra trifida*, beſides the yellow, have a fawn tint, which tarniſhes the dye, and ought therefore to be carefully avoided. The decoction of quercitron bark is diluted by acids and deepened by alkalis. With the muriate and murio-ſulphate of tin, it produces a beautiful and lively yellow; and, with the ſulphates of iron and copper, it forms a colour inclining to green. In the application to practice, it is expedient to plunge the bark previouſly tied up in a bag into hot water, for a few minutes, and then to mix the other dyeing ingredients with the decoction. For woollens, the aſſiſtance of alum alone will afford a pleaſant yellow, which can be deepened by the addition of a little powdered chalk. By the ſame proceſs, a fine green is fixed on cloth taken from the indigo vat, and the Saxon blue is converted into Saxon green: but the moſt brilliant colours are produced by the application of the tin baſis. If the ſtuff be dyed with one tenth of its weight of bark, and as much of the murio-ſulphate of tin, it will receive a beautiful orange yellow; and the ſhade may be inclined to yellow by diminiſhing the proportion of the murio-ſulphate of tin, and adding ſome alum. The paler dyes are formed by joining a ſmall portion of alum.

The baſis of iron with the quercitron produces the drab colours, which are darkened by the addition of a little ſumach, and are inclined to olive by diminiſhing the ſulphate of iron and ſubſtituting the ſulphate of copper. Woollen cloth boiled with one twentieth of its weight of lime, and then dyed with the bark, acquires a ſtrong nankeen tint. With due precaution, the ſame dyes may be fixed on ſilk. The difficulty is greater in the treatment of linen and cotton, which require a more copious depoſit of alum, and are apt to be corroded by the tin baſis. By means of the acetite of alum, however, and the gradual application of heat, they receive the various ſhades of yellow. This aluminous compound may, in a great meaſure, be ſuperſeded by uſing the aſtringent matter of yellow myrobalans, or the decoction of galls promoted by a little barilla;—the cotton is afterward to be dipt into a calcarious ſolution of alum. A dye nearly as durable, and more dilute, is procured by previouſly macerating the cloth with a mixture of ſoap and barilla.

Dr. Bancroft gives ample and circumſtantial directions for the application of quercitron bark, with many intereſting obſervations,—for which we muſt refer our readers to the work. It is fortunate that private intereſt ſhould concur with public emolument, to recommend the wider extenſion of this valuable drug.

Chap. xiii. enumerates *the ſeveral vegetable ſubſtances which afford yellow adjective colours.*—1. The American hicory or *Juglans Alba* contains not only in its bark, but in its green leaves and in the rinds of its nuts, a colouring matter very ſimilar to that of quercitron bark, only feebler and prepared with more difficulty. The uſe of this dyeing drug is, likewiſe, for a term of years, appropriated to our author by the Britiſh legiſlature. 2. The weld plant, or *reſeda luteola*, grows in many parts of Europe, the cultivated ſort being ſmaller and richer in colour. It requires two years for its maturity, and gives alſo a very precarious crop. The trouble of previouſly extracting the tint, and the charge of tranſporting a bulky commodity, with other inconveniencies attending it, are likely to bring weld into diſuſe.—With this ſubſtance, Dr. Williams, ſeveral years ago, pretended to fix a green dye on cottons; and parliament was ſurprized into a grant of a conſiderable reward to the inventor. 3. Venice ſumach or *rhus cotinus*, improperly called *young* fuſtic, is a ſhrub that grows in Italy and the South of France. Its root and ſtem, employed in chips with the nitro-muriate of tin, give an orange-yellow: but the colour proves extremely fugitive. 4. Fuſtic or *morus tinctoria*, which we inaccurately denominate *old* fuſtic, is a large tree indigenous to the Weſt Indies. It affords a tolerably durable but not a bright colour. The word *fuſtic* ſeems to be a corruption of the term *fuſtet*, denoting a mouldy ſmell, by which appellation the Venice ſumach was known in France. 5. The common ſumach or *rhus coriaria* of Spain and Portugal gives, with the aluminous baſis, a pale and feeble dye. 6. The French berries, or unripe berries of the *rhamnus infectorius*, communicate a lively though fugitive colour. 7. Saw-wort, or *ſerratula tinctoria*, the dyer's broom or *geniſta tinctoria*, the five ſpecies of heath which our iſland produces, the bark and ſhoots of the Lombardy poplar, and the leaves of the ſweet willow, all form a pleaſant but tranſient yellow. 8. The American golden rod, or *ſolidago Canadenſis*, which grows plentifully between Canada and Hudſon's Bay, is rich in colouring matter, and gives a beautiful dye, with the aluminous baſis, to wool, ſilk, and cotton. The three-leaved hellebore is employed by the Canadian Indians to give a yellow ſtain to prepared ſkins. Many other vegetables of leſs note yield different tints of yellow.

The volume cloſes with an appendix, containing an abſtract of a paper which Dr. Roxburgh very lately tranſmitted to the Directors of the Eaſt India Company, on a new ſpecies of nerium or roſe-bay; the leaves of which afford indigo. This *nerium tinctorium*, the *tſhit-ancallo* of the Hindoos, grows plentifully in the mountainous tracts of the Carnatic, and through the whole extent of the Circars. It is a middling-ſized tree, with leaves from ſix to ten inches long and from three to four broad, numerous, ſmooth, and of a pale green colour. The ſeaſon from April to July is the moſt proper for gathering the leaves, of which two or three hundred pounds weight will yield one pound of indigo. To extract this dye, the leaves are ſcalded and agitated in hot water, when a little lime is added to the liquor to aſſiſt granulation. In the northern parts of the Coromandel coaſt, the natives precipitate their indigo with a cold infuſion of the *jambolong* tree, or *jambolifera pedunculata*, a very powerful aſtringent. Dr. Roxburgh deſcribes another indigo plant, the *car-neeli* of the Hindoos, which he has choſen to denominate *indigofera cœrulea*. It is a ſhrubby ſpecies, growing naturally in dry barren tracts. The leaves, digeſted in boiling water, afford about one two-hundredth part of their weight of beautiful indigo. The ſame gentleman has performed a number of intereſting experiments, with a view of illuſtrating the theory of indigo:—but, as moſt of his obſervations are already anticipated, it would be ſuperfluous to dwell any longer on this ſubject. We will juſt mention that indigo may be purified and exalted, by diſſolving the heterogeneous matter with the ſulphuric or rather the muriatic acid.

In taking leave of the learned author of this work, it ſhould be noticed that he has prefixed to each chapter a very apt motto, ſelected from works of merit. We are ſorry to remark that the great interruptions in the preſs have ſenſibly hurt the unity of plan and compoſition. The reader feels it irkſome to be repeatedly referred to other paſſages of the book:—but an adequate apology for this blemiſh may be found in the utility of the general deſign.

Art. IV. *The Hiſtory of Great Britain,* connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. Part II. From the Depoſition and Death of Richard II. to the Acceſſion of Edward VI. By James Pettit Andrews, F. A. S. 4to. pp. 366. 1l. 1s. Boards. Cadell jun. and Davies. 1795.

In our Review for Auguſt 1794, we gave an account of the preceding part of this volume, and expreſſed our approbation of the judgment with which Mr. A. had ſelected his materials, and of the accuracy and preciſion with which he had arranged and compreſſed them. His plan of uniting the chronology of Europe with the Hiſtory of Great Britain appeared to us well calculated for gratifying the curioſity of his more inquiſitive readers, and for inſpiring with the love of general information thoſe who had hitherto chiefly confined their views within the limited horizon of their native ſoil. We commended the author's diligence in recurring to the original ſources of information, and in employing the authority, and often the very words, of contemporary writers for the purpoſe of illuſtrating not only the public tranſactions, but the manners, the genius, and the taſte of the ages which he deſcribes. His anecdotes of the virtues and vices of the times, and his ſpecimens of literature and poetry, cannot fail to intereſt thoſe readers who prefer the progreſſive and various hiſtory of the human mind to the tireſome and laborious idleneſs of kings and conquerors, the ravages of war, and the uniform frauds of policy. The pleaſantry, with which the biographical ſketches are enlivened, may appear to critics of a certain caſt inconſiſtent with the dignity and gravity of hiſtorical compoſition: but we know not why this ſpecies of writing ſhould be excluſively confined to the crimes and calamities of men; and why our remote anceſtors ſhould not be brought on the ſtage, to gladden us with their mirth as well as to depreſs us with their ſorrows, to brighten the ſmiles of pleaſure as well as to thicken the gloom of melancholy.

In this ſecond part, we have the ſame plan and execution on which the preceding volume was conducted; with this ſingle difference, ariſing from the nature of the materials, that the analogous pictures of government, arts, and manners, are here drawn with greater circumſtantiality and fullneſs. The author has not, however, allowed himſelf to be diverted from the original deſign of his compilement, by the copiouſneſs and variety of his ſubject. In illuſtration of this remark, we have an example in the following account of government, from the year 1400 to 1485:

'The power of each department of legiſlature became now more accurately defined, although no conſiderable alterations had been made in either.

'The king's authority was moſt aſſuredly not in general deſpotic, ſince he could neither repeal nor change any law which had been made by conſent of his parliament. Yet that diſpenſing power which each monarch aſſumed, when it ſuited his purpoſe, threw far too great a weight into the ſcale of royalty. The ſovereign beſides retained the cruel right of giving in marriage the wards of the crown, although that prerogative (as well as that of purveyance) was exerciſed in a much more moderate degree than it had been of old.

[FORTESCUE DE LAUDIBUS LEGUM ANGLIÆ.]

'He could likewiſe preſs for his ſervice not only ſoldiers and ſailors, but alſo muſicians, goldſmiths, embroiderers and various ſorts of artificers. [IBID.]

'The peers attended their duty in parliament at their own expence. The repreſentatives of the commons were always paid from the commencement of repreſentation. Towards the cloſe of the 14th century it was fixed at 4s. per diem for knights of ſhires, and half that ſum for each burgeſs.

'The ſheriff's influence in returning members was extenſive and frequently abuſed. 'Sometimes they made no proper elections of knights, &c. ſometimes no return at all, and ſometimes they returned ſuch as had never been elected.'

[PREAMBLE TO STAT. 23 HEN. VI. CAP. 14.]

'For theſe and ſuch like miſdemeanors he might be ſued by action at the aſſiſes and was liable to fine and impriſonment.

'The qualification requiſite for knights of ſhires was 40l. per annum. It appears too that ſtrength of body and conſtitution was demanded, for the parliamentary writs about this period directed the electors to chuſe not only the wiſeſt but the ſtouteſt men (potentiores ad laborandum), that they might be able to endure the fatigue of the journey and of cloſe attendance. [PRYNNE.]

'Beſides their pay, the members of the Houſe of Commons had the privilege, for themſelves and their ſervants, of freedom from all arreſts. A neceſſary exemption, that they might be enabled to perform their duty. But this privilege (as well as their pay) attended on the members only during their actual ſervices, and quitted them at the end of each ſeſſion; allowing only for the few days which they might be obliged to employ in journeying to London and returning home. [IBID.]

'The convocations were regularly ſummoned with the lay-parliaments and as regularly met. The prelates were ſtill directed to attend and 'conſult with the nobles.' They were alſo directed to order their dean and archdeacons to attend in perſon, each chapter to ſend one proctor, and the clergy of each dioceſe to ſend two proctors, 'to conſent to thoſe things which ſhould be ordained by the common council of the kingdom.' As therefore they were only to 'conſent,' not 'to conſult,' the proctors could ſcarcely be reckoned a part of the Commons. They however received wages and partook of the privileges of Parliament. The eccleſiaſtics ſtill continued to lay taxes on themſelves; but the conſent of the other branches of legiſlature was neceſſary to give force to their decree. [IBID.]

'Parliaments were often called and quickly diſmiſſed. They had frequently only one ſeſſion, and once (in 1399) but a ſingle day.

'No conſiderable alterations appeared in the Engliſh courts of law. The number of judges in the courts at Weſtminſter was by no means certain. Under Henry VI. there were at one time eight judges in the court of Common Pleas. Each judge took a ſolemn oath that 'he would take no fee, penſion, gift, reward, or bribe from any ſuitor, ſaving meat and drink, which ſhould be of no great value.

[FORTESCUE DE LAUDIBUS LEGUM ANGLIÆ.]

'The laws were ill-executed throughout the 15th century. Maintenance (an union for ſiniſter purpoſes) ſtill prevailed; the prieſts by their exemptions were ſet above the law; ſanctuaries abounded throughout the realm and protected the vileſt criminal and the moſt diſhoneſt debtor; perjury throve and afforded a living to many; while the high conſtable, under colour of exerciſing military law, was authorized to proceed in caſes of treaſon, 'ſummarily and without noiſe or form of trial,' and if he wiſhed to give an appearance of juſtice to his proceedings, he could call in the aid of torture by fire or on the rack.

'The account which the learned judge Hale gives of the lawyers who pleaded in the 15th century does them little honour. He condemns the reports during the reigns of Henry IV. and V. as inferior to thoſe of the laſt twelve years of Edward III; and he ſpeaks but coolly of thoſe which the reign of Henry VI. produces.

[HIST. OF COMMON LAW, APUD HENRY.]

'Yet this deficiency of progreſſive improvement in the common law, aroſe not from a want of application to the ſcience; ſince we read in a very reſpectable treatiſe that there were no fewer than 2000 ſtudents attending on the inns of Chancery and of Court, in the time of it's writer. [FORTESCUE DE LAUDIBUS, &c.]

'The Court of Chancery ſeems to date its riſe at the cloſe of the 14th century. It was highly obnoxious to the profeſſors of the common law, who, by their intereſt in the Houſe of Commons, procured a petition againſt it from the Parliament to Edward IV. in 1474. The influence of the prelates (who were certain of guiding that court) defeated this attempt, and its eſtabliſhment encountered no further difficulties. [COTTON'S RECORDS.]

'One obſervation there remains to make on the general ſtate of the Engliſh at this period. Civilization indeed had not hitherto made ſuch progreſs as entirely to aboliſh ſlavery. Yet few land-owners or renters were to be found who did not prefer the labour of freemen to that of ſlaves. This circumſtance diminiſhed their number, and the perpetual civil conteſts enfranchized many by putting arms in their hands. Within a few years after the acceſſion of the Tudors, ſlaves were heard of no more.

'A reflection made at the cloſe of the 15th century by Philip de Commines will very naturally finiſh this ſection. His ſuffrage in favour of England is the more remarkable as it is given voluntarily at the cloſe of the longeſt and moſt bloody civil war with which the Engliſh annals can be charged. 'In my opinion' (ſays that judicious obſerver) 'of all the countries in Europe where I was ever acquainted, the government is no where ſo well managed, the people no where leſs obnoxious to violence and oppreſſion, nor their houſes leſs liable to the deſolations of war, than in England; for *there* the calamities fall only upon the authors.

'Scotland was not ſo happy. The unfortunate death of the Norwegian Margaret had involved that realm in a long and bloody conteſt with its powerful neighbour; and, although the gallant and free ſpirits of the Scots had preſerved the independence of their country notwithſtanding their inferiority in numbers, wealth and diſcipline, it could not prevent the preponderance of a moſt odious and tyrannic ariſtocracy. Perpetual domeſtic war looſened every tie of conſtitutional government; and a Douglas, a Creighton, or a Donald of the Iſles, by turns exerciſed ſuch deſpotiſm and inhumanity as no monarch in the 15th century would have dared to practiſe.

'The endeavours of the firſt and of the ſecond James were turned towards improving the juriſprudence of the North by engrafting on it the beſt parts of the Engliſh ſyſtem; but the ſuddenneſs of their deaths and the weak reign of their ſucceſſor James III. prevented their people from receiving much benefit from ſuch laudable deſigns.

'The Parliament of Scotland, at this period, had nearly monopolized all judicial authority. Three committees were formed from *the* Houſe (for there was only one) ſoon after the members met. The firſt, like the 'Triers in England,' examined, approved or diſapproved of petitions to the ſenate; the ſecond conſtituted the higheſt court in all criminal proſecutions, as did the third in civil ones. And, as every lord of parliament who choſe it might claim his place in each of theſe committees, almoſt the whole adminiſtration of law, civil as well as military, reſided in the breaſt of the Scottiſh nobility.

'There was another court, that of Seſſion, of which the members and the duration were appointed by Parliament.

'The Juſticiary (an officer diſcontinued in England as too potent) was ſtill nominally at the head of the Scottiſh law, and held courts which were ſtyled 'Juſticiaries,' as did the Chamberlain 'Chamberlainaries;' from theſe courts there was allowed an appeal to a juriſdiction of great antiquity, ſtyled 'The Four Boroughs' Court.' This was formed of burgeſſes from Edinburgh and three other towns, who met at Haddington to judge on ſuch appeals. [Pub. Acts.]

'There was one abuſe, however, which rendered every court of juſtice nugatory. It had become a cuſtom for the Scottiſh monarchs to beſtow on their favourites not only eſtates but powers and privileges equal to their own. Theſe were ſtyled 'Lords of Regalities;' they formed courts around them, had mimic officers of ſtate, and tried, executed, or pardoned the greateſt criminals.

'The good ſenſe of James II. prompted him to propoſe a remedy for this inordinate evil; but two admirable laws which he brought forward (the one againſt granting 'Regalities' without conſent of Parliament, the other, to prohibit the beſtowing of hereditary dignities) were after his deceaſe neglected; and Scotland continued, two centuries longer, a prey to the jarring intereſts of turbulent, traitorous noblemen.'

In relating great events, the author riſes in his ſtyle, and deduces from them reflections which, though natural, are not always as obvious as they are reaſonable. Of this we ſhall give an example in what is ſaid of the conqueſt of Conſtantinople in 1453.

'Mahomet II. in 1453, beſieges and takes by ſtorm the imperial city of Conſtantinople, 1125 years after its foundation. The Roman empire vaniſhes, and the place becomes under the name of Stamboul the capital of the Turkiſh dominions *. The Genoeſe of Galata receive

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'* Conſtantinople had long been aimed at by the Turkiſh power; but the diverſions formed by Hunniades, and George Caſtriot, had retarded an event which the effeminacy and profligacy of both rulers and people had rendered inevitable. Conſtantine Drakoſes, the laſt emperor, merited a better fate, if there could be a better than dying for his country. When he found Mahomet determined to beſiege his city, he raiſed what force he could, which amounted to no more than three or four thouſand men; nor could the imperial treaſury afford to continue in its pay a celebrated German engineer, who, on his ſtipend being leſſened, went in diſguſt to the Turks, and caſt thoſe immenſe pieces of cannon which are ſtill the wonder of the Dardanelles. To Juſtiniani, a Genoeſe, who with 500 men came to defend the city, Conſtantine gave the chief command, promiſing to make him prince of Lemnos, if he could drive off the Turks. Meanwhile the citizens ſat like ideots, determined to ſuffer the extremities of war, and expoſe their wives and children to violation and ſlaughter, rather than ſupport an emperor, who they knew wiſhed to unite the Greek with the Latin church.

'Mahomet had 400,000 men in arms around the city, but though his fleet was large, he could not approach the walls by the harbour; and had even been witneſs to the ſucceſs of five ſhips from Genoa, who had forced their way through his numerous navy. To remedy this he contrived, by engines and an immenſe ſtrength of hands, to draw a vaſt detachment of gallies over a peninſula, into the harbour, and then the blockade was complete. The cannoneers too of the Turks were inſtructed by a Hungarian ambaſſador, (moved by a fooliſh prophecy,

ceive protection from the Turks. Numbers of Chriſtian princes ſend ambaſſadors to congratulate the ſultan on his ſucceſs. Mahomet per-
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phecy, that Chriſtendom would never thrive until Conſtantinople was taken) how to do the moſt damage to the old and ruinous fortifications of the devoted city.

‘ When all was ready for an aſſault, Mahomet ſent to offer lives, liberty and goods to the emperor and people, with ſettlements in Greece, if they would give up the place; but in vain. The Turks were at firſt gallantly repulſed, Conſtantine defending the breach, and Juſtiniani bravely ſeconding his efforts; unhappily the latter being ſeized with a panic, on receiving a ſlight wound, and quitting his poſt, the Italians, who were the ſtrength of the beſieged, followed; and the enemy burſt in with hardly any oppoſition. The wretched emperor ſaw that all was loſt, and was only heard to ſay, ‘ Alas! is no Chriſtian here to ſtrike off my head?’ A Turk performed that office; and Mahomet with his army ruſhing in, every bar to ſlaughter, rapine and violence gave way. Meanwhile numbers of the Greeks ſtood calmly around the church of Santa Sophia, while others coolly employed themſelves in a ſolemn proceſſion, deluded by a fanatic; who had foretold that as ſoon as the infidels ſhould force their way to a certain part of the city, an angel ſhould interfere, and utterly deſtroy their forces; but the Turks, penetrating to the church, tied theſe dreamers two and two, and drove them away as ſlaves. After three days, Mahomet checked the courſe of plunder, and accepted the remaining inhabitants as ſubjects. To the royal family he behaved with humanity at firſt; but offering a cruel inſult, when intoxicated, to Demetrius Leontares (a man of high rank, great duke or admiral of the empire, and nearly allied to the throne), by ſending a domeſtic to bring one of his children, who was remarkably beautiful, into his ſeraglio; the generous Greek (although he had been uſed to wiſh rather to ſee a Muſſulman's turban than a Cardinal's cap in Conſtantinople) reſented it with ſuch ſpirit, that the tyrant ordered him and his whole family to be beheaded. He ſuffered with great reſignation, profeſſing himſelf happy that, by ſeeing his children die before him, he was certain they were not reſerved for infamy.

‘ Thus write Khalcondylas and Ducas, who were probably both eye-witneſſes to theſe horrors. But Cantemir affirms, that the Turkiſh hiſtorians own an agreement, by which a part of the citizens who had been allowed an honourable capitulation, preſerved ſome of their churches, ſome privileges as to religion, &c.

‘ Soon the men of letters, unable to endure the government of barbarians, diſperſed themſelves around Europe, and enriched every province, particularly Italy, with their ſcience.

‘ The whimſically ſuperſtitious are fond of a ſilly remark, ‘ That as the Weſtern empire began and ended with an Auguſtus, ſo did that of the Eaſt begin and end with a Conſtantine;’ but a much more uſeful ſpeculation from the dreadful fate of this metropolis, and ſtill more from that of Rome in 1527, (which will alſo be circumſtantially related) preſents itſelf to the rich and indolent citizen, viz. That opulence, far mits the brothers of Conſtantine, the laſt Roman emperor, on their ſubmiſſion, to be ſtill lords of Peloponeſus. Selybria and many cities of Thrace voluntarily yield to the Turks.'

We ſhall enable the reader to compare this dreadful event with the conqueſt of Rome in 1527:

' Clement VII. a timid pontiff, wiſhes to pleaſe Henry of England by granting his divorce, yet dreads to offend Charles V. of Germany, knowing himſelf, as being a baſtard of the Medicis family, not to be ſecure on his throne. Soon he falls into the extreme of miſery. Truſting to a mercenary force under his perſonal enemy the duke of Urbino, he ſees Rome ſtormed by the conſtable de Bourbon, who falls* in

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from ſecuring its owners, only holds out a bait to the deſtroyer. And that no wealthy city ſhould think itſelf ſecure, without union, good government, and military exertions among its inhabitants.'

' * Bourbon commanded a brave but ill diſciplined army. He had ſome Spaniards, many Lutheran Germans, ſome renegade French and Italians, and even ſome Engliſh (among whom was the future lord Cromwell). Theſe had neither pay, proviſions, nor accommodations; they had no artillery or ammunition; were half naked and more than half ſtarved. Sometimes, worn out with hardſhips, they mutinied, and even forced their general to abſcond. But he ſoon appeared again at their head, ſoothed them by the promiſe of pillage, and joined them in ſinging camp-ditties, many of which ridiculed the extreme poverty of their leader. [BRANTOME.]

' Clement truſted much to a treaty with Lannoy, viceroy of Naples, who had engaged to keep Bourbon from hurting Rome or Florence. But Lannoy dared not even appear in ſight of the headſtrong troops of the conſtable; who, having been diſappointed in his plans on Cremona and Bologna, and having obtained three pieces of cannon at Ferrara, with a little ammunition, at length announced to his men his deſign to plunder Rome. All difficulties now vaniſhed, and by forced marches they came in ſight of that noble city, into which, for many ages, the wealth of the univerſe had poured with ſcarce any reflux. All this Bourbon eloquently diſplayed to his men; and added, that this immenſe wealth ſhould be all their own. Animated to deſperation, they ruſhed, under cover of a fog, to the walls, where were none to reſiſt, except a few veteran Switzers who had guarded the pope. Theſe defended the city with bravery, and repulſed the aſſailants, until Bourbon, while ſcaling the wall, had received a mortal wound in the groin. The fury with which this circumſtance inſpired his army, proved fatal to Rome. Had Bourbon ſurvived, he would have checked the violence of his men; and as he meant to eſtabliſh, probably, an independent domain †, he would have ſpared the honor, the wealth, and the lives of his future ſubjects. But Philibert de Chalons, prince of Orange, who ſucceeded to the command, had little authority over the army.

' † Brantome intimates that his plan was to wed the almoſt infant Catharine di Medicis, and become king of Italy.'

in the aſſault. The city ſuffers every poſſible horror, except burning, during *ten months*. The pope is taken in the caſtle at St. Angelo, is pillaged and impriſoned. Urbino, who abhors the houſe of Medicis, has the refined cruelty to march with his troops within the view of the caſtle of St. Angelo, and then to retire without attempting to releaſe it.

'Lautrec with a French army takes Pavia, and, in reſentment of Francis's captivity and the pope's injuries, treats it as Rome has been treated. Genoa revolts in favour of France.

'In the mean while the city was ſtormed; the Switzers having fallen in the breach, and the wretched rout of domeſtics and artificers (whom the Pope's general, Renzo di Ceri, an old and gallant officer, had armed in haſte) having fled without a blow. The infatuated pope, although the year before he had experienced the weakneſs of St. Angelo, yet betook himſelf again to that fortreſs; which, beſides its wanting ſtrength, was ſo deſtitute of proviſions, that, in a few days, the pope, the cardinals, and the foreign ambaſſadors, after having fed on the fleſh of aſſes, ſurrendered at diſcretion.

'But who ſhall deſcribe with decent horror the ſtate of imperial Rome, delivered up to the diſcretion of a barbarous irregular hoſt of licentious foes? The German Lutherans, as Guiccardini acknowledges, were not the worſt of the band. They plundered the churches, they contumaciouſly toſſed about the holy reliques, they led the monks, nay the cardinals, in deriſion, richly robed, through the ſtreets, and when their wild humours were ſatiated, they ſat down and enjoyed themſelves in domeſtic revelry. Not ſo the avaricious Spaniard, the revengeful Italian. The torments with which they extorted wealth from the chief inhabitants of Rome, are deſcribed by Guiccardini and others in the moſt frightful colours. As to the fair and defenceleſs part of ſociety, their treatment cannot be deſcribed with any degree of delicacy: 'No *man*,' ſays an Italian writer, 'eſcaped torture, no *woman* violation*. The hiſtorian, quoted above, after touching on the wretched fate of the Roman ladies, adds a bitterly ſatirical remark on them and on Rome in general†. [GUICCARDINI.]

'The miſery of the devoted city laſted not only many *days*, but many *months*; and the victors, not content with a million of ducats at leaſt, got by immediate plunder, tortured their wretched ſlaves out of ſums vaſtly exceeding that amount; and forced them to live as ſervants in their own palaces and houſes; daily witneſſes of the outrages which their families were compelled to receive with complacence.'

[SACCO DI ROMA. ROBERTSON.]

'* On compta au Rome et aux environs, au bout de quelques mois, quatre mille ſept cent filles enceintes.' [ANNALES DE L'EMPIRE.]

'† E benchè molti ſi poſſano perſuadere, che in tanto furioſo travaglio, foſſe qualche nobile e pura vergine, per non venire in tanto libidinoſe mani, che ſpontaneamente, o con ferro ſi ammazaſſe, o da qualche alto luogo ſi precipitaſſe nel Tevere, o nelle ſtrade; nondimeno, non ho ancora inteſo trovarſene, nè nominare alcuna di tanta virtuoſa è coſtante oneſtà,' &c. &c. [SACCO DI ROMA.]

‘ The German Proteſtants arm and invade the Roman Catholic electorates, apprehending [*] a league to be formed againſt them. An accommodation is brought about. The reformed religion ſpreads itſelf over one half of Germany.’

The interſperſed pieces of poetry will pleaſe the lovers of antiquities. They are numerous, and, in general, ſo faithfully imitated by Mr. A. that his verſions afford very correct notions of the originals. Renzo de Ceri, (in French, Rance,) a celebrated Italian partizan, was one of the moſt active defenders of Marſeilles when attacked by Bourbon in 1524. The ſong of triumph on Bourbon's repulſe is thus tranſlated:

I.
‘ Bourbon to Marſeilles approaching,
  Thus beſpoke his hardy band;
‘ Would I knew what gallant captain
  Does theſe lofty tow'rs command?
Not a man on earth I value,
  Not a man that dwells in France;
So it be not one Italian,
  So it be not Captain Rance [†].’

II.
‘ Now the wood-lin'd mountain climbing,
  See their gloomy courſe they bend;
And where torrents wear a paſſage,
  They the rugged bed aſcend.
Each his comrade thus exhorting,
  Thus requiring mutual aid;
“ Ply your axes, fell the foreſt,
  There our paſſage muſt be made.”

III.
‘ See!—the ſullen foe retreating,
  Baffled, quit theſe antient walls;
Gallant Rance! On thee the glory
  Of our town's deliv'rance falls.
‘ Thy well-pointed, fiery cannon,
  Thund'ring o'er th' embattled plain,
Made the bands of haughty Bourbon
  Seek Italia's ſhore again.’ I. P. A.’

The following ſhort ballad, called the ‘ cuccu ſong,’ is remarkable for being the firſt in Engliſh with notes annexed. The muſic is of the 15th century: but the words are among

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‘ [*] Otho Pack, chancellor of Saxony, raiſed this ſtorm by promiſing to produce the original agreement. He was impriſoned, and put to death as a forger; either in conſequence of real guilt, or from the political motive of getting rid eaſily of the war. [Pfeffel.]

‘ [†] Rance for Renzo.’

the earlieſt ſpecimens of Engliſh poetry. They are thus modernized:

‘ See the ſummer's ſweets appear!
Cuckoo! ſummer's harbinger,
Haſte and ſwell thy tuneful throat;
Let the roſe's op'ning bloom,
Let the meadow's ſoft perfume,
Tempt thy ſweet, thy chearful note.
Lambkins, round their dam that play,
Feel the ſun's enliv'ning ray;
See the verdant branches ſpring!
Heifers gambol o'er the mead,
Deer within their covert feed;
Come, ſweet cuckoo, prythee ſing.
Hiſt! hiſt! ſhe ſings! ſweet cuckoo ſwell thy throat!
And thro' the ſummer heats prolong the chearful note!
I. P. A.[3]

In this, as well as in the preceding part, Mr. A. acknowledges obligations to the poetical talents of his friend Mr. Pye, who favoured him with the pleaſant verſion of the ballad called London Lyckpenny. The author, John Lydgate, draws a picture of manners in the reign of Henry the Sixth, which pretty faithfully applies to the preſent times:

I.	I.
‘ To London once my ſteps I bent, Where trouth in no wyſe ſhould be faynt; To Weſtmynſter I forthwith went, To a man of law to make complaynt; I ſaid for Marie's love, that holy ſaynt, Pity the poore that wolde procede! *But for the lacke of mony I could not ſpede.*	‘ To London once my ſteps I bent, Where truth muſt wear a front of braſs, To Weſtminſter in haſte I went, For I'd a ſuit to urge, alas! Then to my counſel learn'd I hied, ‘ Wiſe ſir, I have a ſuit,’ I cried; ‘ Help me in *formâ pauperis* to plead,’ *But ah! for want of caſh, I found I could not ſpeed.*
II.	**II.**
‘ And, as I thruſt the preſſe amonge, By froward chance, my hood was gone; Yet for all that I ſtay'd not longe, Till att the Kynge Bench I was one, Before the judge I kneel'd anone, And prayed hymn for Goddes ſake to take hede. *But for lacke of mony I might not ſpede.*	‘ Among the crowd as I was preſs'd, Whip from my head my hat was gone; In the King's Bench above the reſt, I ſaw a grave and portly Don: Sure he, I thought, won't take a fee, So down I popp'd upon my knee; ‘ O to my ſuit great magiſtrate give heed!’ *Alas! for want of caſh, I found I could not ſpeed.*
III.	**III.**
‘ Benythe them ſatte clerkes, a grett rout, Whych faſte dyd wryte by one aſſente, There ſtode up one and cryde about, ‘ Rycharde! Roberte! and John of Kent,’ I wyſt not well what thys man ment, He cryed out thryſe there indede. *But he that lack'd mony myght not ſpede.*	‘ I ſaw the clerks ſit all arow, Writing as faſt as faſt might be; The crier, too, began to crow, He call'd aloud, ('twas ſtrange to me); ‘ O yes! o yes! o yes!’ he whines, ‘ Liſt to your names and ſave your fines!’ I cannot tell what they might ſave indeed; *But here, for want of caſh, I know, I could not ſpeed.*

IV. Unto

IV.

‘ Unto the common plaſe I yode thro’
Wheare ſate one with a ſylken hode;
I dyde him reverence (I ought to do ſo),
I told my caſe there as well as I colde;
How my goods were defrauded me by
falſhood; [mede,
I gat not a move of his mouth for my
And for the lacke of mony I colde not ſpede.

V.

‘ Unto the rolles I gat me from thence,
Before the clerkes of Chauncerye;
Where many I found earnynge of pence,
But none at all once regarded me,
I gave them my playnte upon my knee.
They liked it well when had it rede,
*But for lackynge of mony, I could not
ſpede.*

IV.

‘ And now the Common Pleas I found,
Where one in ſilken coif look'd big;
I bow'd me to the very ground,
To his black cap and pompous wig;
I told him all my piteous caſe,
My neighbour's fraud, my own diſgrace;
The devil a word did from his lips pro-
ceed!
*He found I had no caſh, and therefore could
not ſpeed.*

V.

‘ Then to the Rolls away I went,
Midſt learned clerks in Chancery;
I found them all on gain intent,
The deuce a one regarded me;
Down on my marrow bones I fell,
And 'gan my hapleſs tale to tell;
‘ Hold—firſt, good friend, they cried, we
muſt be feed!’
*So here for want of caſh, I found, I could
not ſpeed.*’

Poor Lydgate then went “ without the door to try his fortune in the ſtreets,” but found no more generoſity there than he had experienced in Weſtminſter-hall.

We are glad to find that Mr. A. purpoſes to continue his work; which, as it approaches nearer to modern times, will become ſtill more generally uſeful as a book of reference. Concerning the mode of writing hiſtory in detached articles, the following objection indeed occurs; ſince war, commerce, learning, &c. appear all ſimultaneouſly, and are often intimately connected in the tranſactions of the world, why ought not the hiſtorian alſo to unite them in his narrative? The obſervation is ſolid; and hiſtories, which exhibit a connected ſeries of cauſes and effects, are thoſe which we read with moſt pleaſure and moſt profit. Yet the arrangement of events into ſeparate compartments is not therefore deſtitute of utility; ſince this latter form of compoſition may be better adapted to anſwer the ſpecific purpoſes of referring readily to particular events, and of ſeeing at one glance all that relates to a particular ſubject.

ART. V. *Fragments of Politics and Hiſtory.* By M. Mercier. Tranſlated from the French. 8vo. 2 Vols. pp. 972. 14s. Boards. Murray. 1795.

PERHAPS no part of our taſk is more difficult, than that of characterizing works like the production now before us; in which a great variety of thoughts are promiſcuouſly thrown together, without regard to order or method. Barely to enumerate all the ſubjects which occur in theſe papers would not be an eaſy taſk: to examine the accuracy of the writer's obſervations,

ſervations, and the truth and propriety of his opinions on each topic, would be wholly impracticable. The utmoſt that our limits will permit us to do is to give our readers an idea of the writer's general turn of thinking, and of the kind of inſtruction, or entertainment, which they may expect from theſe volumes.

M. Mercier appears, in the preſent publication, in the character of an enlightened politician, who has attentively conſidered the doctrines which are at preſent in circulation among philoſophers on the intereſting ſubject of political inſtitutions; who, without becoming the blind adherent to any party, has freely and liberally canvaſſed the principles and pretenſions of all; who has endeavoured to guide his judgment on difficult queſtions by a cool compariſon of theory with experience; and whoſe vigorous and active mind applies thoſe general principles, which have been the reſult of diligent inveſtigation, to the determination of particular queſtions of policy or morals, as they ariſe in the actual progreſs of affairs. Many proofs of uſeful reading, and many more of correct thinking, occur in the courſe of theſe fragments. The author appears to have poſſeſſed a happy facility, not indeed uncommon among his countrymen, in bringing his knowlege into uſe, and exhibiting his conceptions with animation and energy in a great variety of forms, as occaſions require. In principle and ſpirit, M. Mercier, though not (at leaſt in the more early of theſe papers,) a decided advocate for a form of government ſimply republican, is an enemy to deſpotiſm, and an advocate for liberty, humanity, and the equal rights of man. The great object and tendency of his writings appear to be, as he himſelf ſays, to aſſiſt in baniſhing oppreſſion from the face of the earth, by correcting the innumerable errors occaſioned by a miſapplication of words employed by politicians, and thus bringing back to their luminous baſes the vague principles of the ſcience of politics.

We ſhall now add, as illuſtrative of this general view of the author's political ſpirit and character exhibited in theſe fragments, two extracts from the work. The firſt fragment which we have ſelected ſtrongly expreſſes the author's ideas on the importance of encouraging, in a ſtate, the progreſs and free diſſemination of knowlege:

'ON THE MEN WHO INSTRUCT.

'Is it then impoſſible to reconcile power with liberty, that power neceſſary to impreſs on the laws a venerable majeſty, with that liberty neceſſary to the very exiſtence of ſociety?

'This happy equilibrium will ariſe only from the intimate agreement between the part which governs, and the part which inſtructs;

it is then that theſe men, forming a real body by their genius, their knowledge, and their courage, will obtain a gentle dominion over the public opinions.

‘ The ſtateſman who ſhall perceive the force of this inviſible body, inſtead of contending with it, will make an application of it hardly ſuſpected in our times.

‘ The part which governs ought to reſpect the part which inſtructs, that is, ſhould attend to whatever iſſues from its labours, examine them, follow them, and above all, not preſume to be better informed in theſe particulars than itſelf.

‘ A ſtate cannot ſubſiſt without knowledge.—To become the concealed enemy of thoſe who ſearch after truth, to perſecute them, and to affect a contempt of them, is to proclaim a dread of the public monitors; is tacitly to avow, that the operations of thoſe who govern, cannot bear the inſpection of reaſon; is to diſſolve the union which ought to ſubſiſt between thoſe who ſeek to do good to men.

‘ The body which inſtructs has conſtantly benefited ſtateſmen; it has conſiderably abridged their labours. Nature, an attentive mother, always caſts ſome thinking beings amidſt the moſt ferocious multitude, and in the moſt barbarous regions. Theſe were the privileged beings, who taught the firſt arts, who ſketched out the plan of infant ſociety, who dictated thoſe laws which, though rude, were leſs fatal than thoſe modern and refined laws, which have laid the majority captive at the feet of the minority.

‘ When thoſe who govern no longer reſpect talents, probity and genius, thoſe endowed with theſe excellences will, in their turn, ceaſe to pay attention to the rulers. They become no other than inſtruments of pride and violence; and the virtuous man, beholding in this diſcord, the bonds of ſociety nearly broken, rebuilds the moral code, and laſhes with contempt the legiſlator and the laws.

‘ This is what Tacitus has done, in that fine paſſage which I cannot forbear citing, where he avenges the memory of Ruſtinus and Senecio, who had written an eulogy on Traſeas and Helvidius.

“ The death of the authors, ſays Tacitus, was not deemed ſufficient; their books were burnt, as if man's thoughts periſhed with his body. Philoſophers were proſcribed, from a belief, that the love of virtue would be extinguiſhed with them. Deſpotiſm abuſed our extreme patience, and grievouſly ſcourged a nation that ſhowed a ſervitude equal to its paſt courage. An army of ſpies and informers ſurrounded us; it was as dangerous to hear as to ſpeak; and we ſhould have become inſenſible to our miſeries, if we could have obliterated the memory of events,”

‘ Such is the energetic picture which this great maſter has traced. We are placed in a happier age; but every thing may change in an inſtant; authority (and hiſtory at this makes us ſhudder) may degenerate into deſpotiſm. A thouſand cauſes, which corrupt kings to their own miſery, may, by deceiving them, involve ſtates in the deepeſt misfortune. I do not ſay that we are threatened with this diſaſter, but it ought conſtantly to be held up to view. The part which governs has falſely imagined, that it alone was entitled to all the reſpect, and has endeavoured to ridicule the part which inſtructs.

‘ It greatly injuries itſelf; for the law ought to riſe from the nation, that is, from the enlightened portion of the people, and receive ſanction under the canopy of the throne. Then, it is truly good, for it is the public voice.

‘ This breath of genius has an inviſible action, eſpecially ſince the invention of printing. It has been called the philoſophical ſpirit; it will aſſiſt every man in power, who will receive it for his monitor; it will reign over his mind without enforcing ſubjection; it will inſpire him, as it has inſpired all the true friends of men, from Socrates down to Monteſquieu: it led the one to ſacrifice his life to the moſt venerable cauſe ever maintained; it made the other to ſupport the moſt obſtinate labours, and to penetrate a thorny and obſcure path, where no perſon in France had travelled before. Monteſquieu, endowed with the cleareſt and profoundeſt underſtanding that ever was diſplayed among us, has changed the ideas of his age, has diſſipated political prejudices, and the good which he will produce is undoubtedly only begun.

‘ Why then this ſecret perſecution, which the pride of men in power has lately raiſed againſt writers dear to the nation, and uſeful even to thoſe who affect to deſpiſe them? Why give the ſignal of a ſhameful and fatal war which will diſunite men, formed to liſten to each other, and to communicate their ideas and their views? If the true character of virtue, as a philoſopher ſaid, be not to caſt the ſmalleſt ridicule on whatever ſprings from virtue; why ſhould the man in power deny his eſteem to the profound labours which tend to remedy the miſeries of his country? Have not thoſe who govern, and thoſe who inſtruct, the ſame aim, and the ſame duties, and do they not come forward to be judged by poſterity?’— — — —

‘ Who can withſtand the force of evidence? Is it granted to man not to open his eyes to the ſun, not to behold the ſtar of the univerſe overflowing every corner of the earth with a luminous torrent? Does truth depend on times, on places, on circumſtances? Will it ſpare man whoſe life is tranſitory, that truth which by its nature is immortal? Raiſed to the throne of the divinity, his reaſon is the eye of the mind, formed to diſcover and to aſcertain immutable truths.

‘ The friend of truth would believe that he ſhould betray the human race, if he did not plead its cauſe before the tribunal of miniſters. As it appears criminal to them, he reckons it his duty to juſtify it in their preſence.

‘ Why ought reading and the preſs to be free? Becauſe the privilege of writing is derived from the liberty of thinking; and becauſe God having permitted the invention of printing, it is a magnificent gift of his providence: for the propagation of knowledge links together thoſe moveable and multiplied characters, which it is not in the power of tyranny to annihilate or even to reſtrain.

‘ Truth will never be pernicious, however oppoſite it may be to the opinion of the day. From the rational colliſion of opinions ſprings truth; and what man in this lower world, from the monarch to the meaneſt ſubject, can ſay, “ I have no need of truth, I love not truth?” (Vol. I. p. 64—8, 70—1.)

From the following fragment, it will be ſeen that the author is no friend to the gloomy doctrine of atheiſm:

'IDEAS ON RELIGION.

'I ſhall not examine whether the idea of the Divinity is innate, or the effect of the conviction of a ſupernatural power, the exiſtence of which is demonſtrated by the contemplation of all nature. All the nations of the earth have entertained a notion of a more than human power, which they have made to reſide in one or ſeveral beings: with theſe the elements have been filled; and from hence myſteries have ariſen. Every perfected religion conſiſts in three things, the kind of idea it affords of the ſupernatural power, the worſhip, and the moral.

'May we not reſort to the axiom of Paſchal, which I ſhall tranſlate in a clear and intelligible ſtile? It is dangerous not to believe enough, and it is not inconvenient to believe more than is neceſſary, when that only is believed which accords with the ideas of a ſupreme and veiled grandeur that environs man, and forbids him in his pride to comprehend every thing: it is certain that the laws of abſolute neceſſity, the laws of the human race, ſpring from religion, that is to ſay, from the idea of the Divinity. I do not think that civil laws have ever been known to ſubſiſt without a religious worſhip of ſome kind. The connection of public morals with religious forms appears to me to be demonſtrated in each page of the Hiſtory of Nations.

'We are acquainted with thirteen hundred different faiths, and perhaps there are as many of theſe as there are men on the ſurface of the earth, ſeeing how probable it is that two men are not to be found who think in a manner exactly conformable on every point: but to reject that which all faiths, with an unanimous conſent, admit, appears to me to be a preſumption not leſs abſurd than it is daring.

'The completeſt victory of the atheiſt is reduced to the eſtabliſhing of doubt; and a doubt ſuppoſes the poſſibility of the thing doubted.

'To have a deep ſenſe of religion, that is to ſay, of the ſyſtem in which man adores, and humbles himſelf, becomes a ſublime ſentiment: then it is that the ſoul of man is elevated, and his being ennobled, while he is borne above terreſtrial things, and made to embrace a future ſtate of grandeur and felicity. Hymns of gratitude are poured forth from the bottom of his heart; an elevation of thought follows each humble adoration he pays; and it is in proſtrating himſelf before God, that man diſcovers in himſelf his noble origin, and the end for which he was created.' (Vol. II. p. 142—144.)

Our readers ſhould be informed that moſt of the pieces, contained in theſe volumes, were written before the commencement of the French revolution.

Art. VI. *A View of the Evidences of Chriſtianity.* In Three Parts. Part I. Of the direct Hiſtorical Evidence of Chriſtianity, and wherein it is diſtinguiſhed from the Evidence alledged for other Miracles. Part II. Of the Auxiliary Evidences of Chriſtianity. Part III. A brief Conſideration of ſome popular Objections. By William Paley, M. A. Archdeacon of Carliſle. 3 Vols. 12mo. 10s. 6d. ſewed. Faulder. 1794.

Numerous as the treatiſes are, both learned and popular, which have been written in defence of Chriſtianity, they by no means ſuperſede the neceſſity of new publications on the ſubject. A new race of catechumens is continually ariſing, for whom it is deſirable to provide new books of inſtruction adapted to modern taſte. New opponents of revelation are frequently appearing, againſt the infection of whoſe infidelity it becomes expedient to prepare, either directly or indirectly, new antidotes. Neither is it unreaſonable to ſuppoſe that, in the progreſs of ſcience, learning, and taſte, new light may be caſt on the ſubject of revelation; and that it may become poſſible to ſtate its evidence more forcibly, and more perfectly to diſencumber it of difficulties, than could have been done at an earlier period.

We make theſe remarks to obviate an objection which may, at the firſt glance, ariſe in the minds of many readers, againſt the work here offered to the public. Notwithſtanding all that hitherto has been done by the hoſt of able defenders of revelation, who have appeared in perpetual ſucceſſion from the time of the reformation to the preſent day, there is ſtill room for new views of the evidences of Chriſtianity. It may be even aſſerted that ſuch a work as the preſent was a *deſideratum* in theology. Many large ſyſtematic books have been written for the uſe of the learned; and many ſmaller tracts have been compoſed for common uſe, in which the leading heads of argument have been ſtated in general terms, without fatiguing the reader with hiſtorical details and learned quotations:—but a ſuccinct treatiſe was ſtill wanted, which ſhould contain all the eſſential proofs of the divine origin of the Chriſtian religion, digeſted into a connected train of reaſoning; ſupported, where neceſſary, by references to antient writings; yet brought within ſuch a moderate compaſs, and expreſſed in ſuch eaſy language, as to render it fit for general reading.

That Mr. Paley is eminently qualified to execute this taſk with ſucceſs, no one can doubt who is acquainted with his excellent treatiſe "On the Principles of Moral Philoſophy," and who has obſerved how much he excels in clearneſs of conception, propriety of language, and pertinency of illuſtration.

After a very attentive peruſal of the work before us, we have no reſerve in declaring it to be our opinion, that the manner in which he has employed his ſuperior talents on the important ſubject of divine revelation entitles him to the unanimous thanks of the friends of religion, and that this work is the moſt complete ſummary of the evidences of Chriſtianity that has ever appeared.

In order to remove, at the outſet, a poſition which might ſeem to ſuperſede all inquiry concerning the ſubject, Mr. Paley begins his work with a refutation of Mr. Hume's celebrated argument againſt miracles, that no human teſtimony can in any caſe render them credible. As no objection againſt revelation has ever, perhaps, made a more general impreſſion among philoſophers than this, and as Mr. Paley has, in our opinion, been particularly ſucceſsful in his reply to it, we ſhall ſelect this paſſage as a ſpecimen.

The principle, on which Mr. Hume's objection profeſſes to be founded, is conciſely this; that

> 'It is contrary to experience that a miracle ſhould be true, but not contrary to experience that teſtimony ſhould be falſe.
>
> 'Now there appears a ſmall ambiguity in the term "experience," and in the phraſes "contrary to experience," or "contradicting experience," which it may be neceſſary to remove in the firſt place. Strictly ſpeaking, the narrative of a fact is *then* only contrary to experience, when the fact is related to have exiſted at a time and place, at which time and place we, being preſent, did not perceive it to exiſt; as if it ſhould be aſſerted, that in a particular room, and at a particular hour of a certain day, a man was raiſed from the dead, in which room, and at the time ſpecified, we, being preſent and looking on, perceived no ſuch event to have taken place. Here the aſſertion is contrary to experience properly ſo called; and this is a contrariety which no evidence can ſurmount. It matters nothing, whether the fact be of a miraculous nature or not. But although this be the experience, and the contrariety, which Archbp. Tillotſon alledged in the quotation with which Mr. Hume opens his eſſay, it is certainly not that experience, nor that contrariety, which Mr. Hume himſelf intended to object. And, ſhort of this, I know no intelligible ſignification which can be affixed to the term "contrary to experience," but one, viz. that of not having ourſelves experienced any thing ſimilar to the thing related, or ſuch things not being generally experienced by others. I ſay not "generally," for to ſtate concerning the fact in queſtion, that no ſuch thing was *ever* experienced, or that *univerſal* experience is againſt it, is to aſſume the ſubject of the controverſy.
>
> 'Now the improbability which ariſes from the want (for this properly is a want, not a contradiction), of experience, is only equal to the probability there is, that if the thing were true, we ſhould experience things ſimilar to it, or that ſuch things would be generally experienced. Suppoſe it then to be true that miracles were wrought upon the firſt promulgation of chriſtianity, when nothing but miracles could

could decide its authority, is it certain that ſuch miracles would be repeated ſo often, and in ſo many places, as to become objects of general experience? Is it a probability approaching to certainty? Is it a probability of any great ſtrength or force? Is it ſuch as no evidence can encounter? and yet this probability is the exact converſe, and therefore the exact meaſure of the improbability which ariſes from the want of experience, and which Mr. Hume repreſents as invincible by human teſtimony.

'It is not like alledging a new law of nature, or a new experiment in natural philoſophy, becauſe, when theſe are related, it is expected that, under the ſame circumſtances, the ſame effect will follow univerſally; and in proportion as this expectation is juſtly entertained, the want of a correſponding experience negatives the hiſtory. But to expect concerning a miracle that it ſhould ſucceed upon repetition, is to expect that which would make it ceaſe to be a miracle, which is contrary to its nature as ſuch, and would totally deſtroy the uſe and purpoſe for which it was wrought.

'The force of experience as an objection to miracles is founded in the preſumption, either that the courſe of nature is invariable, or that, if it be ever varied, variations will be frequent and general. Has the neceſſity of this alternative been demonſtrated? Permit us to call the courſe of nature the agency of an intelligent being, and is there any good reaſon for judging this ſtate of the caſe to be probable? Ought we not rather to expect, that ſuch a Being, upon occaſions of peculiar importance, may interrupt the order which he had appointed, yet, that ſuch occaſions ſhould return ſeldom; that theſe interruptions conſequently ſhould be confined to the experience of a few; that the want of it, therefore, in many, ſhould be matter neither of ſurpriſe nor objection?

'But as a continuation of the argument from experience it is ſaid, that, when we advance accounts of miracles, we aſſign effects without cauſes, or we attribute effects to cauſes inadequate to the purpoſe, or to cauſes of the operation of which we have no experience. Of what cauſes, we may aſk, and of what effects does the objection ſpeak? If it be anſwered that, when we aſcribe the cure of the palſy to a touch, of blindneſs to the anointing of the eyes with clay, or the raiſing of the dead to a word, we lay ourſelves open to this imputation, we reply that we aſcribe no ſuch effects to ſuch cauſes. We perceive no virtue or energy in theſe things more than in other things of the ſame kind. They are merely ſigns to connect the miracle with its end. The effect we aſcribe ſimply to the volition of the Deity; of whoſe exiſtence and power, not to ſay of whoſe preſence and agency, we have previous and independent proof. We have therefore all we ſeek for in the works of rational agents, a ſufficient power and an adequate motive. In a word; once believe that there is a God, and miracles are not incredible.

'Mr. Hume ſtates the caſe of miracles to be a conteſt of oppoſite improbabilities, that is to ſay, a queſtion whether it be more improbable that the miracle ſhould be true, or the teſtimony falſe; and this I think a fair account of the controverſy. But herein I remark a want of argumentative juſtice, that, in deſcribing the improbability of miracles, he ſuppreſſes all thoſe circumſtances of extenuation which reſult from our knowledge of the exiſtence, power, and diſpoſition of the Deity, his concern in the creation, the end anſwered by the miracle, the importance of that end, and its ſubſerviency to the plan purſued in the works of nature. As Mr. Hume has repreſented the queſtion, miracles are alike incredible to him who is previouſly aſſured of the conſtant agency of a Divine Being, and to him who believes that no ſuch being exiſts in the univerſe. They are equally incredible, whether related to have been wrought upon occaſions the moſt deſerving, and for purpoſes the moſt beneficial, or for no aſſignable end whatever, or for an end confeſſedly trifling or pernicious. This ſurely cannot be a correct ſtatement. In adjuſting alſo the other ſide of the balance, the ſtrength and weight of teſtimony, this author has provided an anſwer to every poſſible accumulation of hiſtorical proof by telling us, that we are not obliged to explain how the ſtory or the evidence aroſe. Now I think we *are* obliged; not, perhaps, to ſhew by poſitive accounts how it did, but by a probable hypotheſis how it might ſo happen. The exiſtence of the teſtimony is a phenomenon. The truth of the fact ſolves the phenomenon. If we reject this ſolution we ought to have ſome other to reſt in; and none even by our adverſaries can be admitted, which is not conſiſtent with the principles that regulate human affairs and human conduct at preſent, or which makes men *then* to have been a different kind of beings from what they are now.

'But the ſhort conſideration which, independently of every other, convinces me that there is no ſolid foundation in Mr. Hume's concluſion, is the following: When a theorem is propoſed to a mathematician, the firſt thing he does with it is to try it upon a ſimple caſe; and, if it produce a falſe reſult, he is ſure that there muſt be ſome miſtake in the demonſtration. Now to proceed in this way with what may be called Mr. Hume's theorem. If twelve men, whoſe probity and good ſenſe I had long known, ſhould ſeriouſly and circumſtantially relate to me an account of a miracle wrought before their eyes, and in which it was impoſſible that they ſhould be deceived; if the governor of the country, hearing a rumour of this account, ſhould call theſe men into his preſence, and offer them a ſhort propoſal, either to confeſs the impoſture, or ſubmit to be tied up to a gibbet; if they ſhould refuſe with one voice to acknowledge that there exiſted any falſehood or impoſture in the caſe; if this threat were communicated to them ſeparately, yet with no different effect; if it was at laſt executed; if I myſelf ſaw them, one after another, conſenting to be wracked, burnt, or ſtrangled, rather than give up the truth of their account: ſtill, if Mr. Hume's rule be my guide, I am not to believe them. Now I undertake to ſay that there exiſts not a ſceptic in the world who would not believe them; or who would defend ſuch incredulity.'

The merit of this defence of Chriſtianity can only be underſtood by viewing, in connection, the ſeveral links of the chain of evidence here brought together; and by obſerving with what ability and ingenuity they are united, to lead to the general concluſion of the divine authority of the Chriſtian religion.

In ſtating the *direct hiſtorical* evidence of Chriſtianity, the propoſitions which Mr. Paley undertakes to eſtabliſh are, that there is ſatisfactory evidence 'that many, profeſſing to be original witneſſes of the Chriſtian miracles, paſſed their lives in labours, dangers, and ſufferings, voluntarily undergone in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of thoſe accounts; and that they ſubmitted, from the ſame motives, to new rules of conduct.' This grand argument he reſts firſt on the ground of probability, and then on an appeal to hiſtorical records, both in the Chriſtian ſcriptures, and in other antient writings, Chriſtian, Jewiſh, and Pagan. In eſtabliſhing the important point of the authenticity of the writings of the evangelical hiſtory, he very properly avails himſelf of the indefatigable labours of Dr. Lardner; to whom he juſtly aſcribes the high merit of being 'the moſt candid of all advocates, and the moſt cautious of all enquirers.' A very clear and judicious abridgement is given of the authorities, by which that excellent writer has proved that the hiſtorical books of the New Teſtament are quoted, or that alluſion is made to them, by a cloſe and regular ſeries of Chriſtian writers from the times of the apoſtles, and were publicly read and expounded in the religious aſſemblies of the early Chriſtians.

The next point, on which Mr. Paley inſiſts, is 'that there is not ſatisfactory evidence that perſons, pretending to be original witneſſes of any other ſimilar miracles, have acted in the ſame manner in atteſtation of the accounts which they have delivered, and ſolely in conſequence of their belief of the truth of thoſe accounts.' Here it is very forcibly urged that none of the miracles, brought into compariſon with thoſe of Chriſtianity, are atteſted by the ſame kind and degree of evidence, or bear the ſame characters of truth. The miracles confronted againſt thoſe of the New Teſtament, by Mr. Hume, are examined by this teſt, and are found to be by no means parallel.

Under the general head of auxiliary evidence, Mr. P. very briefly ſtates the arguments from prophecy.—From the prophecies of the Old Teſtament, he ſatisfies himſelf with the ſingle quotation of the fifty-third chapter of Iſaiah, becauſe he deems it the cleareſt and ſtrongeſt of all, and becauſe the reſt would require too large a diſcuſſion. From the prophecies of the New Teſtament, he ſelects our Lord's predictions concerning the deſtruction of Jeruſalem. Other auxiliary evidences are adduced from the morality of the goſpel; from the candour of the writings of the New Teſtament; and from the identity of Chriſt's character as deſcribed by different evangeliſts, and from its originality, as differing totally from that in which the Jews expected their Meſſiah to appear. On theſe topics, many original and important conſiderations are ſuggeſted and ſupported with great ability. Another auxiliary argument, from the conformity of the facts occaſionally mentioned in ſcripture with the ſtate of things in thoſe times as repreſented by foreign and independent accounts, is well illuſtrated by inſtances taken from the firſt volume of Lardner's credibility of the goſpel hiſtory. For the argument from *undeſigned* coincidence between St. Paul's epiſtles and the Acts of the Apoſtles, Mr. Paley refers to his former valuable work, entitled *Horæ Paulinæ.* The argument from the rapid and ſucceſsful propagation of Chriſtianity is ſtated very accurately, and, perhaps we may add, more forcibly than by any former writer. Laſtly, ſeveral of the moſt popular objections are examined; particularly thoſe ariſing from the diſcrepancies between the ſeveral goſpels; from erroneous opinions imputed to the apoſtles; from the connection of Chriſtianity with the Jewiſh hiſtory; from the Jewiſh and Heathen rejection of Chriſtianity; from the infrequency of the appeal made to miracles of Chriſt by the early Chriſtian writers; from the want of univerſality in the reception and of clearneſs in the evidence; and from the ſuppoſed effect of Chriſtianity.

Through the whole of this defence of the Chriſtian religion, we ſee great reaſon to admire the judgment with which Mr. Paley has confined himſelf to thoſe general queſtions on which both Deiſts and Chriſtians, of every denomination, muſt agree in acknowledging that the argument turns, and has kept out of ſight the contraverſies concerning inſpiration and particular points of faith. In the anſwer to objections, we are equally pleaſed with the author's candour and liberality in conceding many diſcrepancies in the different goſpel hiſtories; in admitting that many of the quotations from the Old Teſtament, found in the New, are nothing more than accommodations; in allowing, with certain limitations, the fallibility of the apoſtolic judgment; and in fairly owning that Chriſtianity is not anſwerable for the circumſtantial truth of each ſeparate paſſage of the Old Teſtament, for the genuineneſs of every book, nor for the information, fidelity, and judgment, of every writer in it. The value of this work is greatly enhanced by the numerous citations which are given at length, commonly in Engliſh. Why this is not done univerſally in a popular work of this kind, we are not able to diſcover.

We cannot cloſe this excellent publication, without recommending it to the peruſal of thoſe who, from difficulties caſually thrown in their way in reading or converſation, have taken up a haſty prepoſſeſſion againſt Chriſtianity; nor without pointing it out to preceptors of youth, as an excellent text in this important branch of academical education, and to parents as one of the beſt books that can be put into the hands of young people, to inſtruct them in the grounds and reaſons of the Chriſtian religion.

ART. VII. *Geiriadur Cynmraeg a Saeſoneg.* A Welſh and Engliſh Dictionary; compiled from the Laws, Hiſtory, Poetry, Bardiſm, Proverbs, and other Monuments of the Knowledge and Learning of the Ancient Britons; with numerous and ſelect Quotations to elucidate the Meaning of Words. To which is prefixed, a Welſh Grammar. By William Owen, F. S. A. 8vo. 7s. Boards. Williams, Strand. 1793.

THE orthography of this book is ſomewhat peculiar. Lhuyd, in his *Archæologia Britannica*, has adopted an alphabet remarkably complete, and which deſerves to be applied throughout Europe to the literal notation of ſtrange languages. It includes all the ſimple ſounds, vowel and conſonantal, known to our organs. No letter is equivocal, repreſenting two different ſounds: no letter is a mere contraction, expreſſing by one character a compound ſound. It is true that this philoſophical alphabet includes ſome characters unuſual in our typography: but by ſubſtituting for his χ, q; for his ʒ and ʒh, g and gh; for his u, w: and for his ẏ, u; an equal preciſion might be attained with the common letters. It would be a ſufficient reaſon with the preſent author for rejecting this propoſal, that ſuch a mode of ſpelling is not practiſed in Wales, if he did not ſet up for an innovator, and throw aſide the ch, dd, ff, and ph, of his Welſh bible. Thoſe who diſclaim the trammels of cuſtom ſhould alter in the beſt manner.

The dictionary itſelf is well executed. It is more complete than that of Richards, and even than that of Walters. It places beſide each word its ſeed-word, or remoteſt root; which may be done very conciſely, as the Welſh is wholly ſelf-derived, and free from exotics. It tranſlates them with fortunate preciſion, and in the manner of a vocabulary, without any unneceſſary redundance of ſynonyms: and it exemplifies the principal words by paſſages ſelected partly from the printed and partly from the manuſcript literature of his country, with ſo much taſte that they ſeem not unlikely to form collectively a ſort of common-place-book of *Beauties of the Bards.*

The tranſcription of a page will be ſufficient:

'Baran, *s. m.—pl. t.* ez (bar) What is open, or in view; a preſence; the countenance; a wren.

Pan wnel Duw dangaws ei yaran,
Dyzwyre dy dae'rad arnan;

Dyçryn twryv torvoz yn eban,
Dyçyrç hynt dyçre gwynt gwaezvan;
Dyçymmriw tôn amliw am lân,
Dyçymmer uveliar bâr barn,
Dyçrys gwrys gwres tanze allan.

When God ſhall reveal his *countenance*, the houſe of earth will uplift itſelf over us: a panic of the noiſe of legions in the conflict, will urge on the flight; harſhly the ſhrill voiced wind will call; the motley-tinted wave will lave with foamy rage around the ſhore, the glancing flame will take to itſelf the vengeance of juſtice, recruited by the heat of contending fires ever breaking out. *Caſnodyn*.

‘ **Baran**, *a*. (bâr) Appearing, or that is in view.

‘ **Baránez**, *s. pl. aggr*. (baran) Preſence; appearance.

Ugain punt o'i voz
A'm rhozes yn rhoz;
O'i varànez ni'm didoles.

Twenty pounds with good will he as a gift on me beſtowed; from his *preſence* he did not ſeparate me. *Cynzelw*.

‘ **Baranres**, *s. m.—pl. t*. i. (baran—rhes) A rank or file of ſoldiers.

Hofi digoni a zigones llew
A'r llu tew trylew trwy varanres.

Delighting in ſatiating with what ſatiated the lion, and the thick vigorous hoſt through the *front rank*. *Cynzelw*.

‘ **Baranu**, *v. a*. (baran) To appear; to come in view.

‘ **Baranwg**, *s. m*. (baran) A preſence; appearance.

Y forz yd gerzwyv gwrz yd gre branes,
Gwr yſſy o varanwg yn ei haryfle,
Llawer uçenaid i'm rhaid yd re.

The way I walk eagerly do the ravens cry: a man who out of *preſence* defends her, many a ſigh eſcapes for my fate.
Ll. P. Moç, i Wenlliant.

‘ **Barawg**, *a*. (bâr) Wrathful. *s. f*. a ſpur.

‘ **Barcud**, *s. m.—pl. t*. au (bar—cud) A kite; a puttock.

Ilaws gwneuthur hebawg o varcud, na marçawg o dacawg.
It is eaſier to make a hawk of a *kite*, than a knight of a bumkin.
Adage.

‘ **Barcutan**, *s. m.—pl. t*. od (barcud) A kite, or glead.

‘ **Bardys**, *s. pl. aggr*. (bar—tys) Shrimps. *ſing*. bardyſen.

‘ **Barz**, *s. m.—pl*. beirz (bâr) One that makes conſpicuous; a prieſt; a philoſopher, or teacher; and as poetry was a principal requiſite, and the vehicle for ſpreading of knowledge, he was neceſſarily a poet. The ſyſtem of Bardiſm having fallen to almoſt total oblivion, poetry is the only characteriſtic preſerved, by which the ancient *Barz* is recognized by the vulgar of the preſent time; therefore they conſider him in no other view, but ſimply a poet, the ſame as prydyz. After paſſing the gradations of tuition, as an *Awenyz*, he was ſtiled *Barz Ynys Prydain*, or Bard of the Iſle of Britain; a title that originated with the ſyſtem. His dreſs was unicoloured, of ſky blue, an emblem of peace and truth, his perſon was ſacred; for he might paſs in ſafety through hoſtile countries; he never appeared in an army but as an herald, or under the modern idea of a flag of truce, and never bore arms, neither was a naked weapon to be held in his preſence. Such of the order as performed the functions of religion were called *Derwyzon*; and *Ovyzion* were perſons admitted into the order by diploma, in conſideration of their merits, without going through a regular tuition. *Barz Ynys Prydain* was a character formed in the ſchool of Nature, far beyond the tracings of hiſtory, that flouriſhed in various ſpheres till the death of the late Llywelyn, and in conſequence of that ſhock has remained ſecluded to this day, amongſt a few votaries in the obſcure parts of Wales. On the introduction of Chriſtianity the *Barz* ſtill acted as prieſt under the privilege of his order; as his maxims were perfectly conſonant, as far as they went, with the doctrines of Revelation, his ſyſtem ſtill remained the ſame. But about the fourth century the clergy of the Roman church gained an aſcendancy ſo as to deprive the Bards of being excluſively eligible for the prieſthood, and conſequently the patronage for which no longer remained in the order. *Barz Taleithiawg* was a bard that preſided at a provincial *Gorſez*; but he, nor *Barz Ynys Prydain*, had ſupremacy no longer than whilſt he actually preſided; and was elected to the Chair juſt whenever a meeting was held. The *Barz Teulu*, or Domeſtic Bard, was the eighth officer in the prince's houſehold. A graduated Bard was ſtiled *Barz wrth vraint a devawd Beirz Ynys Prydain*; he was alſo in later times called *Barz Caw*, *Cadeir Varz*, and *Barz Cadeiriawg*. The leading maxims of the inſtitution were for perfect equality, peace, moral rectitude, and the inveſtigation of nature, having for its motto —Y GWIR YN ERBYN Y BYD, *The Truth againſt the World*.

Fan vyner canu cerz, y Barz Cadeiriawg a zyly zeçreu a'r canu cyntav o Zuw a'r ail o'r brenin bieuvo y llys: ac oni byz izo ev à ganer, caned o vrenin arall. Gwedy y Barz Cadeiriawg, y Barz Teulu biau ganu y trydyz canu o gerz amgen.

When a ſong is deſired to be ſung, it is the duty of the preſiding *Bard* to begin with the firſt ſong addreſſed to God; and the ſecond to the king to whom the court belongs: but if there is none to him that ſings, let him make mention of another king. After the preſiding *Bard*, the domeſtic *Bard* is to compoſe the third piece on an indifferent ſubject. *Welſh Laws.*

Barzaeth, *s. m.—pl. t.* au (barz) Bardiſm, or the ſyſtem, and maxims of the Bards.

Ac nid a'i o gnwd awen
Barzaeth bwyll heb orz i'th ben.

Of the fruit of genius, agreeable to the reaſon of *bardiſm*, there would not be driven a word into his head without a hammer.

Edm. Prys.

Barzair, *s. m.—pl.* barzeiriau (barz—gair) The bard's word; panegyric.

Yſſid ym arglwyz argledyr anaw beirz
A'm barzair yn eizlaw.

To me there is a lord, the protector of the harmony of the Bards, and who poſſeſſes my *commendation.* *Cynzelw.*

' Barzas, *s. f.* (barz) The ſyſtem of Bardiſm; the learning and maxims of the Bards; philoſophy.

Mez y barzas urzaſawl,
Byd bac yw dyn iac dan wawl.

Saith the revered *Bardiſm*, a little world is man in his vigour, under the light. *Ior. Vynglwyd.*

' Barzawd, *s. m.—pl.* barzodau (barz) The bardic ſcience; the ſciences in general; philoſophy.

' Barzawl, *a.* (barz) Bardic, or relating to the order of the Bards.

' Barzawr, *s. m.—pl.* barzorion (barz) The genius of the Bards, the muſe.

Haezws deivniawg ri devnyz vy marzawr,
Llwrw llavnawr llawr llawryz.

The accompliſhed chief merited the ſubſtance of my *bardic learning*, from the effect of the blade in the ground is the liberal hand. *Cynzelw.*

Tyvwys anghydvod rhyngzynt trwy eiriau'r barzorion a'r cerzorion.

There grew diſſentions between them by means of the words of the *Bards* and ſongſters.' *Car. Llangarvan.*

It is to be lamented that the grammar promiſed by Mr. Owen in his propoſals has not been prefixed, as it no doubt would have accounted for certain ſingularities in a ſatisfactory manner. This volume includes the letters *a* and *b*, and part of *c*, and has a fault common to moſt dictionaries and bibles, that of not being paged.

ART. VIII. *An Antiquarian Romance*, endeavouring to mark a Line, by which the moſt antient People, and the Proceſſions of the earlieſt Inhabitancy of Europe, may be inveſtigated. Some Remarks on Mr. Whitaker's Criticiſms annexed. By Governor Pownall. 8vo. pp. 221. 5s. Boards. Nichols. 1795.

IN our 69th volume we gave a full account of Gov. Pownall's Treatiſe on the Study of Antiquities; a work which firſt ſuggeſted the ingenious idea that the names of places, recorded by Homer as in *the language of the gods*, are not arbitrary ſounds, but appellations derived from the indigenous inhabitants then not ſuperſeded by the nomenclature of the Trojans, a Phænician colony. Now theſe names of places, admitting a natural explanation in the Gaelic dialect, go ſome way to prove that the original inhabitants of the plain of Troy were of Celtic or Gaelic ſtem; and conſequently that the Celts or Gauls are like the other northern nations of Aſiatic origin, (which is conformable to the maſs of teſtimony,) and not, as an Iriſh antiquary ſuppoſes, an importation from Biſcay,—nor, as a Scottiſh antiquary intimates, the autochthones of Weſtern Europe.

This Antiquarian Romance is a continuation of the path of inveſtigation purſued in that treatiſe; and in a ſtill more deſultory manner it brings together many very curious and important paſſages from the antients concerning our European progenitors, many crude and ſtrained etymological conjectures, and many intereſting antiquarian anecdotes and remarks, interſperſed with very rational digreſſions concerning the philoſophy of hiſtory. It would have been much better to break it up into diſtinct chapters, or diſſertations, in order to exhibit clearly thoſe ſeveral definite poſitions, and the evidence in their behalf, which the author aſpires to annex as new truths to thoſe already received by the inquirers into theſe topics. The hiſtoric horizon is no doubt capable of being extended in all directions; and our knowlege of time paſt may yet be very conſiderably increaſed.

The Governor ſtates that it is his object to animadvert on the univerſal deluge of barbarians which overflowed the Roman empire; to inveſtigate and determine who and what theſe people were; whence they came; and by what routes, and in what manner, (when they advanced to invade the old world,) they made their irruptions. It was a remark of Leibnitz, that barbarous nations muſt be claſſed by their *languages*, and not by their names merely; (for reaſons well confirmed at p. 40 of the Treatiſe on the Study of Antiquities;) nor by their manners, which are ſeldom excluſive; nor by their locality, which is ſeldom permanent. The anſwer, then, to the firſt queſtion ſhould conſiſt in aſcertaining how many languages, radically diſtinct, were ſpoken by the northern barbarians. In our own iſland, they have left the remains of three,—the Gaelic, the Welſh, and the Saxon. With a bold contempt of this plan of claſſification, however, Governor Pownall talks of the Cymri, who ſpoke Welſh, as Tartars, who ſpoke Slavonian; and of two other nations of the ſame race and family with thoſe,—the Teuts, who ſpoke a Gothic dialect, and the Oïm, Goyem, or Gygim, whoſe ſpeech we ſhall contentedly leave to be aſcertained by the Parſons's and Bryants, and ſimilar commentators on the 10th chapter of Geneſis. Again, at p. 44, we hear of Cymric Vics, which ſounds to us like talking of Welſh Scotchmen. Hence an inextricable confuſion involves the whole ſyſtem of our author, which we know not how to combat, becauſe we know not how to define it.

The book, however, abounds with curious fragments. Such is the account of the Taracheuſis or ſalt-fiſh; which, from a paſſage that might farther have been adduced out of the *Mirab. Auſcultat.* ſeems to have been an article of Phænician commerce very early. Such, alſo, is the explanation of the Cimbric deluge; and the following account of ſome Pikiſh navigations:

'The ſhips in which they made theſe excurſions were navigated both by ſails and oars: the leaſt, which one reads of, carried twelve rowers, and as many fighting men: others an hundred, and ſome one hundred and fifty. They generally made their expeditions with a number of theſe, as a fleet.

'One objection oppoſing itſelf to theſe long voyages ariſes from the idea of the victualling; but this we have obviated. Another objection againſt thoſe voyages acroſs the open ſea, beyond the ſight of land from Scandinavia and the Baltic, a paſſage of at leaſt ſeven days in their time, ariſes from the difficulty of conceiving how it was poſſible for theſe navigators to ſet and keep their courſe: an anſwer to that objection derives from the fact, that they did this *by the flight of birds*. It is almoſt unneceſſary to ſtate that birds of paſſage croſs the German ocean twice annually, from the Continent to and from the Britiſh iſles. Founded on this obſervation theſe navigators framed their courſe, in taking their departure, from the courſe which they had obſerved theſe birds to take at their emigration. They took with them on-board ſeveral birds, ſometimes hawks, but generally ravens. When having made ſome progreſs in this courſe, and out of ſight of land, if they were in any doubt of, or wiſhed to ſet their courſe to the point where the land lay, they let fly one of theſe birds; theſe, after mounting high aloft in the air, always took their courſe to land, and ſo became their pilots; following whoſe line of flight the navigators ſteered their courſe. The following narrative ſupports this. Flocco, an Orcadian, ſetting out on a voyage to diſcover Iceland, took with him three ravens. In taking his departure from the Orcades, he ſet his courſe North; after being out at ſea, he let fly one of his ravens; this returned back to the Orcades: he ſtill perſevered in his courſe, and let fly a ſecond; this returned to the veſſel: ſtill perſiſting, he let fly the third; this went off directly North, and never returned. Flocco followed this courſe, and arrived at land. This navigator acquired, from this meaſure, perhaps a novelty to the people of the Orcades, the ſurname of Raf'na-Flocco. This uſe of the pilot-raven, common to the Danes and navigators from the Baltic, gives the reaſon of their taking the raven for their ſtandard.

'There is another ſtory of one of theſe adventurers, who, when out at ſea, in the German ocean, and off the Engliſh coaſt, let fly a hawk, who made directly for the land, either Suffolk or Norfolk, as now called. This navigator ſteered after this his pilot, his courſe, and fell in with the land. He pretended only to follow his hawk, and to recover it; but his real deſign was to ſpy the land.'

The obſervation (p. 51) on a paſſage in Tacitus is very favourable to Mr. Pinkerton's hypotheſis, that the Piks were a Gothic tribe. With him, Governor Pownall may alſo be ſuppoſed to coincide in a poſition much more queſtionable, that the Belgæ were not Cymbri but Goths, from the paſſage

(p. 55) which mentions ' thoſe tribes of the Teutiſh called Belgæ.'

We ſhall tranſcribe a conjecture deſerving ſome attention:

' A like advanced guard, but fixed as a ſettled eſtabliſhment, was kept a ſtanding corps on the marc or marches next to Helvetia. The corps was called *Marcmannes*, and by the Romans *Marcomanni:* the corps was called thus as the ſtanding guard of the Marches or Frontiers; and the commander *Maer-Bijuda* (from Maere *limes* and Byjuden *imperare*). The Margreeve, or, as we Engliſh would call him, Lord of the Marches. The Romans, in their imperfect tranſlations, enunciation, and writing, called the corps *Marcommani*, ſuppoſing them to be a diſtinct nation; and the commander *Mariobudus*, taking this title of office to be a perſonal name. Exactly and in like manner they called the commander of the Teuts, or Teutones, Teuto-bodus.

' They made the ſame miſtake in the appellative or title of office *Here-man*, the commander of the army of a province, whom they called *Ariminius*, as if it was his perſonal name.

' Perhaps the grave Antiquary may think I carry this matter too far, when I conjecture that the Romans and Greeks made the ſame miſtake, when they gave to the leaders of the Celts and Gauls the name *Brennus*, ſpecifically as a perſonal name, while the word was only an appellative, *Baron*, the title of office: yet the following quotation from Joan. Loccenii Antiquitates Suio-Gothicæ juſtifies the conjecture, qui ſe præclaris facinoribus in bello præſtitiſſet, nomen *Baronis* merebatur. And again, the word *Barum*, in the Norwegian laws, is tranſlated by the Daniſh word Here-man.'

A very unfortunate paragraph occurs at p. 128, in which the learned author aſſerts that the Celtic was not, as is commonly ſuppoſed, either Erſh or Welſh. Where are his proofs? Every authority of value appears to us to conſpire in proving it to have been the Erſh. Next he ſays that the Cymric was not the language ſpoken by the Celts, (granted!) but by the people of Aquitaine only (how very bold and improbable a poſition!) The language of Aquitaine is ſtill preſerved among the Pyrenees, extends into Biſcay and Navarre, and differs more completely from the patois of Britany and Normandy and the other acknowleged Cymbric remains, than any two living languages of Europe. Theſe inhabitants of Aquitaine are next ſaid to have been colonies and ſettlements of the Piks and Thagenes:—(ſtill more prepoſterous!) It would have been better to gueſs them of Punic origin, as Leibnitz ſeriouſly ſuggeſts that they came from Africa.—A line or two farther, we are told that the Cymric and Teuſch languages were originally of one root. Of both languages there are very complete memorials: they have few words and ſtill fewer inflections in common. Finally, the author ſays that he can ſuppoſe the Celts to have *retained* many Cymric words and expreſſions. The Celts, who are the earlier inhabitants of Europe, had to *learn* Cymbric of the intruders: the Celtic names of places and things the Cymbri may here and there have *retained.* Theſe remarks on a ſingle paragraph may be ſufficient to caution the reader againſt receiving, with indiſcriminate confidence, the notions of this ingenious writer on the different points here agitated.

The volume terminates with a reply to ſome ſtrictures of Mr. Whitaker on a former publication by Governor Pownall; who appears to us, by the ſort of learning which he has cultivated, better qualified to inveſtigate points of claſſical than of northern antiquity.

Art. IX. *Obſervations on the Hiſtory and Cure of the Aſthma;* in which the Propriety of uſing the Cold Bath in that Diſorder is fully conſidered. By Michael Ryan, M.D. 8vo. pp. 227. 3s. 6d. ſewed. Robinſons. 1793.

To recommend the uſe of the cold bath in caſes of aſthma is the principal object of the preſent treatiſe. It contains, however, many ſpeculations on the nature of this diſeaſe, which occupy the *firſt part* of the treatiſe, and extend as far as the 107th page. The firſt chapter is chiefly employed in ſhewing that there are many aſthmatic caſes, in which the breathing of the patient continues affected long after the paroxyſm is over; in which, indeed, a ſtricture acroſs the cheſt is felt during the *whole* of the interval between the paroxyſms, without any permanent obſtruction from tubercles, extravaſated liquid, &c. This appears from thoſe inſtances in which the aſthma, having changed from an intermittent to a continued form, again becomes intermittent. Dr. R. cenſures the ſyſtematic writers for inculcating no other idea in their definitions of aſthma, than that of a periodical ſpaſmodic diſeaſe, without the ſmalleſt alluſion to a permanent affection. We may obſerve, however, that ſyſtematic writers, if not in their *definitions,* yet in their *deſcriptions,* do pay attention to this circumſtance; as will be evident on comparing the following quotations from Dr. Cullen and the preſent writer.

"After ſome ſleep in the morning, (ſays Dr. Cullen,) the patient, for the reſt of the day, continues to have more free and eaſy breathing, but it is ſeldom entirely ſuch. He ſtill feels ſome tightneſs acroſs his breaſt, &c."

'In the generality of aſthmatic attacks, (ſays Dr Ryan,) the patient ſtill feels the remains of the diſorder about him; his breathing, from a ſtricture acroſs his breaſt, is rendered uneaſy.'

Dr. R. adds that the paroxyſms very often abate of their violence, and almoſt totally vaniſh, while the tightneſs acroſs the cheſt ſtill continues to haraſs the patient.—We have not much difficulty in allowing that the *intercalary* dyſpnoea in aſthma is owing to the ſame affection or diſpoſition of the bronchiæ, which exiſts in the paroxyſm, rather than to obſtructions compreſſing the air-veſſels of the lungs. As to tubercles, we are inclined to doubt their connection with the true ſpaſmodic aſthma:—for although it is ſaid that, in ſome young perſons, aſthma has terminated in conſumption, it may be aſked, 1ſt, whether the tubercles were produced by the aſthma? and, 2dly, whether dyſpnoea has not been in theſe caſes inaccurately termed aſthma?

Chapters II. and III. treat of the cauſes of aſthma. In chap. 2. it is contended, in oppoſition to Willis and modern authors, that great mobility of the nervous ſyſtem is not ſo much the cauſe as the conſequence of aſthma: 'no one particular temperament or habit of body, (we are told,) is more ſubject to it than another,' as Cullen alſo remarks, nearly in the ſame words, though he adds that a particular conſtitution of the lungs is the prediſpoſing cauſe:—but even to this the preſent author aſcribes little or nothing. Of hereditary prediſpoſition he alſo thinks highly. As dyſpepſia, hypochondriaſis, and other nervous ſymptoms, come on after the aſthma is formed; Dr. R. thinks that it would be as erroneous to impute the origin of aſthma to thoſe ſlight cauſes which afterward occaſionally bring on a paroxyſm, as to 'exalt to the rank of primary cauſes of intermittent fever every irregularity' capable of inducing a relapſe. In confirmation of theſe opinions, he obſerves that aſthma prevails principally among hard working people of rigid fibres and robuſt habits.

In the 3d chapter, Dr. R. attempts to prove that the diſeaſe generally proceeds from cold: 'at leaſt the effects of cold are often obſervable, if the diſorder be carefully attended to at its commencement. For ſome days before the aſthma is completely formed, the patient frequently complains of an uneaſineſs of breathing, cough, pains in his head and other parts of the body. Sometimes a ſtrong tendency to inflammation takes place; and in conſequence *thereof* a pain or ſtitch in either ſide is frequently felt, together with a ſenſation of cold in different parts, analogous to what occurs in catarrhal affections. If a ſtricture be alſo felt at the ſternum, an aſthmatic paroxyſm may be expected, unleſs prevented.' Lying-in women, and convaleſcents from fevers, Dr R. affirms from his own obſervation, are liable to aſtma be[illegible]ping in this way, if they unguardedly expoſe themſelves to cold while in a ſtate of perſpiration. It is allowed, he obſerves, that *humoural* aſthma is owing to cold; now between this and the *ſpaſmodic*, there is no eſſential diſtinction, nor do phyſicians heſitate to aſcribe ſpaſmodic complaints of the ſtomach and bowels to cold. In order farther to ſhew that cold is capable of producing aſthma, caſes from Hoffman and Willis are adduced. The firſt of theſe does not appear to us to be a clear caſe of ſpaſmodic aſthma; after expoſure to ſevere cold, the patient was ſeized with pneumonia; the inflammatory ſymptoms were removed by venæſection: the oppreſſive dyſpnoea (*ingens anhelatio*) not only remained, but dyſury and flatulence alſo came on. The laſt two affections were removed by the phyſician, who *conſtrictionem aſthmaticam debellare haud potuit:* Hoffman mentions diſtinctly that this patient ſtaid at Stetin, two days after his expoſure to ſevere cold, *ſub illibatâ ſanitate:* a fact which will be turned to advantage by thoſe who maintain that cattarrh and pneumonia are not *immediately* produced by cold. His laſt two quotations from Hoffman, and that from Willis, are much more to Dr. R.'s purpoſe. In the remainder of this chapter, the author endeavours to corroborate his doctrine by the authority of the antients, and to confute an opinion of Dr. Millar. He has, in our judgment, ſucceeded better in the latter attempt than in the former: —but here, as elſewhere, he is deficient in cloſeneſs and preciſion.

The 4th chapter treats of the prognoſis in aſthma, and repreſents it as a much leſs hopeleſs diſorder than it is generally conceived to be. He even thinks that 'ſtrenuous endeavours will often triumph over the diſeaſe in the moſt alarming and unpromiſing caſes.'

In the 5th chapter, the author reviews the uſual palliative remedies of aſthma,—more, as it appears, for form's-ſake, like the writers of inaugural diſſertations,—than as having much new information to communicate. He ſays that he can aver, from experience, that a bold and liberal adminiſtration of opium at its beginning, (when inflammatory ſymptoms are not preſent,) will often put the diſorder in ſuch a train that no extraordinary ſkill will be requiſite for finiſhing the cure.

The remarks on blood-letting, volatile medicines, bark, &c. appear to us to be generally common-place, and ſometimes vague; to which laſt head many theoretical obſervations belong.

Thus much for the ſhell of the work. We are now to give our readers a taſte of the kernel.—In chapter 6th, the hints of Caelius Aurelianus, Smollet, Floyer and ſome others, reſpecting the uſe of the cold bath in aſthma, are quoted at length, and juſtly pronounced to be unſatisfactory and deficient. The author then proceeds to the relation of ſix caſes; of which we ſhall ſelect the firſt as one of the faireſt ſpecimens of the work that we can offer to the reader.

'Case I.—The firſt inſtance of the good effects of cold-bathing in aſthma that happened to come within my knowledge, was that of a woman, about twenty-five years of age, who had borne ſeveral children. From her firſt pregnancy onwards, ſhe was ſubject to ſpaſmodic complaints of the ſtomach and bowels, both during the periods of geſtation, and the intervals thereof; without the ſmalleſt tendency, however, to any diſorder of the lungs. But on expoſing herſelf to cold ſhortly after a lying-in, ſhe began to feel an uneaſineſs in her breathing, attended with a ſhort teaſing cough, which, in a few days, terminated in a confirmed ſpaſmodic aſthma. In no caſe whatſoever were the pathognomonic ſymptoms of idiopathic aſthma better marked than in the preſent: the fits returned moſt commonly late in the evenings, preceded by flatulence, continued through the night, and ended towards morning with a free and plentiful expectoration. In fact, all thoſe ſymptoms were preſent that uſually characteriſe the moſt violent and alarming ſtate of this diſeaſe.

'Bliſters, aſafœtida, camphor, and the reſt of the uſual remedies in thoſe caſes were tried; but all to no purpoſe, for the fits ſtill returned every night with very little abatement of their violence. At length recourſe was had to cold-bathing, and the ſucceſs that attended its uſe far exceeded any expectations that were formed of it. In leſs than a week from the firſt immerſion, the patient found herſelf very ſenſibly relieved; and by continuing the practice for the ſpace of ſix weeks, ſhe obtained a complete and laſting recovery.

'If a ſingle fact can authoriſe a particular mode of treatment in any diſeaſe, we are certainly warranted in recommending the cold-bath in aſthma from the precedent before us, eſpecially as the utmoſt precaution was taken to guard againſt any deception about it. I was altogether ſo exact, that I even intermitted the bath for a few days, after ſome change for the better had taken place, in order to ſatisfy myſelf of its efficacy: but the patient began to relapſe ſo ſuddenly into her former ſituation, that an immedate repetition of the bath was found abſolutely neceſſary.'

The ſecond patient, a labourer, had been ill with the aſthma above twelve months; he had not bathed in the ſea more than ſix days, before he found a ſenſible change for the better; and, by continuing the practice once a day for ſeven weeks, 'the aſthmatic fits were totally removed'. The date of this caſe is 1785: are we to underſtand that the fits have never recurred ſince? The two ſucceeding caſes are highly encouraging; in the next, a radical cure was not obtained by ſea-bathing, but much relief had followed bathing in a river. In the ſixth caſe—that of a perſon attacked by ſpaſmodic aſthma, after having been ſome time ſubject to lowneſs of ſpirits, giddineſs, nauſea, and other nervous ſymptoms—the effects of bathing in ſalt water are particularly ſtriking; and, preſuming the reports to be accurate, we can hardly ſuſpect a fallacy in the inference, deduced from them, reſpecting the power of the cold bath. As it is ſuppoſed, however, (and, in the author's opinion, with ſome reaſon,) that coughs, catarrhs, and other diſorders of the lungs, ariſe from the ſuppreſſion of perſpiration, or from a determination of the fluids from the external to the internal parts by cold, will not cold bathing appear an extraordinary remedy for any pulmonary affection? This apprehenſion the 7th chapter is intended to remove, and alſo to explain the operation of the remedy propoſed. To this purpoſe, it is obſerved that few even of the feeble and enervated take cold from ſea-bathing. Fiſhermen remain during one half of the day up to the middle in water, with impunity; hence Dr. R. thinks that cold-bathing is not continued long enough to repel ſo much of the perſpirable matter as will produce miſchief; and he is of opinion that even the diarrhoea, produced by cold, is rather the effect of ſympathy between the ſkin and bowels, than of introverted perſpirable matter. Quotations are made from Dr. Gardiner to illuſtrate this view of the ſubject; and ſome analogies are introduced for the ſame end. Thus ſea-bathing has frequently removed periodical ſpaſms of the ſtomach and bowels; cold water has ſtopped obſtinate vomiting; and, in caſes of violent hyſteria, cold water, applied to the ſtomach, has put an end to ſuffocating diſtenſion. Leſt it be objected that the cold-bath will be prejudicial, becauſe aſthmatics are particularly liable to catarrhs, and ſenſible to changes of weather, the reader is reminded of the good effects of cold-bathing in the chronic rheumatiſm, as alſo in atonic gout during the intervals, and in ſome palſies. To theſe conſiderations, the author might have added that, ſince the warm bath induces aſthmatic paroxyſms, the cold-bath might be expected to prevent them.

In the 8th chapter, we are taught that in aſthma, accompanied with tubercles or any kind of obſtructions, with plethora or inflammation, cold bathing would be hazardous. This rule is partly founded on the ſuppoſition 'of a languid circulation of the blood at the ſurface, and a proportional increaſe of this fluid in the internal parts, being the uniform effect of cold water on the human body.' Let us be permitted to queſtion this ſuppoſition, and the theory of catarrh connected with it. Surely, if the veſſels of the bronchiæ ſympathize with thoſe of the ſkin, an increaſe of their action cannot be the *immediate* effect of cold bathing; and that ſuch a ſympathy exiſts, is rendered probable by the effect of cold applications in ſtopping epiſtaxis and hæmoptyſis.

In the concluding chapter, it is recommended to aſthmatics to begin their courſe of bathing in an artificial ſalt bath under cover, and to make the water tepid at firſt. Theſe precautions, however, were not obſerved in all the caſes related by the author.

We cannot cloſe this analyſis without complaining of the unneceſſary bulk of this volume. Several topics are introduced to no valuable purpoſe, and others are treated too diffuſely. Throughout, in his reaſonings, Dr. R.'s ideas appear like objects in a haze. The caſes, we think, were well worth publiſhing; and if cold bathing fulfils the expectations which they raiſe, the author may be pronounced to have deſerved well of mankind:—but the caſes, and all the obſervations which they properly ſuggeſt, might have been delivered in leſs than a fourth part of the words here employed.—It is ſaid by Horace that obſcurity is often the conſequence of efforts to avoid prolixity: yet there is a conciſeneſs which, eſpecially in philoſophical diſquiſitions, is perfectly compatible with perſpicuity.

Art. X. *The Works of Alexander Pope, Eſq*; with Remarks and Illuſtrations. By Gilbert Wakefield, B. A. and late Fellow of Jeſus College, Cambridge. Vol. I. 8vo. pp. 368. 6s. Boards, common Paper, 8s. fine. Payne, &c. 1794.

Though the works of this celebrated poet have been the ſubject, either incidentally or expreſsly, of a variety of publications, yet it appears to be the general opinion that a new edition of them, in which their meaning ſhall be fully and fairly illuſtrated, and their beauties developed, is ſtill a *deſideratum*. Warburton, ſtored with ſcholaſtic learning, peculiar and dogmatical in all his notions, coarſe in his conceptions, and poſſeſſing more genius than either taſte or judgment, was very unfit to be the commentator on another man's works, particularly if that man were a poet. The numberleſs inſtances in which he has rather made than found a ſenſe, and the free vent which he has given to his paſſions and prejudices wherever they could find occaſion for a diſplay, have diſguſted all liberal and cultivated readers.

The editor of the preſent volume has already, in various inſtances, exhibited to the public his talent for illuſtrating poetical beauty; and his name may juſtly excite the expectations of a claſſical reader. His own account of his undertaking is, that 'his notes are intended to recommend Mr. Pope as an *Engliſh claſſic* to men of taſte and elegance; that they pretend to no ſubtleties of inveſtigation, no profundities of criticiſm, no grand diſcoveries of refined argumentation and curious coherence. It has been his reſolution to preſent to the world as much originality as poſſible; and he will be found to have borrowed very little from other commentators.' He proceeds to expreſs his diſapprobation of ſwelling books with the reiterated labours of other critics. The only obſervation which we have to make on this matter is, that, although an *editor* diſplays his own merits moſt fairly by refuſing to mix the remarks of other critics with his own, yet it may be more deſirable for the *reader* to poſſeſs in one edition a collection of every thing moſt uſeful in illuſtrating the original writer, than to be obliged to multiply his copies of the work, in proportion to the number of new critics.

Not calling in queſtion, however, the right of Mr. W. to give *his own* edition of Pope, and not a *variorum*, we proceed to afford our readers a ſketch of the manner in which he has executed his taſk. They who are acquainted with his writings will not doubt that his notes are replete with appoſite paſſages from the writers of antiquity: but he has likewiſe happily availed himſelf of another claſs of writers, with which he might be ſuppoſed leſs converſant,—our earlier and now almoſt forgotten Engliſh poets, to whom Pope's obligations were conſiderable. His criticiſm in general is not that of *wholes* but of *parts*. He ſhews an exquiſite feeling of the beauty of imagery, the happineſs of expreſſion, and the melody of verſification, in which the charm of particular lines and clauſes conſiſts. Whether he could with advantage extend the field of this microſcopic viſion, ſo as to take in the full ſcope and deſign of a piece, with a maſterly judgment of its general excellencies and defects, we can ſcarcely pronounce, as he has not attempted it. It is unfortunate that he has laid himſelf open to one very prominent charge of want of diſcernment; having (who could believe it?) taken the noted burleſque ſong, "Fluttering ſpread thy purple pinions," for a ſerious piece. This, however, can only be imputed to inattention, and to unacquaintance with what may be called traditionary literature.

The following quotation will be as characteriſtic a ſpecimen as we can find of Mr. W.'s manner of commenting and criticizing.

' Ah think at leaſt thy flock deſerves thy care,
Plants of thy hand, and children of thy pray'r *.
From the falſe world in early youth they fled,
By thee to mountains, wilds, and deſerts led †.

' * This form of expreſſion, which is purely *oriental* and frequently occurs in the *Hebrew* ſcriptures, eſpecially the poetical parts, ſucceeds to admiration in the preſent inſtance. There cannot be imagined a more delightful verſe than this. And it would be unpardonable not to remark, that the whole of this deſcription through *forty* lines is moſt exquiſitely beautiful.'

' †. For the ſituation and ſcenery of the *convent*, in illuſtration of this paſſage, ſee *Bayle* in the word *Paraclete*.'

You rais'd theſe hallow'd walls [*]; the deſert ſmil'd,
And Paradiſe was open'd in the wild [†].
No weeping orphan ſaw his father's ſtores
Our ſhrines irradiate, or emblaze the floors [‡];
No ſilver ſaints, by dying miſers giv'n,
Here brib'd the rage of ill-requited Heav'n:
But ſuch plain roofs as Piety could raiſe,
And only vocal with the Maker's praiſe.
In theſe lone walls (their day's eternal bound),
Theſe moſs-grown domes with ſpiry turrets crown'd [§];
Where awful arches make a noon day night,
And the dim windows ſhed a ſolemn light [||];
Thy eyes diffus'd a reconciling ray [¶],
And gleams of glory brighten'd all the day.
But now no face divine contentment wears;
'Tis all blank ſadneſs, or continual tears.
See how the force of others' pray'rs I try,
(O pious fraud of am'rous charity!)
But why ſhould I on others' pray'rs depend?
Come thou my father, brother, huſband, friend [**]!

Ah

'[*] *You rais'd theſe hallow'd walls*;] He founded the monaſtery. P.

'[†] The original of this pleaſing image is in the ſublime *Iſaiah*, li. 3.

He will make her wilderneſs like Eden,
And her deſert like the garden of Jehovah.

Whence *Milton* derived it, Par. Reg. i 7.

And Eden rais'd in the waſte wilderneſs.

So *Dryden* ſays of *Abſalom*:

And Paradiſe was open'd in his face.'

'[‡] The ſplendour and majeſty of diction in this verſe cannot be too much admired.'

'[§] Is not there a ſmall impropriety in the epithet *moſs-grown*, on account of the recent erection of the building?'

'[||] A fine and favourable view of a *Gothic* edifice. Mr. *Gray*, whoſe object then was to diſparage and to burleſque, gives this circumſtance another turn in his *Long Story*:

Rich windows, that exclude the light.

Our author imitates *Milton*, as Biſhop *Newton* alſo obſerves;

And ſtoried windows richly dight,
Caſting a dim religious light.'

'[¶] This couplet is enchanting indeed, and beyond all praiſe: dictated by the true enthuſiaſm of myſtical devotion. Yet he ſhould have written *thine* eyes.

Dryden had ſaid of his *Good Parſon*:

His *eyes diffus'd* a venerable grace,
And charity itſelf was in his face.

'[**] *Prior* in *Henry* and *Emma*:

My thoughts ſhall fix, my lateſt wiſh *depend*
On thee, guide, guardian, kinſman, *father, friend*.'

As *Briſeis* in *Ovid* ſays affectingly of *Achilles*:

Tu dominus, tu vir, tu mihi frater eras:

from

Ah, let thy handmaid, ſiſter, daughter move,
And all thoſe tender names in one, thy love!
The darkſome pines that o'er yon rocks reclin'd [*]
Wave high, and murmur to the hollow wind;
The wand'ring ſtreams that ſhine between the hills,
The grots that echo to the tinkling rills [†];
The dying gales that pant upon the trees,
The lakes that quiver to the curling breeze [‡];
No more theſe ſcenes my meditation aid,
Or lull to reſt the viſionary maid.
But o'er the twilight groves and duſky caves [§],
Long-ſounding iſles, and intermingled graves,
Black Melancholy ſits, and round her throws
A death-like ſilence, and a dread repoſe [||]:
Her gloomy preſence ſaddens all the ſcene,
Shades ev'ry flow'r, and darkens ev'ry green,

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from *Iliad*, vi. 429.

Εκτορ, αταρ συ μοι εσσι πατηρ και ποτνια μητηρ,
Ηδε κασιγνητος· συ δε μοι θαλερος παρακοιτης.
Yet, while my Hector ſtill ſurvives, I ſee
My father, mother, brethren, all, in thee. Pope.'

‘[*] The ſoothing penſive melancholy of this and the *three* next couplets breathes a ſpirit of unſpeakable complacency on the mind. This is poetry; or poetry does not exiſt.'

‘[†] *Philips* in his *fourth paſtoral:*

Nor dropping waters, which from rocks diſtil,
And welly *grots* with *tinkling echoes* fill.

As the next line reſembles verſe one hundred and twenty-ninth of the *Penſeroſo:*

When the guſt hath blown his fill,
Ending on the ruſsling leaves.'

‘[‡] *Parnell's Vigil of Venus:*

From waters *curling* with the wanton gales.'

‘[§] The richneſs and grandeur of this paſſage riſe to the utmoſt heights of which the deſcriptive powers of poetical language are capable: and the image of *Melancholy* may contend with the ſublimeſt efforts of *epic* genius in any age or nation.

Our poet in this verſe follows *Milton, Hymn* on the *Nativity:*

The nymphs in *twilight* ſhade of tangled thickets mourn:

and the *Penſeroſo:*

To arched walks of *twilight groves,*
And *ſhadows brown* that Sylvan loves
Of *pine,* or monumental oak.'

‘[||] *Waller's* verſion of *Æneid* iv.

A *death-like* quiet, and deep *ſilence* fell.

And *Dryden, Ovid's* Met. x.

But ſafe *repoſe* without an air of breath
Dwells here, and a dumb *quiet next to death.*'

Deepens the murmur of the falling floods,
And breathes a browner horror on the woods *.'

Thoſe of our readers who are fond of the delicacies of poetical expreſſion, and who love to trace them through all their degrees and variations, will experience much pleaſure in peruſing this publication; the whole of which is executed on a plan ſimilar to that of the paſſage juſt quoted. The preſent volume contains the juvenile and miſcellaneous original poems of Pope. The appearance of the remainder will depend on the encouragement which this part receives from the public, and which we ſincerely wiſh may be equal to Mr. W.'s undoubted merits.

We ſhall juſt remark, in concluſion, that we are not quite ſatisfied with the authenticity of two or three little pieces admitted on the authority of the *Foundling Hoſpital for Wit*, and the *Annual Regiſter*. The latter publication has aſcribed to Pope the well-known ſong in Lord Lyttleton's works, "Say, Myra, why is gentle love."

A table of contents ſhould have accompanied this volume.

Art. XI. *A Query whether certain political Conjectures and Reflections of Dr. D'Avenant in* 1699, *be or be not applicable to the preſent Criſis.* 8vo. pp. 90. 1s. 6d. Elmſley. 1795.

These Reflections were written by Dr. D'Avenant, in an eſſay on the probable methods of making a people gainers in the balance of trade: of which eſſay they form the 5th ſection, introduced under the following title, *That a country cannot increaſe in wealth and power, but by private men doing their duty to the publick, and but by a ſteady courſe of wiſdom and honeſty in ſuch as are truſted with the adminiſtration of affairs.*

The purpoſe of the preſent re-publication is explained by the title-page, and by a ſhort introductory preface; in which the editor obſerves 'that a politician, writing at the diſtance of more than ninety years, will not be charged with prejudices regarding the preſent day; therefore a reader may now liſten to his ſtatement of circumſtances with a confidence, which we are not inclined to give to a cotemporary writer.'

'* *Dryden*'s *Wife* of *Bath*:
Lonely the vale, and full of *horror* ſtood,
Brown with the ſhade of a religious wood:
And in his *Hind* and *Panther*:
I ſaw myſelf the lambent eaſy light
Gild *the brown horror*, and diſpel the night.'

The intention of Dr. D'Avenant, in this ſection, was not confined to explaining how much a corrupt adminiſtration of the public concerns muſt be detrimental to the wealth and proſperity of a nation: his principal endeavour was directed to ſhew that ſuch corruption is deſtructive to the liberties of a nation; and that, when the name only of liberty is preſerved, the outward forms ſerve but more cloſely to rivet the chains.

We cannot give our reader a more juſt idea of this intereſting work, for ſuch it appears to us, than by preſenting him with a few of the many ſtriking reflections with which it abounds: reflections remarkable for their juſtneſs, patriotiſm, and depth of foreſight.

The author begins with remarking on the total loſs of public liberty among the Romans under their emperors.

"It is a matter of great wonder, (ſays he,) that from the time of Auguſtus, downwards, the Romans, who were ſeldom without brave and virtuous men, ſhould never make one attempt to reſtore the commonwealth, and to ſhake off that power which ſome of the emperors exerciſed with ſuch exorbitance: but in all likelihood, it proceeded from this; that the ſoldiers and common people, without whom no great revolution can be made, believed themſelves ſtill free, becauſe in ſhew, the commonwealth had the ſame forms as in elder times: there was a ſenate, conſuls, tribunes, and an appearance of all the ancient magiſtracies; though nothing remained of the ancient liberty.—Tyrannies have been often ſubverted, where the princes govern merely by their own will, without giving to their ſubjects the leaſt appearance of being free; but that ſervitude is laſting, where the people are left to make their own fetters."

In comparing abſolute monarchy with a degenerate mixed government, he gives the preference to the former; for "the one man, their prince, is mortal, and if bad, may be ſuceeeded by a better; but a people thoroughly corrupted never returns to right reaſon."

Poverty, and war, Dr. D'Avenant thought equally deſtructive to good government. "Freedom and wealth, (he ſays,) proceed hand in hand together: if one is loſt, the other will not long continue. A wealthy nation may be jealous of its rights, and a rich gentry may be unmanageable; and bad men may think that the beſt courſe to keep us humble, is to make us poor." On this ſubject, the author expatiates with great ſpirit, and repreſents how repugnant and dangerous war is to the conſtitution of a free government. "Peace (he ſays,) reſtores liberty of ſpeech, whereas in war, all is ſilenced by the ſingle word, *neceſſity*."

In expreſſing his ideas on the influence to be apprehended from increaſe of patronage,—where, ſpeaking of his own time, he ſays, "the employments (places) of England are yet but few, and their profits but inconſiderable to what they are in ſeveral nations,"—the compariſon, which naturally occurs, muſt occaſion in readers of the preſent day the moſt ſerious reflections.

In p. 36, & ſeq. the fatal conſequence of a nation being often deceived by thoſe in whom they placed confidence is moſt juſtly deſcribed. Perhaps, of the many evils brought on a country by pretended and falſe patriots, there is none more injurious than the effect, which the being frequently deceived has in debaſing and ſubduing the public ſpirit; and which is thus feelingly expreſſed by the author:

> "For men, finding themſelves thus forſaken, by the antient friends to liberty, would believe they were bought and ſold; they would imagine that there was no ſuch thing as virtue and honeſty remaining in the kingdom: they would think all pretenſions to the public good, to be nothing but deſigns of ambitious perſons, to lift themſelves up to high honours, upon the ſhoulders of the people: and when nations have before their eyes an armed power to fear, and none in whom they can put any truſt, they ſeldom fail of ſubmitting to the yoke."

This is well contraſted by the juſt encomiums beſtowed on honeſt ſtateſmen. "It can hardly, (ſays Dr. D.) be conceived, but by thoſe who have ſeen it, what reverence is paid, even by his enemies, to a man of ſteady principles."

The author's application of the word *faction* (p. 7 and 8) is equally curious and juſt: as is likewiſe his deſcription, p. 10, of men, honeſtly inclined, exerciſing employments under an unjuſt adminiſtration.

The moſt important part of this treatiſe is on the duty of ſuch as repreſent the people. This duty he divides under different heads, of which the firſt is, "that they be uncorrupt, unbiaſſed, and diſintereſted." He concludes his reflections on this head with the following extraordinary and ſolemn warning: "We ſhall now only add, that Rome was once free, that France heretofore had the three eſtates, which were the guardians of its liberty; that Spain had formerly many rights and privileges, of which nothing now but the ſhadow remains; that Denmark and Sweden had once conſtitutions ſomething like that of England; and that all theſe countries have been inſlaved by their own corruptions."

Without adverting to the life or other writings of Dr. D'Avenant, the work before us carries in it ſufficient evidence of the writer being the friend of good government and of the Britiſh conſtitution. The following remarks prove how juſtly he regarded the regal part of our conſtitution: "Good kings, (he ſays,) at all times, without any danger, may repoſe their intire concerns upon a houſe of commons," p. 11. and p. 81.

"Is there any inſtance of a wiſe, juſt, and good king (reigning ſo long as to have his virtues known) who had not the hearts and affections of his ſubjects?"

It is rather the province of the politician than of the critic, to determine whether theſe reflections be more particularly applicable to the preſent criſis, than to any former period. We may nevertheleſs venture to ſay that we remember no publication more calculated to awaken our countrymen to a proper ſenſe of their ſituation.

To what Dr. D'Avenant ſays, very little is added by the preſent editor; who informs us that he reſerves, for ſome future occaſion, his own remarks; 'wiſhing to hear whether the dangers, this ſagacious writer ſaw at a diſtance, appear, in the judgment of others, to bear any likeneſs to the actual condition of the government of Great Britain.' We ſhall, however, tranſcribe an obſervation by the editor, in which we believe many of our readers will cordially agree:

> 'If ever Great Britain ſhall be brought into the condition which Dr. D'Avenant's apprehenſions have ſuggeſted may poſſibly be the caſe at ſome diſtant day; it will be admitted that the danger will indeed be great for the conſtitution; and whenever that day ſhall appear, a temperate reform of the repreſentative body, enacted by themſelves, will probably be found to be the only remedy fit to be applied to ſave, or rather to bring back to its genuine purity, our moſt excellent conſtitution.—
>
> 'Yet there are conjunctures, in which even this deſirable meaſure may be ill timed, and men of the cleareſt ſagacity and penetration, who are themſelves anxious for the ſucceſs of a juſt plan of reform, would not recommend the preſent moment, as the proper one for this important, but delicate conſideration.'

The editor concludes with the following ſentence of Monteſquieu: "*Les Anglois ont bien raiſon de conſerver cette liberté; s'ils venoient à la perdre, ils ſeroient un des peuples les plus eſclaves de la terre.*"

Art. XII. *The Commonwealth in Danger*; with an Introduction, containing Remarks on ſome late Writings of Arthur Young, Eſq. By John Cartwright, Eſq. 8vo. pp. 331. 5s. Boards. Johnſon. 1795.

It appears to us that Major Cartwright would have acted more judiciouſly, had he made each of the two parts, of which the work before us conſiſts, the ſubject of a diſtinct and ſeparate publication, inſtead of calling one an *introduction* to the other; for the former is 15 pages longer than the Commonwealth in Danger. Be this, however, as it may; nothing can be more certain than that in it he has gained a moſt complete victory over Mr. Arthur Young, whoſe pretenſions to conſiſtency, to reſpect for the conſtitution, and to fair dealing in ſtating the opinions and arguments of his adverſaries, the Major proves to be totally unfounded. Some of our readers will readily believe us, when we ſay that he has convicted the Secretary to the board of agriculture of a complete dereliction of his own moſt favourite principles: but others may think that we go too far, when we aſſert that he has alſo proved him to have treated with the moſt ſovereign contempt the very conſtitution of England, which he will not now conſent to have reformed in the ſmalleſt degree, and with hoſtility to which he charges Major C. and other reformers, as the higheſt crime. To convince our readers that in this aſſertion we have *not* gone one iota beyond the truth, we will lay before them ſome few extracts from the Introduction.

‘ It is only becauſe Mr. *Young* has taught us Reformers, that *nonſenſe is not apt to be without a meaning*, that he is complimented with a reply. In doing this on my own behalf, I am naturally led to ſee how far that gentleman and myſelf had jogged on together in the cauſe of reform; and which of us had found moſt fault with the Britiſh conſtitution. In the ſingle article of painting the abuſes and corruptions in the repreſentative part of the conſtitution, perhaps upon the whole I have gone farther than my companion; but I do not recollect to have *vilified the conſtitution itſelf*. I have ſaid, and ſtill ſay, that if the rotten-borough ſyſtem be not utterly annihilated, it will annihilate our liberties; but I never pronounced the Britiſh conſtitution *worthleſs*. I have long and ſtrenuouſly contended for *reforming* and *preſerving* the conſtitution; which I conceive not to come within the idea of *changing*. How far Mr. *Young*'s condemnation of the abuſes in our government have gone, and how far he has figured as a reformer, remains now to be ſeen.

“ Certainly,” ſays he, “ the *height* to which taxation of every kind is carried in England, is cruel, ſhameful, and tyrannical *”— “ The abuſes that are rooted in all the old governments of *Europe*, give ſuch numbers of men ſuch a direct intereſt in ſupporting, cheriſhing, and defending abuſes, *that no wonder advocates for tyranny of every ſpecies, are found in every country*, and almoſt in every company. What a maſs of people in every part of England, are ſome way or other intereſted in the preſent repreſentation of the people, tythes, charters, corporations, monopolies, and taxation! and not merely to the things themſelves, but *to all the abuſes attending them*; and how many are there who derive their profit or their conſideration in life, not merely from ſuch inſtitutions, but from the evils they engender! *The great maſs of the people, however, is free from ſuch influence, and will be enlightened by degrees*: aſſuredly they will find out in every country of Europe, that *by combinations*, on the principles of liberty and property, aimed equally againſt regal, ariſtocratical, and mobbiſh tyranny;

‘ * *Travels*, p. 523.’

they will be able *to reſiſt ſucceſsfully* THAT VARIETY OF COMBINATION WHICH, ON PRINCIPLES OF PLUNDER AND DESPOTISM, IS EVERY WHERE AT WORK TO ENSLAVE THEM*.”—

‘ After reaſoning a little, he adds, “ That theſe circumſtances may prove advantageous in an ariſtocratical portion of a legiſlature, there is reaſon to believe; the inquiry is, whether they be counterbalanced by poſſible or probable evils. May there not come within this deſcription, the danger of *an ariſtocracy uniting with the crown againſt the people?* that is to ſay, influencing by weight of property and power, a great maſs of the people dependent—againſt the reſt of the people independent? Do we not ſee this to be very much the caſe in England at this moment? *To what other part of our conſtitution is it imputable that* WE HAVE BEEN INFAMOUSLY INVOLVED IN PERPETUAL WARS, *from which none reap any benefit, but that tribe of vermin which thrive moſt, when a nation moſt declines*; contractors, victuallers, paymaſters, ſtock-jobbers, and money-ſcriveners; a ſet by whom miniſters are ſurrounded; and in favour of whom whole claſſes amongſt the people are beggared and ruined. Thoſe who will aſſert *a conſtitution can be good* which ſuffers theſe things, ought at leaſt to agree, that ſuch a one as would not ſuffer them would be much better †.”

‘ At the word *good*, Mr. *Young* has this *note*. “ It ought not to be allowed *even tolerable*, for this plain reaſon, ſuch public extravagance engenders taxes to an amount, that will ſooner or later *force the people into reſiſtance*, which is always the deſtruction of a conſtitution; and ſurely that muſt be admitted *bad*, which carries to the moſt careleſs eye the ſeeds of its own deſtruction. *Two hundred and forty millions* of public debt in a century, is in a ratio impoſſible to be ſupported; and therefore evidently ruinous ‡.”

‘ At the word *better*, he has alſo this *note*. “ The direct power of the king of *England*, ſays Mr. *Burke*, is conſiderable. His *indirect* is great indeed. When was it that a king of *England* wanted wherewithal to make him reſpected, courted, or perhaps even feared in every ſtate in *Europe?*” “ Who queſtions, or can queſtion, the power of a prince, that in leſs than a century has expended above ONE THOUSAND MILLIONS, and involved his people in a debt of above TWO HUNDRED AND FORTY! The point in debate is not the *exiſtence* of power, but its *exceſs*. WHAT IS THE CONSTITUTION THAT GENERATES OR ALLOWS OF SUCH EXPENCES? The very miſchief complained of is here wrought into a merit, and brought in argument to prove that poiſon is ſalutary.”

Again: “ What can we know, experimentally, of a government, which has not ſtood the brunt of unſucceſsful and of ſucceſsful wars? The Engliſh conſtitution has ſtood this teſt, and has been found *deficient*; or rather, as far as this teſt can decide any thing, *has been proved* WORTHLESS; ſince, in a ſingle century, it has involved the nation in a debt of ſo vaſt a magnitude, that every bleſſing which

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‘ * *Travels*, p. 540. † *Ibid.* p. 547.

‘ ‡ *Ibid.* p. 547.’

might otherwiſe have been perpetuated is put to the ſtake; ſo that if the nation do not make ſome *change in its conſtitution*, it is much to be dreaded that THE CONSTITUTION WILL RUIN THE NATION.” “ Nor was it without reaſon ſaid by a popular writer, that a government formed like the Engliſh, obtains more revenue than it could do, either by *direct deſpotiſm*, or in *a full ſtate of freedom* [*].”

What do our readers now think of Mr. Young's new-born love for a conſtitution which he has declared to have been proved *worthleſs*? That this ſame writer, who now vilifies reformers, was himſelf a violent reformer, before he was appointed ſecretary to the board of agriculture, let the following extract ſuffice to ſhew:

> “ The means of making a government reſpected and beloved are, in *England*, obvious; taxes muſt be immenſely reduced; aſſeſſments on malt, leather, candles, ſoap, ſalt, and windows, muſt be aboliſhed or lightened; the funding ſyſtem, the parent of taxation, annihilated for ever, by taxing the intereſt of the public debt—the conſtitution that admits a debt, carries in its vitals the ſeeds of its deſtruction; tythes and teſts aboliſhed; THE REPRESENTATION OF PARLIAMENT REFORMED, AND ITS DURATION SHORTENED; not to give the people, without property, a predominancy, but to prevent that corruption, IN WHICH OUR DEBTS AND TAXES HAVE ORIGINATED; the utter deſtruction of all monopolies, and among them, of all charters and corporations; game made property, and belonging to the poſſeſſor of one acre, as much as to him who has a thouſand; and laſtly, the laws, both criminal and civil, to be thoroughly reformed.—Theſe circumſtances include the great evils of the Britiſh conſtitution; if they be remedied, it may enjoy even a Venetian longevity, *but if they be allowed, like cancerous humours, to prey on the nobler parts of the political ſyſtem, this boaſted fabric may not exiſt even twenty years* [†].”

Who will not be aſtoniſhed, after all this, to find that this ſame Mr. Young cannot now bear to hear the word reform ſo much as mentioned?—We ſhall not ſtop to give any farther account of the Introduction, which contains a general defence of the conduct of reformers, but proceed to notice the ſecond part of this work, called ‘the Commonwealth in Danger.’ Here alſo Mr. Young appears to have been the principal cauſe of Major C.'s publication. In a pamphlet written by Mr. Y. he obſerved that the French republic, through unforeſeen cauſes, was become of ſuch a deſcription, that it was in its nature and eſſence what Sparta was in antient times,—a military republic, in which every citizen was a ſoldier; that, to be able to withſtand the power of ſuch a ſtate, England muſt raiſe an army of 500,000 men, the rank and file of which, as well as the offi-

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[*] *Travels*, p. 548.

[†] *Ibid.* p. 550.'

cers,

eers, ſhould be men of property; and that without ſuch a force ſhe muſt expect to be overwhelmed by France and her principles. Major C. very readily admits the exiſtence of the danger which Mr. Young points out; and, after having paſſed the moſt ſevere cenſure on thoſe who were the promoters of the preſent war, to which he aſcribes the very alarming poſition of the country, he propoſes, as the only effectual way of preventing the conqueſt of England or the ruin of her conſtitution, that a reform of the repreſentation of the people in parliament ſhould be immediately granted; and that, going back to the principles, policy, and practice of our Saxon anceſtors, the legiſlature ſhould put arms into the hands of the houſekeepers in the land, for the general defence of the territory, liberties, and property of the nation. In the courſe of his reaſoning, in ſupport of this ſyſtem, he throws out many obſervations, ſome of which are certainly founded on reaſon, juſtice, and propriety: but he muſt excuſe us if we give it as our opinion that others of them will not bear the teſt of hiſtorical criticiſm; that not a few are of doubtful expediency; and that ſome are at open war with his own political principles. On ſeveral of theſe we will briefly touch, though not in regular order.

We go with Major C. heart and hand in every thing that he ſays reſpecting the abſurdity of the ſyſtem which allows the proprietor of a rotten borough the privilege of nominating members of parliament; and we are ready with him to give way to our indignation, when we ſee men reſiſt a reform that would reſcue the freeholders of the vaſt county of York from the mortification of finding that they cannot ſend a greater number of members to the houſe of commons, than are returned for places now ſo depopulated, that nothing remains of them but ſtones in the wall, to point out where the habitations, which originally gave the qualification for a vote, once ſtood:—but we are not prepared to follow him with approbation in many of the ways into which he deviates in his progreſs.

He ſays that we ought to have made an alliance with France, when, by the king's acceptance of the conſtitution, a bloodleſs revolution was accompliſhed in that country. We confeſs that we are ſo much of the old ſchool, but not becauſe it is the old ſchool, that we feel a reluctance to almoſt every mode of connection with France. In the natural world, we too often ſee the larger abſorb the ſmaller body; and we believe that in a moral ſenſe this would be the caſe with England, were ſhe to caſt away her jealouſy of France. We deteſt and deſpiſe the wretched policy that would ſow eternal antipathies between nations, and nurture up their inhabitants ſo as to make them look on each other as natural enemies, and thus teach them to hate one another: but caution is not hatred. A man may be on his guard againſt the poſſible deſigns of another, without conſidering him as an object of abhorrence. A treaty of alliance, of the moſt intimate nature, was once concluded between France and England, when the former agreed that the king of the latter ſhould be regent of France during the life of Charles VI. at whoſe deceaſe he was to wear the Gallic crown. This treaty was concluded at Troyes in Champagne, and our Henry Vth, who was a party to it, bound himſelf to reſide (out of every two years) *eight* months only in *England*, and *ſixteen* in *France*. Had he lived to aſcend the French throne, and had he tranſmitted the peaceable poſſeſſion of it to his poſterity, England would no doubt have dwindled into a mere province to the greater kingdom. Even the politic Queen Elizabeth, jealous as ſhe was of the honour of England, placed in her arms the lilies of France in the poſt of honour, the firſt quarter, and made the Engliſh lions put up with the ſecond. The ſovereigns would have been glad to have had both crowns; but hiſtory tells us that the enlightened part of England did not wiſh to ſee them both on the ſame head.

We pretend not to ſpeak of commercial alliances, when we venture to expreſs our fears of connexions with France; treaties of commerce highly beneficial to both have been formed, and might be renewed: but what we fear is that kind of political alliance, in which we muſt either diſſemble a jealouſy incompatible perhaps with a cordial co-operation; or, by ſacrificing it, ſuffer France to acquire an aſcendency over us, and through us over the reſt of Europe, that might hazard our exiſtence as an independent nation, and give us a maſter where we looked only to find a friend and ally.

We hope that Major C. will not think that we entertain the moſt diſtant ſuſpicion of any attachment in his breaſt to France, which the moſt loyal Briton might not fairly and honeſtly avow. Could ſuch a ſuſpicion raiſe its head for an inſtant within us, the following ſpirited effuſions of the Major's gallant and patriotic heart would immediately ſtifle it. Speaking of Mr. Young's project for raiſing 500,000 rank and file of property, and endeavouring with an army of Ruſſians and other allies to make a deſperate puſh to penetrate by the river Seine to Paris, &c, &c. Major C. has theſe animadverſions.

'Now, while it follows from that gentleman's own premiſes, that continuing the war muſt be the likelieſt means of bringing to a dreadful maturity that giant whoſe very infancy not all the hoſts of *Europe* can reſiſt, ſurely ſuch a propoſal could not have been the effect of ſober counſel; but wears the features of that ſort of courage which deſperation alone inſpires. A more ſedate fortitude now becomes us. It will be time enough to give the reins to our fury, when upon Britiſh ſoil we ſhall be called on to conquer or to die. If we are to meet the war at our own gates; if Britons are to bleed defending their own lands and laws, families and fireſides, I truſt that we ſhall be found equal to the taſk. Men with a free conſtitution in their hearts, and ſwords in their hands, are not to be conquered.

'But knowing the ſolid, concentrated "wedgelike force" of our enemy's phalanx, to be victorious, we muſt be united. Diſſention muſt be put away: and mutual confidence once more taken to our boſoms. Squinting ſuſpicion and polluted treachery muſt no longer be our torment and diſgrace; but the generous, manly openneſs of free men again become our characteriſtic. Internal alarm, thank God and our laws, begins to ſubſide; and I truſt will leave nothing behind it to prevent a reconciliation of parties. THE ENEMY IS AT THE GATE, AND WE MUST BE FRIENDS, OR PERISH. Adverſity is the ſchool of the ſublime virtues. Neceſſity is an eloquent reconciler of differences. By means the moſt ſimple, ſhe bends the will, and enlightens the underſtanding. By ſaying to Britain, BE AN ARMED NATION, ſhe ſecures her defence, and ſeals her freedom. A million of armed men ſupporting the ſtate with their purſe, and defending it with their lives, will know that none have ſo great a ſtake as themſelves in the government; nor more right to have a voice in the direction of affairs. The circle of repreſentation will conſequently be at leaſt co-extenſive with the circle of arms. Hence arming the people, and reforming parliament, are inſeparable.'

We recur to Major C.'s idea of an alliance with France; and we are obliged to confeſs that our diſlike to it is confirmed by the very arguments which he advances in ſupport of it. 'An alliance with France, (ſays he, page 38,) in like manner on a baſis of friendſhip, ſincerity, and wiſdom, might relieve us alſo from a large proportion of the coſt, at which an immenſe navy is created, repaired, and maintained.' Now, in our opinion, a ſaving in that quarter would be a moſt dangerous and indeed falſe œconomy. France might moſt ſincerely co-operate with us in meaſures that would render navies unneceſſary, until ours ſhould have fallen into decay; and ſhould ſhe give her ſincerity to the winds, the moment we ſhould have loſt that in which our preſent ſuperiority over her conſiſts, what might become of us? Would not the world ſay that, whatever calamity ſhould then befal us from France, we had richly deſerved it by leaving it in the power of any nation to be inſincere to us with impunity? That is in general bad policy, which expoſes one country to have no other ſecurity than the honeſty or moderation of another.

Major C. argues for going back to the days of the Saxons, and adopting their ſyſtem of impoſing it on the people as a *duty* to be *armed*. The period to which he refers appears to us inauſpicious,—at leaſt in one point of view; for the Saxons, turning their whole attention to their militia and none to the ſea, were conſtantly expoſed to deſcents; and the whole country, notwithſtanding its numerous and brave citizen ſoldiers, was repeatedly ravaged, and even reduced for two or three reigns under the dominion of the Danes, who owed their ſucceſſes principally to their ſhips, which ſerved to carry freſh ſupplies of troops into England, and the plunder of its inhabitants out of it.

The Major's plan for arming, on which we ſhall have ſomething more to ſay preſently, is that all the males capable of ſerving ſhould be armed, ſo that our militia ſhould in a great meaſure be co-extenſive with our population. To this plan he has foreſeen that political objections might be urged, and he endeavours to remove them. Some, he thinks, would ſay that the people, being once armed, would invade property, and effect a complete repreſentation of their body in the houſe of commons; and that the conſequences naturally reſulting from ſuch a meaſure would be that the peerage would be aboliſhed, and the king diſmiſſed. He admits that a radical parliamentary reform would attend the arming of the people: but he contends that the fears entertained for the ſecurity of property and the ſafety of the peerage and of royalty are groundleſs. His reaſoning, the force of which we leave it to our readers to appreciate, is in part as follows:

'For my own part, I do not feel the force of this mode of reaſoning; and before I can imagine a French hatred, antipathy, and inſatiable revenge towards all men poſſeſſed of property or power, and the bloody-mindedneſs of Frenchmen to actuate *Engliſh* boſoms, I muſt ſuppoſe againſt notorious fact. The ſuppoſition includes centuries of deſpotiſm in the crown; intolerable oppreſſions and inſolence from nobles as numerous and rapacious as locuſts; the abominations of an idolatrous, beaſtly ſuperſtition, under the name of religion; an atheiſtical prieſthood; and that deluge of national vice and impiety which muſt ever flow from ſources ſo impure. I muſt ſuppoſe the people to bear towards the nobles and the clergy, the antipathy of women and children towards vipers and ſerpents. But is this a picture of the Engliſh nation?—Is it a picture of any nation that ever appeared on earth except France?—Did an armed Roman people aboliſh Patricians? Did the iron Spartans diſmiſs *hereditary* Kings? Do the armed American people level property and diſſolve government?'

He agrees with Mr. Young in the neceſſity of arming, and he adduces the following arguments to enforce the idea of the exiſtence of ſuch neceſſity; ſome of which had certainly more ſtrength before our late ſucceſſes at ſea, than they will be thought to carry with them at preſent.

'There never was a period in which we had more need than at preſent, ſeriouſly to conſider of the means to preſerve, not only the conſtitution, with its king, and its lords; but our country itſelf, and the power of calling ourſelves a people. If a conqueſt to *France*, we muſt thenceforward be what it ſhould pleaſe *France* to make us. If there be a nation in *Europe* that this conquering Republic would chooſe to hold as a province; inſtead of aſſimilating it to its own ſyſtem of government, and treating it afterwards as an equal, that nation is *Great Britain*; for in no other nation can *France* behold a RIVAL. It is the very characteriſtic of a boundleſs ambition, that it bears no rival. In exact proportion as a rival is great and formidable, ſuch is the magnitude of their mutual enmity. But if he that is gaining the aſcendant ſtill bleeds at wounds inflicted by his adverſary, aimed at his very life; forgiveneſs he treats as folly; retaliation and extirpation poſſeſs his ſoul. *Cæſar* had forgiveneſs for every Roman, *Pompey* alone excepted. *Rome* affiliated every other conquered city; but *Carthage* ſhe devoted to deſtruction. *Delenda eſt Carthago* is a language founded in nature.

'At this criſis, when the allies of *Britain* ſeem deſerting her ſide one by one; and all to be ſeeking ſafety by courting the friendſhip of *France*, can *Britain*, I ſay, the rival ſtate, ſhe who has been the ſinew of the war, who has ſtrained every nerve to knit together, and to augment the grand confederacy; can *Britain*, deſerted, abandoned, impoveriſhed, expect to have peace?—She muſt not entertain the hope. She muſt, ere long, expect to find the war in *Ireland*. She muſt prepare to meet the Republican armies in *Kent*, in *Hampſhire*, in the weſt, and in the north. She has to deal with a war new in all its aſpects; and with a people prolific in new ideas. They are in the familiar habit of calling old things and old places by new names; weeks they have utterly aboliſhed; and time itſelf they have ſubjected to new denominations. Could we therefore be ſurpriſed if, as a prelude to their future deſigns, and as one of thoſe ſtrokes by which they ſo well know how to touch the republican mind, and to wind it up to their purpoſe, the Convention ſhould tranſmit to their armies a decree, that thenceforward amongſt Frenchmen the iſland of their enemy ſhould be called *New Afric*, and its capital *Carthage*?—

'Neither ſhould I feel over-confident of our ſecurity, had we even Mr. *Young's five hundred thouſand* men, *inrolled, armed, and officered*, although they were alſo in ſome degree trained; for unleſs our preparations for defence go to the full extent of our population, and to all the means which the *Saxon* principles of our conſtitution ſo admirably point out; that is, unleſs we oppoſe our invaders "*on principles as energetic as their own*;" when we ſhall have manured the ſoil of *England* with our blood, we may not yet be able to tranſmit it to our poſterity; but it may be parcelled out amongſt our conquerors; and *England*, ſo long the glory of nations, may ſink into a military colony of *France*.'

To prove that our navy, however ſkilfully managed, and however gallantly led, might not be able to protect the country, he reaſons thus;

‘ I have not forgotten the Britiſh navy, nor am I ignorant of its value; but when my countrymen, indulging prejudice and ſwayed by national vanity, tell me that it affords a ſafe protection from ſuch a power as the French republic, encircling us with a coaſt from the Texel to Uſhant, and from thence extending to the confines of *Spain*; my anſwer is, “ Lay not this flattering unction to your ſoul.”—Your navy, believe me, will have enough to do, to protect your foreign poſſeſſions, and your trade. How it has of late performed this laſt office *Lloyd's* Liſt but too plainly declares. A ſuperior navy may, or *may not*, intercept an invading fleet. We have good Admirals; but they are not Gods, with power over the elements. A *Howe* has ſhewn us that an Engliſh Admiral will do *with ſhips* what man can do; but before the French Commander *purpoſely* gave him battle, do we not all remember, that our great Admiral was the perpetual butt of ſatire, lampoon, epigram, calumny, and inſult, *becauſe he did not bring the enemy to action*. Superior as proved the Britiſh fleet on the 1ſt of June, the French gave it battle, *and gained their object*. And when the conqueſt of this iſland ſhall be their object, are we to ſuppoſe they will ſcruple to ſecure a landing, although at the hazard of ſacrificing half a ſcore ſhips of the line! Thoſe who ſhall put their truſt in ſuch wretched ſuppoſitions, and ſhall recal to our recollection the fate of the Armada, muſt carry with them, that *Philip* did not poſſeſs the whole ſouth coaſt of the Engliſh Channel, nor were his mariners acquainted with its navigation; and thoſe who ſhall remind us of our victories off *Quiberon*, and *La Hogue*, will do well to recollect, that there was as wide a difference between the French Monarchy and the French Republic, as between a *Louis* and a *Lycurgus*.’—

‘ If, therefore, we ſhould neglect to arm, and the armies of our enemy ſhould be poured in upon us from all the harbours extending from the *Texel* to *Cherburg*; while our grand fleet in an eaſterly wind ſhould be cruizing off *Breſt*, to prevent another French army viſiting *Ireland*; who is it that can anſwer for the ſafety of the country? A change of wind may then take place: a ſtrong weſterly wind may bring our fleet up channel, and drive it into the *Downs*. By this time the French tranſports are returned in ſafety, and again loaded with a ſecond embarkation of troops and ammunition. The weſtern countries are now expoſed; and the *Breſt* army, inſtead of ſteering for *Ireland*, lands near *Plymouth*; while other bodies from all the ports between *Uſhant* and *St. Maloes* direct their courſe to ſome important point in the neighbourhood of *Portſmouth*.—Attacked at ſo many points, who ſhall ſay the country might not be ſubdued, before the *unprepared* people could arm, and put themſelves in a poſture of defence!’—

‘ And it ought to be remembered, that on the proſperity of *France*, in the preſent ſtate of things, the loſs of twenty, or even thirty ſhips of the line, could make no ſenſible impreſſion; whereas ſuch a diſaſter on our ſide would be dreadful indeed. Having neither foreign colonies, nor foreign commerce to protect, and in conſequence of being an *armed nation*, abſolutely invulnerable to any attack we can make upon her territory, to her a navy is not an arm of defence, but of offence. As neither her national, her colonial, nor her commercial exiſtence depends upon it, ſo, for the accompliſhment of any grand object, it may be her policy to hazard its defeat; knowing that it cannot be beaten without much damage being done to the victors, who can leſs afford to waſte any of their naval ſtrength. The news in *London*, of a glorious victory crowned with the capture of a dozen ſhips of the line brought in by our crippled fleet, might not cauſe much rejoicing, if accompanied with intelligence that a large army had made good its landing on our ſhore.'

It is to be remarked that the right of univerſal ſuffrage is an inſeparable part of our author's plan for arming the people: the franchiſe conſtituting them ſomething in the ſtate is the great inducement that is to make them cordially and zealouſly employ their arms in ſupport of the commonwealth. On this head, the Major appears to us to fall into a glaring inconſiſtency, and to be at war with his own principles. He told us before, page 17, 'that the circle of repreſentation was to be at leaſt co-extenſive with the circle of arms;' which, we preſume, means in other words that all, who ſhall be bound to be armed, ſhall have the right of ſuffrage; or that all who ſhall have the right of ſuffrage ſhall be bound to take up arms. In another place he propoſes that the perſons, who are to be truſted with arms, ſhall be not only *houſekeepers*, but ſuch houſekeepers as *pay taxes*. In one place, he ſets to the right of being armed no other bounds than thoſe of the population of the country: in the other, he would reſtrain it conſiderably by granting it only to thoſe who poſſeſs property. In one caſe he builds ſolely on numbers; in the other, excluſively on property. We will not enter into the queſtion whether it would be prudent to truſt the defence of property to thoſe who have none themſelves: but, with the author's leave, we will conſider a little what degree of ſecurity he affords for the protection and preſervation of the right of univerſal ſuffrage, if arms are to be placed only in the hands of houſekeepers paying taxes; in whoſe hands, by the way, we muſt confeſs they would be placed with the leaſt danger to the peace of the community. His grand object appears to be to procure for the great body of the nation the right of univerſal ſuffrage: but, leſt this ſhould alarm people of property for the ſafety of their poſſeſſions, he enters into a kind of compromiſe with the latter, by ſtipulating that they alone ſhould have arms; and thus all reaſonable grounds of apprehenſions on their part would be removed. His reaſoning on this head is clear and forcible, and lies in the following ſhort compaſs:

'Suppoſe for an inſtant that, together with the arming of the people as already deſcribed, univerſal ſuffrage was to be eſtabliſhed. Suppoſe further, that the people without property ſhould wiſh to diſpoſſeſs thoſe who have it. Muſt it not be recollected, that thoſe people of property would alſo be the very perſons who would have the arms, and that their adverſaries would have none? In caſe of a conteſt, would thoſe who had once a year a *vote*, or thoſe who had all the year round *balls and bayonets*, be moſt likely to come off victorious? To imagine that the unconnected, unarmed, unorganized, and unprovided cottagers and mechanics of this country, could deſpoil of their lands and goods a million of armed nobles, gentlemen, merchants, traders, and farmers compacted, organized, and completely provided with every requiſite for war, were a chimera fit only for the brain of a madman.'

We are ready to admit that the owners of property, thus poſſeſſing excluſively the whole force of the country, could have nothing to fear for the ſecurity of their wealth: but, on the other hand, we muſt ſay that thoſe, who by this arrangement would gain only the benefit ariſing from the grant of univerſal ſuffrage, could not with truth be ſaid to have any other ſecurity for the peaceful enjoyment of it, than the moderation of their *armed* brethren; a tenure ſo precarious, that we believe our author would ſet but little value on it; for what can that be intrinſically worth to us, which others have the means of taking from us if they have the will? There is in man a diſpoſition to abuſe power, by confining it to as few hands as poſſible: it is the end of a good conſtitution to take away the means of injuſtice or oppreſſion, though it cannot reach the will; and the will to do evil, without the means of accompliſhing it, is not in its nature very formidable: but what ſhould we ſay of a ſtate, in which the means of oppreſſion were to be made the baſis of the political ſyſtem, and men were to be thrown for protection not on the laws but on the moderation of their neighbours? Univerſal ſuffrage, under the circumſtances of the Major's plan, would be a mockery to thoſe for whoſe uſe it is demanded; and it would operate ſolely for the benefit of thoſe wealthy citizens who could influence the needy, dependent, and unarmed electors. To the latter, then, our author appears to give either too much or too little. If to what he gives they have a right, they ſurely have in all reaſon a right alſo to the means of preſerving it: but theſe he keeps back, and yet ſeems to think that, by holding out to the people of no property a boon which could be eaſily taken from them, he can animate them to a cordial and zealous defence of their country, and of that property in which they have no participation. The Major evidently wiſhes to make a compromiſe between the wealthy and the poor claſſes of ſociety: to gain the latter he gives them votes; to ſatisfy the former he gives them arms, which certainly will protect their property: but what is to protect the votes of the others? Here then is the dilemma. If the poor be armed, the property of the rich may be invaded. If the rich be excluſively armed, the poor have no ſecurity for the enjoyment of ſuffrage for any length of time. From this difficulty the Major will not be eaſily extricated: he was ſo intent, perhaps, on ſtrengthening himſelf in one point, that he did not perceive that he would be open to an attack in another.

The worthy author may think, however, that he is warranted in propoſing his favourite meaſure in its preſent ſhape, by reference to the antient conſtitution of our Saxon anceſtors: but on that ground we eſſentially differ from him; and though he may be aſtoniſhed at the aſſertion, we are too much devoted to the cauſe of liberty to wiſh to ſee it placed on the footing on which it ſtood even in the beſt days of the great and good king Alfred: for, in the reign of that prince, SLAVERY *eo nomine* was recognized and maintained by the laws of the land. By a law enacted by Alfred himſelf, the buying of a *man*, a *horſe*, or an *ox*, without a voucher to warrant the ſale, was ſtrictly forbidden; as the Major will find in Dr. Wilkins's collection of laws from Ethelbert the firſt Chriſtian law-giver in England, or at leaſt the firſt Chriſtian Saxon law-giver, down to Henry III. Hence it is evident that, in the days of Alfred, a *man* was as ſaleable a commodity as an ox; and this law was made to regulate the ſale of this two-legged animal: the property in his perſon was not transferred to nor veſted in the purchaſer, unleſs the latter had a voucher that he bought him in *open market.* This was to prevent the *ſtealing* of *men* like *cattle*: but when he was *fairly* ſold, he was as much the property of the buyer as was the horſe on which he rode; and the law ſecured to him the fee-ſimple of the wretch's labour. Does the Major think that ſuch a man, ſo bought, ſo ſold, and ſo completely ſubject to the will of another, was allowed the privilege of voting for a perſon to repreſent him in the Wittena-gemot? Moſt unqueſtionably he was not; and were we to adopt the model of liberty and repreſentation that exiſted in the reign of king Alfred, we ſhould eſtabliſh what the Major could not for one moment defend, nor countenance, without renouncing the ſolid principles on which he has been all his life-time ſo laudably contending for the neceſſity and juſtice of a parliamentary reform. Let him refer as much as he pleaſes to the Saxon ſyſtem, when he argues for the propriety of arming all houſekeepers paying taxes: but let him *never* refer to it when he is ſpeaking for the rights and liberties of individuals.

[*To be continued.*]

ART. XIII. Mr. Seward's *Anecdotes of ſome diſtinguiſhed Perſons.*

[*Article continued from laſt month.*]

We return with pleaſure to this entertaining compilation: but though we intended to give more extracts from the firſt volume when the article ſhould be reſumed, we ſtill are unable to do ſo, being obliged only to refer to ſuch as ſeem to merit particular ſpecification. The work, however, is ſo generally read and approved, that, as an excuſe for brevity of quotation, we ſhall comfort the Editor by applying to his book the remark of our wiſe anceſtors, "good wine needs no buſh."

If the preſs had been leſs prolific, and works now nearly *ſuperannuated* had not been entitled to our notice, we ſhould perhaps have ſelected for inſertion the following entertaining articles of the firſt volume: the *Duc de Guiſe—Montagne—Charron—Henry IV. of France—Sully—Cardinal Richelieu—Bacon—Strafford—Marquis of Worceſter*—and *Lady Arundel*; all of which are lively and intereſting:—but we muſt haſten to the ſecond volume.

Here the Editor, more frequently than in the preceding volume, ſoars above the generality of compilers and anecdote-mongers, by the inſertion of much original matter with which he has been favoured by his friends, as well as of excellent remarks and reflections on many incidents and characters, from his own ſource. Among inedited articles, the *Letters from Lord Clarendon*, communicated by the Marquis of Buckingham; that from *Sir Richard Fanſhawe to Charles II.*; the intereſting and affecting extracts from the *MS. Memoirs of Lady Fanſhawe*, and the *Account, and Letters, of the excellent Mempeſſon*; the *Account of Cardinal Alberoni*, and his original letters; and the maſterly article concerning the little *City and Republic of San Marino*, are all ſuch as muſt particularly ſeize the attention of the readers of theſe anecdotes. Oppreſſed as we are by a number of previous publications, which conſequently have prior claims to our notice, we can for the preſent only allow a niche to the laſt of the original articles juſt mentioned, in which the information is not only curious, but manifeſtly drawn up by a writer who is uſed to the preſs, and who knows how to make the moſt of his materials.

The article is thus introduced by the Editor:

'The following account * of this little State, (SAN MARINO) extracted from the *manuſcript* Travels of the acute and learned Hiſtorian of Antient Greece *, whoſe reflections in deſcribing the moſt brilliant periods (which) Republicaniſm has to boaſt, muſt inſpire every Briton with the ſtrongeſt attachment to the Conſtitution and Government of his own country, that of a limited Monarchy, is permitted, by the kindneſs and liberality of the writer, to embelliſh this collection.

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* It was with real concern that we ſaw ourſelves obliged to *abridge* this curious paper: but we could not avoid doing it this *injury*, as we ſound it much too long for our narrow limits.

"At the diſtance of twelve miles from Rimini and the Hadriatic Sea, we beheld a cloud-capt mountain, ſteep, rugged, and inhoſpitable, yet to Britons, whoſe affection for their own happy iſland cheriſhed even the fainteſt image of congenial liberty, more attractive and more engaging than all the gay luxuriance of Tuſcan plains. A black expanſion of vapour partly concealed from our view the territory of what the Greeks would have called a Nation, ſeldom viſited by ſtrangers, though aſſuredly moſt deſerving of that honour. Liberty brightens and fertilizes the craggy rocks of St. Marino; and inſtead of paradiſes inhabited by devils (for thus the recollection or ſuppoſition of better times indignantly characteriſes the countries through which we had juſt travelled), this little State, we were told, would exhibit rugged hills and ſavage precipices cultivated and adorned by the ſtubborn induſtry of free men, who labour with alacrity, becauſe they reap with ſecurity. We panted at the thoughts of taking a nearer ſurvey of this political wonder, and were impatient to leave Rimini; but the country adjacent to that city was deluged with rain; the rivers continued to overflow; horſes could not ſafely clamber over rocks; and Rimini could not furniſh us with mules. But they are delicate travellers whom ſuch puny difficulties could reſtrain from viſiting this illuſtrious mountain, where Liberty, herſelf a mountain goddeſs, has upwards of fourteen centuries fixed her rural throne. Careleſs of mules, or horſes, or carriages, to which laſt the Republic of St. Marino is at all times inacceſſible, we adopted a mode of travelling which in a country where pomp is immoderately ſtudied, becauſe wealth is too indiſcriminately prized, might poſſibly have excluded unknown wanderers from the proud manſions of Nobles and Princes, the palaces of Biſhops, and the vineas of Cardinals, but which, we rightly conjectured, would recommend us as welcome gueſts to the citizens of St. Marino, whoſe own manlineſs of character muſt approve the congenial hardihood of humble pedeſtrians.

"At the diſtance of five miles from Rimini, a ſmall rivulet, decorated by a diſproportionably large ſtone bridge, which at another ſeaſon of the year would have exemplified the Spaniſh proverb of a bridge without water, ſeparates the territories of St. Marino from thoſe of the Pope. Proceeding forward, we found the road extremely narrow, much worn by the rain, alternately rough and ſlippery, and always ſo bad, that we congratulated each other on rejecting the uſe of the miſerable rips that were offered to us at Rimini. In the midſt of a heavy ſhower we clambered to the Borgo, or ſuburbs of St. Marino, ſituate on the ſide of the hill, and diſtant half a mile from the Città, on its ſummit. The former is deſtined for the habitation of peaſants, artizans, and ſtrangers; the honour of inhabiting the latter is reſerved for the nobles, the citizens, and thoſe who, in the language

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* Dr. Gillies.

guage of antiquity, would be ſtiled the public gueſts of the Commonwealth. In the whole territory there is but one inn; and that of courſe in the Borgo; for lone houſes are rare in all parts of the Continent, the Britiſh dominions alone, by their native ſtrength and the excellence of their government, being happily exempted from the terror of banditti in time of peace, and marauders in time of war. We diſcovered the inn at St. Marino, as is uſual in Italy, by the crowd before the door. Having entered, we were civilly received by the landlord, ſeated by the fire ſide in company with ſeveral other ſtrangers, and ſpeedily preſented with a bottle of ſparkling white wine, the beſt we had taſted in Italy, and reſembling Champagne in the characteriſtic excellencies of that ſprightly liquor.

"We had not remained long in this Caravanſera (for ſuch is the proper name for the place of hoſpitality in which we were received), when the dreſs, manners, and converſation of our fellow travellers ſtrongly excited our attention, and afforded ſcope for boundleſs ſpeculation. They were the moſt ſavage looking men that I had ever beheld; covered with thick capottas *, of coarſe dark-brown woollen, lined with black ſheep's ſkin. Their hats, which they kept on their heads, were of an enormous ſize, ſwelling to the circumference of an ordinary umbrella. With their dreſs and appearance their words and geſtures bore too faithful a correſpendence. "*Sbioppi*" and "*coltellate*" (gun-ſhots and dagger-thruſts) were frequently in their mouths. As the wine went briſkly round, the converſation became ſtill more animated, and took a turn more decidedly terrible. They now talked of nothing but fierce encounters, hair breadth eſcapes, and hideous lurking places. From their whole behaviour, there was reaſon to apprehend, that we had unwarily fallen into company with Rinaldo's party: but a few hints that dropped from him who was moſt intoxicated finally undeceived us, and diſcovered, to our ſatisfaction, that inſtead of a band of robbers, we had only met with a party of ſmugglers. Their maſſy capottas and broad brimmed hats formed their defenſive armour againſt Cuſtom-houſe officers and Sibrri †; and the narratives which they heard or related with ſuch ardor and delight, contained the acts of proweſs by which they had repelled the bravery of the Romans, and the arts of ſtratagem by which they had deceived the cunning of the Tuſcans. From the intermediate ſituation of St. Marino between the dominions of Tuſcany and thoſe of the Pope, its territory is continually infeſted by viſits from thoſe unlicenſed traffickers, who being enemies by trade to thoſe who adminiſter the laws and collect the revenues of their country, naturally degenerate into daring and diſorderly ruffians, the terror of peaceful men, and both the diſgrace and the bane of civilized ſociety.

'From the company of the ſmugglers we longed to ſeparate, the more becauſe they eagerly ſolicited our ſtay, promiſing to conduct us ſafely acroſs the mountains, and to defend our perſons and properties againſt robbers and aſſaſſins; but we thought it a piece of good fortune, that our moſt valuable property, as we ſhewed to them, con-

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'* Great coats.'

'† Thoſe who execute the orders of civil magiſtrates.'

ſiſted in our ſwords and piſtols. Having called our St. Marino hoſt, we paid him for his wine and his ſauſage (*proſciutti*); and were pleaſed to find, that contrary to our univerſal experience of Italian landlords, he was uncommonly thankful for a very moderate gratification; a ſingularity which, though it probably proceeded from his being little converſant with Engliſh and other opulent travellers, we treaſured with delight, as a conſpicuous proof of Republican * virtue, that had eſcaped pure and unſullied from the contagion of thoſe worthleſs gueſts, with whom the nature of his trade condemned him often to aſſociate.

" About two o'clock in the afternoon, we left the Borgo to climb up to the Città, or city, carrying our ſwords in our right hands; a precaution which the company we had juſt left warranted in this modern Republic, but which, as Thucydides informs us in his proem, would have expoſed us to be branded with the appellation of barbarians in the Republics of Antient Greece. Before we had reached the ſummit of the hill, the cloud had diſperſed, the ſun ſhone bright, we breathed a purer air, and the clear light which diſplayed the city and territory of St. Marino, was heightened by contraſt with the thick gloom which involved the circumjacent plains. Tranſported with the contemplation of a landſcape which ſeemed ſo admirably to accord with the political ſtate of the mountain, a bright gem of Liberty amidſt the darkneſs of Italian ſervitude, we clambered cheerfully over the precipices, never reflecting that as there was not any place of reception for ſtrangers in the Città, we might poſſibly be expoſed to the alternative of ſleeping in the ſtreets, or returning to the Caravanſera, crouded with ſmugglers, whoſe intoxication might exaſperate their natural ferocity. From all our paſt remarks, we had concluded that the vice of drunkenneſs was abominated even by the loweſt claſſes of the Italians. We dreaded their fury and their knives in this unuſual ſtate of mind; but amidſt all our terrors could not forbear philoſophiſing † on what we had ſeen, and conjecturing, from the tumultuous merriment and drunken debauchery of the ſmugglers,

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" * The words 'Republican virtue' muſt ſound harſh to modern ears, ſo ſhamefully has a wild Democracy abuſed and profaned the name of Republic. Yet, according to Machiavelli and Monteſquieu, and their maſter Ariſtotle, Republics require more virtue than Monarchies, becauſe in Republics the Citizens make laws to govern themſelves, whereas in Monarchies the ſubjects are compelled to obey the laws made by the Prince. In Republican governments, therefore, the Citizens ought, in the words of Ariſtotle, and of a ſtill higher authority, 'to be a law unto themſelves.' How few nations, therefore, are qualified, in modern times, for living happily under a Republic; and leaſt of all that nation which has ſhewn itſelf the leaſt virtuous of all."

" † This word requires an apology; for the ſacred name of Philoſophy has been as ſhamefully polluted in modern times, by Sophiſts and Sceptics, as the word Republic by madmen and levellers. The preſent generation muſt paſs away, before either of theſe terms can reſume its priſtine and native honours."

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that the famed ſobriety of the Italian nation is an artificial virtue ariſing from ſituation and accident, not depending on temperament, or reſulting from character. Drinking is the vice of men whoſe lives are checquered by viciſſitudes of toil and eaſe, of danger and ſecurity. It is the vice of ſoldiers, mariners, and huntſmen; of thoſe who exerciſe boiſterous occupations, or purſue dangerous amuſements; and if the modern Italians are leſs addicted to exceſs in wine than the Greeks and Romans in antient, or the Engliſh and Germans in modern times, their temperance may fairly be aſcribed to the indolent monotony of their liſtleſs lives; which, being never exhauſted by fatigue, can never be gladdened by repoſe; and being never agitated by the terrors of danger, can never be tranſported by the joys of deliverance.

"From theſe airy ſpeculations, by which we fancied that we ſtripped Italy of what ſome travellers had too haſtily concluded to be the only virtue which ſhe has left, we were awakened by the appearance of a venerable perſon, in a bag wig and ſword, cautiouſly leading his Borique * down the precipice. He returned our ſalute with an air of courteſy beſpeaking ſuch affability, that we quickly entered into converſation with him, and diſcovered to our ſurpriſe and joy, that we were in company with a very reſpectable perſonage, and one whom Mr. Addiſon has dignified with the appellation of the 'fourth man in the State.' The ſtipendiary phyſician of St. Marino (for this was the perſon with whom we were converſing) told us, that we might be accommodated with good lodging in the Convent of Capuchins; and as we were ſtrangers, that he would return, ſhew us the houſe, and preſent us to Father Bonelli. We expreſſed our unwillingneſs to give him the trouble of again aſcending the hill; but of this trouble the deeply-wrinkled mountaineer made light, and we yielded to his propoſal with only apparent reluctance; ſince, to the indelicacy of introducing ourſelves, we preferred the introduction of a man whom we had even caſually met with on the road. To the Convent we were admitted by a *frate ſervente*, or lay friar, and conducted to the *Padre Maeſtro*, the Prior Bonelli, a man ſixty years old, and, as we were told by the Phyſician, deſcended from one of the nobleſt families in the Commonwealth.

"Having received and returned ſuch compliments as are held indiſpenſable in this ceremonious country, the Prior conducted us above ſtairs, and ſhewed us two clean and comfortable chambers, which he ſaid we might command, while we deigned to honour the Republic (ſuch were his expreſſions) with the favour of our reſidence. As to our entertainment, he ſaid we might, as beſt pleaſed us, either ſup apart by ourſelves, or in company with him and his monks. We told him, our happineſs would be complete, were we permitted to enjoy the advantage of his company and converſation. My converſation! You ſhall ſoon enjoy better than mine; ſince within half an hour I ſhall have the honour of conducting you to the houſe of a charming young lady (ſo I muſt call her, though my own kinſwoman), whoſe *converzatione* aſſembles this evening. During this

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"* Aſs."

dialogue a ſervant arrived, bringing our portmanteau from Rimini, and thereby enabling us with more decency of appearance to pay our reſpects to the lady, in company with the Prior her uncle. The Signora P——— received us politely in an inner apartment, after we had paſſed through two outer rooms, in each of which there was a ſervant in waiting. Above a dozen gentlemen, well dreſſed and polite after the faſhion of Italy, with ſix other ladies, formed this agreeable party. Coffee and ſorbettis being ſerved, cards were introduced; and in quality of ſtrangers, we had the honour of loſing a few ſequins at ombre with the miſtreſs of the houſe. The other ladies preſent took up, each of them, two gentlemen; for ombre is the univerſal game, becauſe in Italian aſſemblies the number of men commonly triples that of women; the latter, when unmarried, ſeldom going abroad; and when married, being ambitious of appearing to receive company every evening at home. During the intervals of play we endeavoured to turn the converſation on the hiſtory and preſent ſtate of St. Marino, but found this ſubject to be too grave for the company. In this little State, as well as in other parts of Italy, the ſocial amuſements of life conſiſting chiefly in what are called *converſazioni,* have widely deviated from the *ſympoſia* of the Greeks and the *convivia* of the Romans. Inſtead of philoſophical dialogues and epideiktic orations; and inſtead of thoſe animated rehearſals of approved works of hiſtory and poetry, which formed the entertainment and delight of antiquity, the modern Italian *converſaziones* exhibit a very different ſcene; a ſcene in which play is the buſineſs; gallantry the amuſement; and of which avarice, vanity, and mere ſenſual pleaſure form the ſole connecting principle and chief ultimate end. Such inſipid and ſuch mercenary aſſemblies are ſometimes enlivened by the jokes of the buffoon; the *Improviſatore* ſometimes diſplays in them the powers of his memory rather than the elegance of his fancy; and every entertainment in Italy, whether gay or ſerious, is always ſeaſoned with muſic; but chiefly that ſoft voluptuous muſic which was baniſhed by Lycurgus, proſcribed by Plato, and prohibited by other Legiſlators, under ſevere penalties, as unfriendly to virtue and deſtructive of manhood. The great amuſements of life are commonly nothing more than images of its neceſſary occupations; and where the latter, therefore, are different, ſo alſo muſt be the former. Is it becauſe the occupations of the Antients were leſs ſoftened than thoſe of the moderns, that women are found to have acted among different nations ſuch different parts in ſociety? and that the contraſt is ſo ſtriking between the wife of a citizen of St. Marino, ſurrounded with her card tables, her muſic, and her admirers, and the Roman Lucretia, *nocte ſerâ deditam lanæ inter lucubrantes ancillas,* (Tit. liv. i. 57.) or the more copious deſcriptions of female modeſty and induſtry given by Iſchomachus in Xenophon's Treatiſe on Domeſtic Œconomy? In modern Italy this contraſt of manners diſplays its greateſt force. Though leſs beautiful and leſs accompliſhed than the Engliſh and French, the Italian women expect ſuperior attention, and exact greater aſſiduities To be well with the ladies, is the higheſt ambition of the men. Upon this principle their manners are formed; by this their behaviour is regulated; and the art of converſation, in its utmoſt ſprightlineſs and higheſt perfection, is reduced to that playful wantonneſs, which touching ſlightly on what is felt moſt ſenſibly, amuſes with perpetual ſhadows of deſired realities.

“ To the honour of St. Marino, it muſt be obſerved, that neither the Prior Bonelli, nor two Counſellors who were preſent, took any conſiderable part in this too ſportive converſation; and the gentlemen at the Signor P———'s were chiefly Romans and Florentines; men, we were told, whom ſometimes misfortune and ſometimes inclination, but more frequently extravagance and neceſſity, drive from their reſpective countries, and who, having relations or friends in St. Marino, eſtabliſh themſelves in that cheap city, where they ſubſiſt on the wreck of their fortunes, and elude the purſuit of their creditors.

“ Next morning Bonelli having invited ſeveral of his fellow-citizens to drink chocolate, we learned from them, that the morality and piety which had long diſtinguiſhed St. Marino, daily ſuffered decline through the contagious influence of thoſe intruders, whom good policy ought never to have admitted within the territory, but whom the indulgence of humanity could not be prevailed on to expel.

“ After breakfaſt, our good natured landlord kindly propoſed a walk, that his Engliſh gueſts might view the city and adjacent country. The main ſtreet is well paved, but narrow and ſteep. The ſimilarity of the houſes indicates a happy mediocrity of fortune. There is a fine ciſtern of pure water; and we admired the coolneſs and dryneſs of the wine-cellars, ventilated by communications with caverns in the rock. To this circumſtance, as much as to the quality of the ſoil and careful culture of the grape, the wine of St. Marino is indebted for its peculiar excellence.

“ The whole territory of the Republic extends about thirty miles in circumference. It is of an irregular oval form, and its mean diameter may be eſtimated at ſix Engliſh miles. The ſoil, naturally craggy and barren, and hardly fit for goats, yet actually maintains (ſuch are the attractions of liberty) upwards of ſeven thouſand perſons; and being every-where adorned by mulberry-trees, vines, and olives, ſupplies the materials of an advantageous trade, particularly in ſilk, with Rome, Florence, and other cities of Italy.

“ In extent of territory, St. Marino, inconſiderable as it ſeems, equals many Republics that have performed mighty atchievements and purchaſed immortal renown. The independent States of Theſpiæ and Platæa were reſpectively leſs extenſive; and the boundaries of the modern Republic exceed thoſe of Ægina and Megara; the former of which was diſtinguiſhed by its commerce and its colonies in Egypt and the Eaſt; and the latter, as Lyſias and Xenophon inform us, could bring into the field, beſides proportional bodies of light troops, 3000 hardy pikemen, who with the ſervice of Mars united that of Ceres and of Bacchus; extracting from bleak hills and rugged mountains rich harveſts and teeming vintages.

“ The remembrance of our beloved Republics of Greece, ennobled by the ineſtimable gifts of unrivalled genius, endeared to us St. Marino even by its littleneſs. In this literary enthuſiaſm, we could willingly have traverſed every inch of its diminutive territory: but politeneſs required that we ſhould not ſubject Bonelli and his friends to ſuch unneceſſary fatigue; and the changeableneſs of the weather, a continual variation of ſunſhine and cloudineſs, the ſolemnity of dark magnifying vapours, together with the velocity of drizzly or gleamy ſhowers, produced ſuch unuſual accidents of light and ſhade in this mountain ſcene, as often ſuſpended the motion of our limbs, and fixed our eyes in aſtoniſhment. From the higheſt top of St. Marino we beheld the bright ſummit of another and far loftier mountain, towering above, and beyond, a dark cloud, which by contraſt threw the conical top of the hill to ſuch a diſtance, that it ſeemed to riſe from another world. The height of St. Marino (we were told) had been accurately meaſured by Father Boſcovich, and found to be nearly half a mile above the level of the neighbouring ſea.

"Almoſt immediately after returning from our walk, dinner was ſerved at the Convent; for the politeneſs of Father Bonelli had prolonged his ſtay abroad far beyond his uſual hour of repaſt. Speedily after dinner we were conducted by the good father to the *converſazione* of another lady, alſo his relation, where we had the honour of meeting the *Capitaneos*, or Conſuls, the *Commiſſareo*, or Chief Judge, and ſeveral diſtinguiſhed Members of the Senate. Recommended only by our youth and curioſity, we ſpent the evening moſt agreeably with thoſe reſpectable magiſtrates, who were as communicative in anſwering as inquiſitive in aſking queſtions. The company continually increaſing, and Father Bonelli carefully addreſſing all new-comers by titles of their reſpective offices, we were ſurpriſed toward the cloſe of the evening, at the uſual hour of retirement, that we had not yet ſeen *Il Signor Dottore* and *Il Pædagogo Publico*, the Phyſician and Schoolmaſter, whom Mr. Addiſon repreſents as two of the moſt diſtinguiſhed dignitaries in the Commonwealth. A ſhort acquaintance is ſufficient to inſpire confidence between congenial minds. We frankly teſtified our ſurprize to the Father. He laughed heartily at our ſimplicity, and thought the joke too good not to be communicated to the company. When their vociferous mirth had ſubſided, an old gentleman, who had been repeatedly inveſted with the higheſt honours of his country, obſerved, that he well knew Mr. Addiſon's account of St. Marino, which had been tranſlated more than once into the French and Italian languages. Remote and inconſiderable as they were, his anceſtors were highly honoured by the notice of that illuſtrious traveller, who, he underſtood, was not only a claſſic author in Engliſh, but an author who had uniformly and moſt ſucceſsfully employed his pen in the cauſe of Virtue and Liberty. Yet, as muſt often happen to travellers, Mr. Addiſon, he continued, has, in ſpeaking of this Republic, been deceived by firſt appearances. Neither our Schoolmaſter nor Phyſician enjoy any pre-eminence in the State. They are maintained indeed by public ſalaries, as in ſeveral other cities of Italy; and there is nothing peculiar in their condition here, except that the Schoolmaſter has more and the Phyſician leſs to do than in moſt other places, becauſe our diſeaſes are few, and our children are many. This ſally having been received with approbation by the company, the veteran proceeded to explain the real diſtinction of ranks in St. Marino, conſiſting in the *Nobili, Cittadini,* and *Stipendiate*, Nobles, Citizens, and Stipendiaries. The Nobles, he told us, exceeded not twenty families, of which ſeveral enjoyed eſtates without the territory, worth from three to eight hundred pounds a year ſterling: That, from reſpect to the Holy See, under whoſe protection the Republic had long ſubſiſted quietly and happily, many perſons of diſtinction in the Pope's territories had been admitted *Cittadini Honorati*, Honorary Citizens of St. Marino, particularly ſeveral illuſtrious houſes of Rimini, and the forty noble families of Bologna. Even of the Venetian Nobles themſelves, antient as they certainly were, and inveſted as they ſtill continued to be with the whole ſovereignty of their country, many diſdained not to be aſſociated to the diminutive honours of St. Marino, and to increaſe the number of its citizens; and that this aggregation of illuſtrious foreigners, far from being conſidered as dangerous to public liberty, was deemed eſſential, in ſo ſmall a commonwealth, to national ſafety.

"Leſt the converſation might take another turn, I drew from my pocket Mr. Addiſon's account of St. Marino, which, being exceedingly ſhort, I begged leave to read, that his errors, if he had committed any, might be corrected, and the alterations noted which the country had undergone in the ſpace of ſeventy years, from 1703 to 1773.

"The propoſal being obligingly accepted, I read in Mr. Addiſon, 'They have at St. Marino five churches, and reckon above five thouſand ſouls in their community.' Inſtead of which I was deſired to ſay, 'They have in St. Marino, ten pariſhes, ten churches, and reckon above ſeven thouſand ſouls in their community.' Again Mr. Addiſon ſays, 'The Council of Sixty, notwithſtanding its name, conſiſts but of forty perſons.' That was the caſe when this illuſtrious author viſited the Republic; but the Council has ſince that time been augmented by Twenty members, and the number now agrees with the name. Theſe circumſtances are important; for from them it appears, that while the neighbouring territory of Rome is impoveriſhed and gloomed by the dominion of eccleſiaſtics, of which, in the words of Dr. Robertſon, 'to ſqueeze and to amaſs, not to meliorate, is the object;' and while the neighbouring cities of Tuſcany are accuſed of ſhamefully abandoning their privileges and their wealth to the Grand Duke, who, parſimonious in the extreme, as to his own perſon and government, is thought ſolicitous of ſeconding by his heavy purſe the wild projects of his brother the Emperor Joſeph, the little Republic of St. Marino, on the contrary, has been increaſing its populouſneſs, confirming its ſtrength, and extending the baſis of its government. For theſe advantages it is indebted to its mountainous ſituation, virtuous manners, and total want of ambition; which laſt mentioned qualities, as antient hiſtory teaches us, are far from being characteriſtic of Republican government; though a Republic that is without them, can neither ſubſiſt happily itſelf, nor allow happineſs to its neighbours.*

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* The author contraverts and rectifies Mr. Addiſon's account in many other reſpects; and we are truly ſorry to omit any of his valuble remarks.

“ The laws of St. Marino are contained in a thin folio, printed at Rimini, entitled “ *Statuta Illuſtriſſimæ Reipublicæ* ;” and the whole hiſtory of this happy and truly illuſtrious, becauſe virtuous and peaceable, community is compriſed in the account of a war in which the Commonwealth aſſiſted Pope Pius II, againſt Malateſta, Prince of Rimini ; in the records of the purchaſe of two caſtles, with their dependent diſtricts, in the years 1100 and 1170 ; and in the well authenticated narrative of the foundation of the State above fourteen hundred years ago by St. Marino, a Dalmatian Architect, who, having finiſhed with much honour the repairs of Rimini, retired to this ſolitary mountain, practiſed the auſterities of a hermit, wrought miracles, and with the aſſiſtance of a few admirers built a church and founded a city, which his reputation for ſanctity ſpeedily reared, extended, and filled with inhabitants. In the principal church, which as well as that of the Franciſcans contains ſome good pictures, the ſtatue of this Saint and Lawgiver is erected near the high altar. He holds a mountain in his hand, and is crowned with three caſtles ; emblems which, from what has been above ſaid, appear fitly choſen for the arms of the Republic.

“ To the inhabitants of this little State, the *Arengo*, the Council, the different offices of magiſtracy, innocent rural labours, and military exerciſes equally uſeful and innocent, ſupply a continual ſucceſſion of manly engagements. Hopes and fears reſpecting the ſafety of their country awaken curioſity and excite enquiry. They read the gazettes of Europe with intereſt ; they ſtudy hiſtory with improvement ; in converſation their queſtions are pertinent and their anſwers ſatisfactory. Contrary to what has been obſerved by travellers of other Italians, the citizens of St. Marino delight in literary converſation ; and Mr. Addiſon remarks, that he hardly met with an unlettered man in their Republic. In ſpeaking of Beccaria's book on Style, then recently publiſhed, one of the Senators ſaid, that it was a treatiſe on ſtyle in very bad ſtyle, abounding in falſe ornaments, and epigrammatic galliciſm. Another obſerved, he wiſhed that faſhionable writer, who had been commented on by Voltaire, an author ſtill more faſhionable and more pernicious than himſelf, would confine himſelf to ſuch harmleſs topics as rhetoric and ſtyle ; for his book on Crimes and Puniſhments was calculated to do much ſerious miſchief, at leaſt to prevent much poſitive good ; becauſe in that popular work he had declaimed very perſuaſively againſt capital puniſhments, in a country long diſgraced by capital crimes, which were ſcarcely ever capitally puniſhed.

“ The love of letters which diſtinguiſhes the people of St. Marino makes them regret that they are ſeldom viſited by literary travellers. Of our own countrymen belonging to this deſcription, they mentioned with much reſpect Mr. Addiſon and Il Signor Giovanni Symonds, now Profeſſor of Hiſtory in the Univerſity of Cambridge. We were proud of being claſſed with ſuch men by the honeſt ſimplicity of theſe virtuous Mountaineers, whom we left with regret, moſt heartily wiſhing to them the continuance of their liberties, which, to men of their character, and theirs only, are real and ſolid bleſſings.

" For let it never be forgotten, that the ineſtimable gift of civil liberty may often be providentially with-held, becauſe it cannot be ſafely beſtowed, unleſs rational knowledge has been attained, and virtuous habits have been acquired. In the language of the wiſeſt man of Pagan antiquity, a great length of time is requiſite to the formation of any moderately good government; becauſe that government is always the beſt, which is the beſt adapted to the genius and habits of its ſubjects *. The inſtitutions which ſuit the well balanced frame of mind of the Mountaineers of St. Marino, who, breathing a purer air, ſeem to have diveſted themſelves of many of the groſſer and more earthly affections, might ill accord with the ſoftened tenants of the Capuan Plains; ſince, according to the ſame penetrating ſearcher into the ſecrets of human nature, ' the inhabitants of the Fortunate Iſlands, if ſuch iſlands really exiſt, muſt either be the moſt virtuous or the moſt wretched of men.' Ariſtotle hardly knew the inhabitants of the Britiſh Iſles; but let us, who know ourſelves and our good fortune, confide in the aſſurance, that this incomparable author would no longer entertain the above geographical doubt, were he to revive in the eighteenth century, and to viſit the Britiſh dominions under the government of George III."

The editor of theſe anecdotes has given his readers a ſmall but neatly engraved perſpective view of San Marino, from a ſketch made on the ſpot by Mr. Wilſon, the celebrated landſcape painter, in 1751.

We might point out many other articles in the firſt and ſecond volumes of this work, that are drawn up *con amore*, and to which the introductions and reflections do credit to the editor. Among theſe the merit of the celebrated artiſts, *Michael Angelo*, *Raphael*, *Sir Chriſtopher Wren*, *Sir Joſhua Reynolds*, *Sir William Chambers*, aud Mr. *Fuſeli*, is deſcribed with taſte and feeling. Particular reſpect has been ſhewn to the memory of our great ſtateſmen *Sir Robert Walpole*, the *firſt Lord Chatham*, and to the brave and active *Admiral Boſcawen*: but we muſt cloſe this article for the preſent, and perhaps return to it at a future period; as we have not had leiſure to cut open the third volume, nor to take particular notice of the various prints with which each volume is embelliſhed.

[*To be concluded in another Article.*]

MONTHLY CATALOGUE,

For AUGUST, 1795.

EAST INDIA AFFAIRS.

Art. 14. *Debates at the Eaſt India Houſe*, 13th May, on Mr. Jackſon's Motion, &c. &c.; and on Mr. Luſhington's Motions, 29th May. To which is prefixed a Summary of the Debate, 13th March,

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" * Ariſtot. Politics, ii. 6."

for raiſing 3000 Seamen: with Copies of Documents, &c. and a *copious Table of Contents.* Reported by Wm. Woodfall. 4to. pp. 223. 5s. Debrett. 1795.

THE paſſages which have moſt forcibly drawn our attention are theſe:

In the firſt debate, on raiſing three thouſand ſeamen—the difference between Sir Francis Baring and Sir John Day (p 15 to 18) in the latter of whoſe ſpeeches occur the ſtrongeſt expreſſions of contempt for the laws which we recollect in any public man: we ſhall quote them:

'The objections that had been ſtated this day came (he obſerved) from the ſame quarter, from whence the former had proceeded, and were certainly plauſible; they were however more ſpecious than ſolid. They who made them, would be thought to agree to the principle of the motion, and yet endeavoured to obſtruct its execution, by the ſame means of ſeeming conſtitutional ſcruple, the ſame means of legal retardment which had already failed them, but it was to be remembered that there were ſome laws "more honoured in the breach than the obſervance." Sir John ſaid, when a queſtion ſo important as the preſent was before them, where the immediate protection and ſafety of the country were at ſtake, he ſhould deſpiſe legal entanglements, and puſh forward to the object, which was in itſelf too great to be ſuffered to give way to obſtacles of a ſubordinate nature. For his own part, if he held that ſituation which gave him influence in that quarter, and weight and authority in the ſtate, and inſtead of one, fifty acts of parliament ſtood athwart thoſe meaſures which he deemed neceſſary to the preſervation of the country—*high at one bound, he would overleap them all.*'

In the ſecond debate, on the ſhipping-queſtion—Mr. Henchman's ſpeech, (p. 39 to 52) Mr. Adam's ſpeech, (p. 64) Mr. Knox's, (p. 70) and Mr. Jackſon's reply, (p. 105) are worthy of diſtinction.

In the third debate, on the ſervices of Mr. Haſtings—the account of his fortune given (p. 180) by Mr. Luſhington, and Mr. Jones Adair's panegyric (p. 183) of the illuſtrious acquitted,—theſe topics will particularly intereſt the reader.

Art. 15. *Subſtance of the Speech of the Right Hon. H. Dundas,* in the Houſe of Commons, June 16, 1793, on opening the Eaſt India Budget. 8vo. 1s. Debrett.

This ſpeech is ſo far ill-reported, as it contains many repetitions of the ſame ſentences and poſitions. The accounts, which it comprehends, are documents of eſſential importance.

WEST INDIA AFFAIRS.

Art. 16. *Conſiderations on the preſent Criſis of Affairs, as it reſpects the Weſt India Colonies.* and the probable Effects of the French Decree for emancipating the Negroes, pointing out a Remedy for preventing the calamitous Conſequences in the Britiſh Iſlands. 8vo. pp. 76. 2s. Johnſon. 1795.

Though this author is evidently an enemy to the *principle* on which miniſters engaged in the preſent war, he reſtricts himſelf to the conſideration of its probable effects in the Weſt Indies. His firſt poſition, on this head, is, ‘that much of our national proſperity, as a commercial people, depends on the ſovereignty and poſſeſſion of the Weſt India iſlands.’ He does not ſeem aware of the probability of objections to this propoſition; and therefore in no other way does he endeavour to ſupport it, than by ſtating that, ‘as a nurſery of our marine, and a ſource of wealth, thoſe iſlands form a valuable part of the Britiſh empire.’ There are perſons, however, who think that England would not become one guinea poorer, if the ſovereignty of the Weſt India iſlands were to be veſted to-morrow in their own immediate inhabitants; that her trade with them would continue to be a nurſery for her marine, and that ſhe would be a gainer to an incalculable amount by the independence of thoſe colonies, inaſmuch as ſhe would be freed from the enormous expence of blood and treaſure neceſſary for defending them. It is, however, the duty of every Britiſh ſubject to contribute towards rendering thoſe poſſeſſions, as long as we retain them, as valuable as poſſible; and our author diſcharges this duty with the greater honour to himſelf, as he endeavours to build the proſperity of his country on the baſis of humanity, by procuring for the unhappy negroes a better lot than they have hitherto experienced.

The author was principally led to this ſubject by the famous decree of the French convention on the 4th of Feb. 1794, for aboliſhing ſlavery in the Weſt Indies, and for giving to all men of colour there, of every ſhade or mixture, down to the deepeſt African black, the rights and privileges of French citizens. To counteract the effects which ſuch a decree might produce in *our* colonies is the object of this author: but he at the ſame time obſerves that *ſome* of the conſequences of this decree can *never* be prevented, even though the French ſhould reverſe it. The manumitted multitudes, he thinks, will never bend to new maſters, after having taſted the ſweets of liberty, and learned the uſe of arms. ‘Univerſal experience, (he ſays,) forbids the ſuppoſition that men could be perſuaded to forego that rank in ſociety, which is ſo dear to every human being, and from which none ever yet *voluntarily* deſcended.’ This, however, could affect our own iſlands only by the danger which might ariſe from the knowlege which our negroes could not fail to acquire, that there were in neighbouring iſlands thouſands of men of their own complexion, in a ſtate of freedom, with arms to maintain it, and perhaps to aſſiſt ſuch other blacks as might dare to aſſert their natural right to liberty. Such a danger, we confeſs, is not to be deſpiſed by thoſe who have any thing to loſe by the emancipation of their ſlaves: but, in the eyes of a philoſopher, their loſſes from ſuch a cauſe could appear only as a partial evil oppoſed to general good. We, however, concur with our author in thinking that a ſudden emancipation of the negroes, before they were prepared by inſtruction and education for a ſtate of freedom, might be productive of the moſt fatal conſequences not only to the whites, but to themſelves; and that liberty, before they are prepared for enjoying it, might be a temporary curſe to them inſtead of a bleſſing. He ſays very unequivocally that, in writing the pamphlet before us, his object was not to plead for the immediate manumiſſion of the ſlaves, but to ſoften the rigours of their preſent ſituation, to prevent them from breaking out into acts of violence againſt their maſters; and to fit them, by a regular courſe of inſtruction, for a rational uſe of liberty, when that boon ſhall be beſtowed on them; and beſtowed it muſt be, he thinks, one time or other; for it would be as abſurd to ſuppoſe, as it would be inhuman to wiſh, that their ſtate of ſlavery ſhould be perpetuated.—We haſten to what appears to be the principal object of theſe conſiderations. The author thus meets and anſwers the objections that may be urged againſt a change of ſyſtem in ſupplying the Weſt Indies with ſlaves, and managing them when there.

'But it will now be anxiouſly enquired, by what other means than thoſe hitherto purſued, can our Weſt India territory, and produce, be preſerved to us, amidſt the danger of revolt and inſurrection, ſeduced as our negroes may be, by the example and contagion of the emancipating ſyſtem of the French?

'Ought we to relax our preſent modes of coercion and reſtraint, when theſe are even feared to be inſufficient to counteract this new and alarming exigency? The ANSWER to this will point out what has occurred to me, and to many with whom I have converſed, as the moſt probable and efficacious means of guarding againſt the impending danger.

'As the reſult of much reflection on the ſubject, I muſt begin by aſſerting that, nothing ſhort of a very favourable change of treatment, and a very conſiderable amelioration of the negroe's condition, founded on the obligations of religion, and in the rights and duties of civil ſociety, can avert the cataſtrophe to be dreaded from preſent circumſtances; a cataſtrophe which involves in it all the horrors that would reſult from a general inſurrection.

'To anticipate thoſe ſcenes, which an attempt, on the part of the negroes, to ruſh from abject ſlavery into the ſavage liberty of anarchy, would exhibit, is no part of my deſign. Such a taſk were equally painful and invidious: God grant that they may never be realized in our iſlands!

'It will not be diſputed or denied, that groſs ignorance, and profligate manners, are predominant in the conduct, and are principal ſources of the wretchedneſs, of the ſlaves. Remove theſe, and you make them better and happier.

'In direct oppoſition to a celebrated orator then, I aver, that it is poſſible to do this, and to *civilize a ſlave.* The evidence of facts are with me; for who is unacquainted with the fidelity and affection conſtantly manifeſted by numbers of them, when ſo fortunate as to be in the ſervice of juſt and benevolent maſters. And to prove that they are ſuſceptible of moral and religious culture, I appeal to the numerous and increaſing ſocieties of Chriſtian negroes in Antigua, whoſe peaceable, orderly, and induſtrious conduct, is a direct refutation of the illiberal axiom above, and of ſimilar diſcouraging, but unfounded repreſentations of the ſavage and intractable diſpoſition of theſe depreſſed people.'

For the purpoſe of meliorating the condition of the ſlaves, the author's ſcheme is to recommend to the planters the adoption of *moral inſtitutions* and *religious inſtruction* for the uſe of their negroes on their ſeveral eſtates. 1ſt, He propoſes that *marriage* be encouraged among them, and the ſtate itſelf be rendered *honourable*. As a part of this ſyſtem, the huſband ſhould be entitled to damages againſt any white perſon who ſhould preſume to violate the chaſtity of the wife, even with her conſent; but as this regulation would be of no effect, unleſs the evidence of a negroe ſhould be admitted in law, he propoſes that it ſhould be enacted by the legiſlature of every iſland, that the teſtimony of the huſband ſhould be allowed as legal evidence in the caſe of the ſeduction of his wife by a white man; and that, ſhould the adultery be proved, the injured huſband ſhould be entitled to his freedom and to a divorce; or at leaſt that his children, ſhould he prefer ſtill to live with his wife, ſhould be born free. He foreſees ſome difficulty to his plan on the part of the clergy, who refuſe to perform the ceremony of marriage for thoſe who are not previouſly baptized; and, as it might be improper to adminiſter baptiſm to perſons not previouſly inſtructed in the principles of Chriſtianity, thouſands might thus, for a great length of time, be deprived of the comforts of matrimony; the conſequence of which would be either a decreaſe of population, or a promiſcuous intercourſe no leſs injurious to morality. To guard againſt theſe difficulties, he propoſes that the civil magiſtrates ſhould be authorized to record the interchange of marriage vows made before them by negroe couples not being Chriſtians; and that it ſhould be enacted that the ſame conſequences ſhould attend the violation of ſuch a marriage, as if it had been performed by or in the preſence of a clergyman. As to caſes of adultery or ſeduction among the negroes themſelves, he ſays that a jury of their own headmen would be the fitteſt tribunal to take cognizance of facts, and that the law ſhould inflict on the offender corporal or ſome other puniſhment.

The ſecond article of his plan is that negroe mothers, who ſhould have brought up *three* children, ſhould be exempted from field or other ſevere labour. This part is an enlargement of a benefit already ſecured to black mothers by a late act paſſed in Jamaica, which allows this exemption to ſuch mothers only as ſhall have brought forth *ſix* children.

3. That the negroes may be naturalized to the ſoil, and their attachment more effectually ſecured to the whites, he propoſes that *certain* periods of emancipation ſhould be enacted by the legiſlature, as the reward of long ſervices, and as an incitement to ſober and virtuous conduct.

The 4th regulation propoſed is that the act of the Britiſh parliament 5 Geo. II. c. 7. intituled, "An act for the more eaſy recovery of debts in his Majeſty's plantations," ſhould be immediately repealed. The melancholy effects of this ſtatute are amply deſcribed by Mr. Edwards in his hiſtory of the Weſt Indies.

The 5th and laſt regulation is, that the markets on *Sundays*, in the iſlands, ſhould be wholly aboliſhed. His obſervations on theſe markets are thus given: 'They are truly diſgraceful to a Chriſtian country, and a branch of that exceſſive depravity, and contempt of religion, by which the Sovereign of the Univerſe has too long been inſulted by the inhabitants of the Weſt Indies.

‘ Any day will do for a market day; but as many of the negroes muſt have liberty on whatever day it may be appointed, once a week or fortnight, to carry their proviſions thither, it is abſolutely neceſſary, that the ſtatute ſuppreſſing this abominable practice ſhould give an additional day to the negro for working in his grounds, and the day preceding the market would, perhaps, be moſt ſuitable; and thus might the ſlaves reſt, and recruit themſelves, on the Sabbath-day, agreeably to the inſtitution of Heaven, and the practice of Chriſtendom. Above all, that the ſlaves may, by this relief, have full time, encouragement, and opportunity, to attend upon religious worſhip and inſtruction on that ſacred ſeaſon, the *want* of which is truly the worſt feature in OUR conduct, and in THEIR condition.’

The author hence takes occaſion to obſerve that, though the ſee of London (in which dioceſe the Britiſh iſlands are comprehended,) has been filled by able and religious men, and though the prelate who now fills it nobly ſet his face in the houſe of lords againſt the ſlave trade, the morals of the negroes have been ſhamefully neglected.

‘ After all, (ſays he,) there is ſomething ſo unaccountable in the management of that diſtant part of the charge of thoſe Right Rev. Divines, that not candor and charity only, but a wonderful degree of ingenuity, ſeems neceſſary to explain their conduct, ſo as to reconcile with the due and faithful exerciſe of their important truſt, the miſerable fate of the thouſands, and tens of thouſands there, who have lived and died in the moſt obſcure darkneſs, periſhing, “ for lack of knowledge,” under the juriſdiction of a Proteſtant biſhop of the church of England!

‘ I am well aware that, from the extenſiveneſs of the pariſhes in ſome of the iſlands, Jamaica in particular, and from thoſe eccleſiaſtical inſtitutes which fetter the clergy, and reſtrict their regular public miniſtrations to conſecrated places of worſhip, by the total want of churches in ſome pariſhes, and by the ſcanty number of clergymen in general, the inſtruction of the great body of the negroes may have been much obſtructed and prevented. But who is to blame for all the lamentable conſequences of ſuch wretched miſmanagement? Surely, if a little more attention had been paid to this object by the biſhops, or the colonial legiſlatures, or both, a proper remedy might long ago have been found out, and applied. Feeling as a man and a Chriſtian, I turn from the *awful reſponſibility*, ſomewhere incurred, by the former ſyſtem, and muſt conclude with my earneſt wiſhes, that what *can be done*, may immediately be put in practice, by thoſe whoſe duties and functions inceſſantly call upon them to attend to their ſacred and important truſt.’

To guard againſt this want of inſtruction in future, he recommends that a teacher or miſſionary, properly qualified, ſhould be immediately placed on every large plantation, and one appointed to every *two* or *three ſmaller* eſtates which may lie contiguous to each other, for the purpoſe of training up the negroes in moral and religious duties; and he thinks that, as this is a line in which no clergyman will embark, who is not animated with a very fervent zeal, the perſons who would beſt diſcharge the duties of ſuch a ſituation would be teachers taken from ſome of the ſects of Diſſenters, or the Methodiſts. He pays a handſome compliment to the Spaniſh clergy in the Weſt Indies, an holds up their conduct as highly deſerving of imitation.

Having thus ſtated his plan, the author makes ſome concluding remarks, which are very well entitled to ſerious attention. We ſelect the following:

'There is a prejudice in favour of the old ſyſtem, ſo deeply rooted in ſome minds, and ſo officiouſly obtruded againſt every propoſal in favour of the ſlaves, that I cannot conclude without taking notice of it.

'To grant any privilege, or indulgence, to the negroes then, is oppoſed, on the pretence of *their being already too formidable to the whites, although under that ſtrong and ſevere diſcipline,* hitherto too generally in uſe.

'I anſwer, that this objection ſuppoſes, fallaciouſly I am ſure, FEAR to be the ONLY principle by which the negroes can be held in ſubjection. If ſo, what in the preſent criſis, muſt be the anxiety and dread of the whites, who reſt all their ſecurity on this ground? Such ſentiments lead to the utmoſt extremity of cruelty, as juſtifying this principle, that every ſymptom and appearance of diſaffection in the ſlaves with their condition and ſufferings muſt be ſuppreſſed by additional rigour. When the benevolent purpoſe is aſſailed on ſuch cynical and arbitrary maxims, as could only originate *with the Egyptian taſkmaſters,* I would confidently appeal to the common experience of mankind, if benefits conferred are found, in general, to add fuel to envy and enmity in the human breaſt; and if inſtances of good-will from man to man, from maſter to ſervant, only increaſe the impatience of ſubordination, and heighten the rancour of malice? If ſo, *then* the advocates for the ſyſtem of rigour are right.

'Thoſe who ſeriouſly believe it, and are always prone to act upon this dark ſuppoſition as a general rule, exhibit a depravity and degradation of mind, from which we turn with pity and diſdain, for no one can believe their fellow creatures capable of a conduct ſo atrocious, without *feeling* the counterpart of ſuch baſeneſs in their *own* breaſt.

'But the real fact here is, that cruelty, like all other vices, becomes its own puniſhment; conſciouſneſs of ſevere and oppreſſive management, neceſſarily creates uneaſineſs in thoſe who exerciſe it; dread of retaliation deprives them of reſt and tranquillity; but unfortunately it happens, that cruelty grows into a habit, perverts the underſtanding, and gradually dries up all the humane and compaſſionate feelings of the heart.

'The benevolent and conſiderate planter and manager, who take an intereſt in the improvement and comfort of their ſlaves, ſleep in ſecurity; they have no apprehenſions from their negroes; their intereſts are one; and in caſe of external alarm and attack, ſuch maſters can rely with confidence on the fidelity and courage of their ſlaves, to defend them to the laſt extremity *.'

Such

'* In Bermuda and the Bahamas, where there are *no* importations of ſlaves from Africa, and where the negroes are treated with attention, Such is the ſubſtance of the pamphlet before us; in which our readers will perceive that the amiable author pleads with great zeal, and with infinite honour to himſelf, the cauſe of the friendleſs and the diſtreſſed. It is evident that he cannot be charged with French or atheiſtical principles; for the whole drift of his work is not merely to make the negroes happy, but to make them happy by forming them into good Chriſtians. Religion is the very baſis of his plan. May ſucceſs attend the exertions of a man, whoſe wiſh is not for the deſtruction but the comfort of his fellow-creatures!

TRAVELS.

Art. 17. *A pedeſtrian Tour through North Wales*; in a Series of Letters. By J. Hucks, B. A. 12mo. pp. 160. 2s. 6d. Boards. Debrett. 1795.

This pedeſtrian tour will be read with amuſement if not with inſtruction. It throws ſome agreeable light on the manners of the Welſh; who, like moſt mountaineers, retain a ſimplicity and antiqueneſs of character, towards which it is gratifying to turn from the artificial grimace of a too exquiſite civilization. The author thus ſums up his impreſſions:

'Upon the whole, I have been as much charmed with the manners of the people, as with the country which they inhabit; there is a boldneſs and originality in all their actions, which marked the conduct and characterized the features of their anceſtors. A love of liberty and independence is implanted by nature in their breaſts, and is cheriſhed into maturity on their mountains and ſea-coaſts by a hardy, and deſultory manner of life. With reſpect to hoſpitality, they ſtill preſerve their original character; the manner of it is undoubtedly much altered, it is leſs magnificent but more pleaſing; the ſtranger is not conducted, into a noble hall, and placed at the right hand of the chief; no bards attend with the ſongs of times that are paſt; the walls are no longer hung with the maſſy ſpears of departed heroes, or decorated with the ſpoils of a vanquiſhed enemy; the conch does not ſound to war, nor is the boſſy ſhield ſtruck as the ſignal to meet the threatening foe. Strange ferocious manners were blended with the hoſpitality of thoſe days; but, happily for mankind, ſuch barbarous features of uncivilized ages are at length every where humanized into more refined and ſocial enjoyments. Whether ſociety has not arrived at an exceſs of refinement; whether a great degree of refinement is not the parent of vice and corruption; and if ſo, whether an age of barbarity, with honeſty and virtue, or an age of refinement, with effeminacy, vice, and corruption, is moſt deſirable, or moſt calculated to produce the immediate and eternal happineſs of mankind? I leave to be determined by thoſe who have leiſure and inclination, to conſider with attention ſo abſtracted a ſubject.'

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tion, protected by laws, and their offſpring well taken care of, by their miſtreſſes, they become ſo attached to their owners, that often, when taken priſoners, in privateers, by the Americans, in the late war, they have *returned* from the Continent, as ſoon as poſſible, to their former maſters.'

There are paſſages in which the author ſeems to hint at having embraced the Manichæan ſyſtem.

Art. 18. *Travels, chiefly on Foot,* through ſeveral Parts of England, in 1782, deſcribed in Letters to a Friend. By Charles P. Moritz, a Literary Gentleman of Berlin. Tranſlated from the German, by a Lady. 12mo. pp. 269. 3s. 6d. Boards. Robinſons. 1795.

It may be hoped that this real tour, (for it is not a work of imagination,) which is cheap and entertaining, will be read by innkeepers and other profeſſors of hoſpitality, as it may ſerve to convince them that a gueſt on foot ought not *therefore* to be ſuſpected of diſhoneſty, poverty, or ignorance; that a deference to *Appearance* and a ſervility to *Conſequence* are often carried farther than their intereſts require, or their independence ſhould permit; and that no ſmall nor contemptible portion of the reputation of their country, among foreigners, depends on ſecuring to ſuch of them as travel among us thoſe leſſer comforts and conveniences, the enjoyment of which prediſpoſes the mind to look on every thing in a ſatisfied and good-humoured mood.

It is difficult to ſay in what we are the wiſer for peruſing this little book: yet there runs through the whole a point of view ſo peculiar, and a temper ſo philoſophic, that we cannot conſider it as loſt time to have read it.

MECHANICS, &c.

Art. 19. *Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills and other Machines, depending on a circular Motion*; and an experimental Examination of the Quantity and Proportion of Mechanic Power, neceſſary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Reſt. Alſo new fundamental Experiments upon the Colliſion of Bodies. With five Plates of Machines. By the late Mr. John Smeaton, F.R.S. 8vo. 4s. 6d. Boards. Taylor. 1794.

The ſeveral treatiſes now collected into one volume were publiſhed in the 51ſt, 66th, and 72d volumes of the Philoſophical Tranſactions; and an account was given of them in the 23d, 57th, and 69th volumes of the M. R. As they relate to ſubjects that are intereſting to the practical mechanic, and derive ſingular value from the eſtabliſhed reputation of the author, the republication of them in the preſent form will be acceptable to many perſons, who have no opportunity of referring to the volumes of the Tranſactions in which they firſt appeared.

MILITARY.

Art. 20. *Memorandums of Field Exerciſe for the Troops of Gentlemen and Yeomen Cavalry.* By an Officer of Light Dragoons. 8vo. 2s. Law. 1795.

It appears, from the preface, that the obſervations and inſtructions, here offered to the peruſal of the gentlemen and yeomanry compoſing the volunteer cavalry in Kent, are compoſed by a young but intelligent officer, who, as we apprehend, is properly qualified for ſuch an undertaking; the utility of which, to a newly raiſed volunteer corps, is ſufficiently obvious. Two plates are annexed, for explaining ſeveral movements in the evolutions.

Art. 21. *An Addreſs to the Yeomanry of England.* By a Field Officer of Cavalry, who has ſerved all this War on the Continent. 8vo. 1s. 6d. Walter, Charing-croſs. 1795.

This addreſs claims the attention of the armed yeomanry of England, as being the fruit of the author's experience, and as forming a ſyſtem of that diſcipline which is ſo neceſſary to give full effect to their zeal and loyalty, by directing their laudable endeavours through the current of their proper channel, and by ſaving much of the valuable time of the brave and patriotic defenders of their country, in accommodating them with ſuch military inſtruction as they might not, otherwiſe, have eaſily attained.

SCHOOL BOOKS, EDUCATION, &c.

Art. 22. *The Scholar's Queſtion-Book*; or, an Introduction to Practical Arithmetic. Part the Second. By Thomas Molineux. 12mo. 2s. bound. Lowndes. 1794.

A ſufficient directory for thoſe who are employed in teaching, or who wiſh to learn, the higher rules of arithmetic and the Italian method of book-keeping. The author has added a key to the firſt and ſecond parts, containing anſwers to the queſtions that are introduced, for the aſſiſtance of the teacher or for the exerciſe of the learner. The firſt part was publiſhed in 1781. See M. R. vol. lxvi. p. 153.

Art. 23. *The expeditious Calculator*; or, the Merchant, Owner, Sea-Captain, and Mate's Aſſiſtant, &c. By W. Waters. 8vo. Printed at Whitby, and ſold by Mr. Engliſh, Wapping-wall, London. 3s. half-bound.

Tables, with obſervations on their conſtruction and examples of their uſe, which will be very ſerviceable to perſons that are concerned in the deal trade.

ASTRONOMY.

Art. 24. *On the Inveſtigation of Aſtronomical Circles.* By the Count de Brühl. 8vo. 1s. 6d. Cadell jun. and Davies. 1794.

Circular inſtruments, though recently introduced, have acquired a conſiderable degree of perfection by the ingenuity of Mr. Ramſden; and they form a very valuable addition to the apparatus of the practical aſtronomer. Every attempt to inveſtigate and correct the errors to which they are liable is, therefore, of importance, as it will ſerve to facilitate the uſe of them, and to render it more general. The particular attention directed to this ſubject by the Count de Brühl has enabled him to aſcertain the ſource of theſe errors, and to ſuggeſt methods for correcting them, which may be applied without much labour. How far they are likely to anſwer the purpoſe appears from the examples which he has ſubjoined. His obſervations and the reſult of them are arranged in two tables, to which we muſt refer thoſe who are deſirous of obtaining farther information.

This pamphlet contains a regiſter of one of Mr. Mudge's time-keepers, obſerved for 13 months, and a deſcription of the ſcapement belonging to the firſt inſtrument of the kind, conſtructed by this ingenious artiſt. The deſcription, now publiſhed, was drawn up as long ago as the year 1771; and it is therefore needleſs to give any particular account of it.

LAW.

Art. 25. *Caſes determined at Niſi Prius in the Court of King's Bench,* from the Sittings after Eaſter Term, 30 Geo. III. to the Sittings after Michaelmas Term, 35 Geo III. both incluſive. By Thomas Peake, of Lincoln's Inn. Royal 8vo. pp. 280. 7s. 6d. Brooke. 1795.

The author's deſign in undertaking, his manner of executing, and his reaſons for diſcontinuing the preſent work, will be beſt explained by his preface:

'In the following notes, (ſays Mr. Peake,) I have endeavoured to unite conciſeneſs with perſpicuity; that I might equally avoid a tireſome and uſeleſs length of ſtatement and an obſcure brevity. In every caſe I have ſtated thoſe circumſtances which appeared to me to affect the queſtion before the court; where arguments have been urged, I have attempted to report them; and where any portion of the pleadings was neceſſary to elucidate the caſe, of ſuch it has been my endeavour to give a faithful abſtract.

'As my deſire was to preſerve to the profeſſion, ſuch caſes *only* as had never yet appeared in print, I have omitted all thoſe in which the ſame points afterwards came before the Court, and have been reported by the gentlemen who record its deciſions. I have forborne, on the ſame account, to report any of the caſes with which Mr. *Eſpinaſſe* * has lately favoured the profeſſion (three only excepted); and it may naturally be expected that I ſhould aſſign a reaſon for thoſe exceptions. The caſes of *Knibbs* v. *Hall*, and of *Smith* v. *Jameſon*, as *here* reported, contain *points* not noticed in that gentleman's reports of thoſe caſes; and the caſe of *Aſhley* and *Harriſon* was ſo nicely diſtinguiſhed from the caſe of *Tarleton* and *M'Gawley*, which was tried at the ſame ſittings, that a report of the latter would have been barely intelligible without it. Underſtanding that it is the deſign of Mr. *Eſpinaſſe* to continue his reports, I think it incumbent on me to make an explicit declaration, that I have not any intention of adding a ſingle caſe to thoſe contained in the preſent volume; and thus I ſubmit them to the candour of the profeſſion.'

We cannot help regretting that Mr. Peake has formed this reſolution, becauſe we are of opinion, from the ſpecimen with which he now furniſhes us, that his labours would be highly uſeful to the profeſſion.—He writes with neatneſs and perſpicuity, and his language ſhortly and ſatisfactorily expreſſes the idea which he means to convey. The manner in which theſe caſes are reported appears to us a proper model for future publications of a ſimilar nature.—Mr. P. has not contented himſelf with merely ſtating the caſe before the Court, but refers his readers to concurring and oppoſing authorities; and in this part of his work alſo he has ſhewn much diligence and accuracy.

NOVELS.

Art. 26. *The Victim of Magical Deluſion*; or, the Myſtery of the Revolution of P——l [Portugal]: a Magico-political Tale, founded on hiſtorical Facts, and tranſlated from the German of Cajetan Tſchink. By P. Will. 12mo. 3 vols. 10s. 6d. ſewed. Robinſons. 1795.

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* For an account of Mr. *Eſpinaſſe's* work, ſee M. R. *New Series*, vol. xv. p. 200.

This novel, like the Necromancer*, is one of thoſe numberleſs imitations to which the Ghoſt-ſeer of the celebrated Schiller has given riſe in Germany. The author, like moſt copyiſts, ſeizes rather the peculiarities than the beauties of his model; and, by overleaping too freely the fences of probability, he loſes that impreſſion of reality which is ſo favourable to vivid intereſt. Volkert and Hiermanſor are feeble rivals to the incomprehenſible Armenian.

The tranſlation is executed by a foreigner, and has a few peculiarities of phraſe. The preface ſupplies ſome curious facts concerning the credulity of Berlin, but errs in aſcribing the Ghoſt-ſeer to M. Tſchink.

Art. 27. *The Voluntary Exile.* By Mrs. Parſons, Author of Lucy, &c. &c. 12mo. 5 Vols. 15s. ſewed. Lane. 1795.

This novel, though by no means to be ranked in the firſt claſs of fictitious tales, has too much merit to be wholly overlooked, or to be conſigned to oblivion by indiſcriminate cenſure. The narrative, it is true, if examined by the rules of criticiſm, appears very faulty. Far from gratifying the reader with the perception of unity of deſign, it confounds his recollection by a multiplicity of diſtinct and unconnected ſtories. The firſt volume contains in itſelf a complete and intereſting tale, in which the hero is conducted through childhood and youth, falls in love, marries happily, meets with ſundry misfortunes, and loſes his wife; and this tale has ſo little connection with what follows in the remaining volumes, in which the diſconſolate widower becomes a voluntary exile in America, that they might, without inconvenience, have been publiſhed as a ſeparate novel.—Notwithſtanding this and other defects in the ſtructure of the piece, the tales themſelves are natural exhibitions of ſuch occurrences as may be eaſily conceived to paſs in real life, and are very well adapted to impreſs on the mind of the reader maxims of prudence and morality. Mrs. Parſons deſcribes human vice and folly, as well as human virtues and accompliſhments, without exaggeration. Her men and women are ſuch as are commonly found in the world; and ſhe makes them ſpeak ſuch a language, and expreſs ſuch ſentiments, as are familiar to every one who converſes with mankind. She appears, however, better qualified to delineate characters in the middle and lower claſſes of ſociety, than to deſcribe the manners of high life; and the ſtyle of her writing is more adapted to ſuit the ordinary run of novel readers, who mind little beſides the tale, than to gratify the taſte of thoſe whoſe refinement will not permit them to reliſh a good ſtory, unleſs it be embelliſhed with the graces of fine writing.

POLITICS, &c.

Art. 28. *Obſervations on the Petitions for Peace, and a Review of their Claim to Public Notice:* occaſioned by a Refuſal of the Chief Magiſtrate of Liverpool to call together the Inhabitants to conſider the

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* See Rev. vol. xvi. N. S. p. 465.

Neceſſity of a Petition to the Throne for Peace. By Cuthbert Wilkinſon. 8vo. 1s. Richardſon. 1795.

The queſtion between the two parties, the petitioners and anti-petitioners at Liverpool, is thus ſtated: 'The one petitioned to be heard; what could be more reaſonable, more juſt, or more candid? it is the right of every Engliſhman. The other requeſted that no ſuch hearing ſhould take place: a comment on this would be a libel on the underſtandings of the moſt ignorant.' The propriety of complying with the requeſt of the petitioners is likewiſe urged, and the more forcibly as 'the language they (the petitioners) held forth, breathed the pureſt ſentiments of *patriotiſm* and *loyalty*;" terms which, the writer juſtly obſerves, ſhould never be diſunited.

Theſe obſervations are written with temperance and with feeling:—qualities which, in political diſputes, are too ſeldom found to meet.

Art. 29. *The Dangers of premature Peace*; with Curſory Strictures on the Declaration of the King of Pruſſia. Inſcribed to William Wilberforce, Eſq. By John Bowles, Eſq. 8vo. 1s. 6d. Longman.

Mr. Bowles, in his prefatory addreſs to Mr. Wilberforce, laments that a man of his great talents and reſpectability, 'whoſe tongue is known to expreſs not merely the ſuggeſtions of an enlightened mind, but the dictates of an honeſt heart,' ſhould withdraw his ſupport from *a juſt and neceſſary war*. 'The loſs of ſuch ſupport, (he adds) is a calamity which the whole human race has occaſion to deplore.'

Mr. B.'s arguments have the advantage of novelty. Republics, he tells us, are ever ready to engage in war on the moſt futile and ſlight pretences. 'The character of republicaniſm, from the Roman Brutus down to the Britiſh Cromwell, and to the more modern Robeſpierre of France, has ever been conſpicuouſly diſtinguiſhed as ſtern—vindictive—and ſanguinary.' To argue from precedent is eaſy and convenient, as hiſtory will furniſh inſtances innumerable in favour of any poſition which it may be wiſhed to maintain. If the contrary theſis had been advanced, inſtances without difficulty might have been found, and without recurring to antiquity, of republics well inclined to peace. Even in France, he allows that 'they hold forth the idea of returning peace as involving that of returning plenty;' and that 'they conſider peace as neceſſary to themſelves and their ſyſtem:' 'but (adds he,) it is a maxim of obvious policy not to comply with the wiſhes of an adverſary.' A maxim which, unqualified, and according to this writer's application, would render war perpetual; for, if we are never to accept of peace when the adverſary wiſhes for it, how is it to be obtained when they do not?

This pamphlet concludes with ſtrictures on the conduct of the King of Pruſſia, of whom Mr. B. complains, (and, we think, with much more juſtice than he does of Mr. Wilberforce,) for withdrawing his ſupport from the war.

Art. 30. *Letter of a Genevan reſiding at London*, to one of his Friends, an Inhabitant of the *Pays de Vaud*, in Switzerland. Tranſlated from the French. 8vo. 3d. Vernor, &c. 1795.

"D. Chauvet" is the name ſubjoined to this very animated letter; the general deſign of which is to exhort the Swiſs to beware of following the ruinous example of the citizens of Geneva, whom M. Chauvet conſiders as entrapped and undone by their connexion with France, and by their *new conſtitution*;—which, 'reſting on the baſis of liberty and equality, was no other than a ſnare contrived by aſſaſſins.'—The writer ſtates the preſent happineſs of the inhabitants of the *Pays de Vaud*, under their exiſting government and laws; compares it with the dreadful *revolutionary* conſequences recently experienced by their neighbours of Geneva; (which he very pathetically diſplays;) and earneſtly conjures them, through the medium of his correſpondent, (a leading perſon among them,) 'never to ſuffer themſelves to be dazzled by the deceitful lure which has conſigned the French and the Geneveſe to ſuch calamities;' alluding to the horrors that have enſued in both countries, from the fallacious and enſnaring pretences of democracy.

Art. 31. *Sketch of a Speech delivered at the Weſtminſter Forum*,—in December 1794. By John Gale Jones. 8vo. 1s. Allen.

The following was the *queſtion* here diſcuſſed: "Which have proved themſelves the true friends of their king and country, thoſe perſons who have endeavoured to procure a conſtitutional reform in parliament, or thoſe who have oppoſed that meaſure as *ill-timed* and dangerous?"

On this patriotic occaſion we are here favoured with a flaming declamation in the behalf of parliamentary reform,—in praiſe of the *Correſponding Society*,—in diſpraiſe of Mr. Pitt,—and againſt the French war, &c. &c. In concluſion, the queſtion is thus determined,—'It was almoſt unanimouſly decided, that the friends of reform were the true friends of their king and country.'

Art. 32. *Our laſt Reſource!* or, the only Means left to obtain an Honourable Peace;—with a ſummary View of the Situation of this Iſland, after the Conqueſt of Holland. By the Author of "Better late than never*!" 8vo. 1s. Jordan. 1795.

The neceſſity of our directing our chief attention to the proſperity of the Britiſh navy is here earneſtly enforced. Among other ſuggeſtions for the encouragement of ſeamen, the author propoſes the eſtabliſhment of a marine office, for the punctual diſtribution of the ſailor's bounty, prize-money, and the weekly or monthly allowances to his wife and children. He apprehends, too, that *beating orders* for recruits of naval volunteers, recommended by the confidence which the above-mentioned office, and a liberal *bounty*, muſt give to all ranks, might be ſucceſsfully employed. This ſeems to be a good thought, whether new or otherwiſe; and if the author's hints ſhould, in any degree, tend to ſuperſede the deſpotic and ſlaviſh practice of *impreſſing*, he will ſurely be allowed to have *deſerved well of his country*.

This tract bears date February 1795. Since that time our ſuperiority at ſea has been ſo well maintained, that we hope our author's fears of an *invaſion* are diſſipated.

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* For our account of this former production of the author, ſee Rev. for December 1794, p. 442.

Art. 33. *A Letter to the King.* 8vo. 1s. White. 1795.

In plain but reſpectful language, ſome well-meaning patriotic By-ſtander, eyeing the unpleaſant circumſtances of the times, preſumes to offer his honeſt advice to the firſt magiſtrate of his country. A reſtoration of the bleſſings of peace is the great object of the writer's ſolicitude. Whether this addreſs has actually made its way to the royal attention, is a circumſtance concerning which we have received no information.

Art. 34. *Lucubrations of an Heir Apparent.* 8vo. 2s. 6d. Allen, &c. 1795.

A ſet of ſober remarks, reflections, and maxims, political and moral,—ſuch as would do credit to any prince in Europe, or in any other quarter of the globe. Had it been poſſible for the author to make them paſs for the real lucubrations of the P—— of W——, in whoſe *perſon*, though not in whoſe name, they are written, we ſhould have pronounced them well-timed, as they appeared at a juncture when endeavours were made to give the public mind rather an unfavourable turn, with reſpect to his Royal Highneſs. This work is compoſed with ſuch art and judgment as could not fail, if productive of any effect at all, to eraſe, in ſome meaſure, the ill impreſſions to which we allude. It is written with conſiderable ability, and might, in a general view, be tranſmitted to poſterity, for the benefit of future heirs apparent, under the apt and ſuitable title of THE PRINCE'S MANUAL.

Art. 35. *Thoughts on the Inexpediency and dangerous Tendency of the Meaſures recommended by modern Reformers.* 8vo. 1s. Vernor and Hood. 1795.

This is the work of a zealous opponent of *innovation* and *reform*. His arguments are principally levelled againſt ſhortening the duration of parliaments. Of the late trials, he ſays, without cenſuring the conduct of thoſe jurymen whoſe verdict declared the *delinquents* not worthy of death, it is clear we were *in a train*, &c.

Art. 36. *A Political Free-thinker's Thoughts on the preſent Circumſtances.* 8vo. 1s. Parſons. 1795.

The circumſtances principally conſidered by this writer are the French revolution and the war. The downfal of the late Gallic conſtitution he attributes as much to external cauſes as to the wickedneſs and folly of the French. He condemns the war, not only as contrary to the general intereſts of this country, but as inimical to the ſpirit of our conſtitution; and he expreſſes his apprehenſions that, from its continuance, the prevalence of the military ſpirit may infect the morals of the people.

This little tract is written with conſiderable ſpirit: the ſtyle is unornamented, but clear and conciſe.

Art. 37. *A few Words in Favour of the Britiſh Conſtitution.* By one of the People. 8vo. 1s. Debrett.

The author of this pamphlet has certainly ſteered clear of party. He profeſſes the higheſt eſteem for the preſent miniſter, but differs from him 'in every principle which has actuated his conduct from the commencement of the war.' He declares himſelf one of the warmeſt admirers of Mr. Fox, yet proteſts againſt an immediate peace, and adviſes ‘ the humiliation of our *natural* enemy.’

We give the writer credit for candour and goodneſs of intention: but we differ from him in his ideas of political morality; particularly when he aſſerts that ‘ if a man is baſe enough to be bought, the miniſter muſt of neceſſity buy him;’—and we cannot avoid noticing, that a quotation of 20 pages appears diſproportionate in a pamphlet of 70.

Art. 38. *Letters in Anſwer to the Earl of Carliſle, and Mr. Playfair,* on the Adminiſtration and Conduct of Earl Fitzwilliam. 8vo. 1s. 6d. Shepperſon, &c. 1795.

Anſwers Lord Carliſle, accuſes—ſeverely accuſes—Mr. Pitt, and juſtifies Lord Fitzwilliam.—After having taken a general view of the ſubject in contraverſy, the writer enters on a particular examination of Lord C.'s ſtatements relative to it; and he contends that, ‘ from all the evidence hitherto laid before inquiry,’ Earl F. ‘ has certainly grown upon the public eſteem;’ and, *ultimately,* from the tenor of Lord C.'s anſwer to the ‘ ‘two Letters’ of the late Vice-roy of Ireland. On the whole, he pronounces that either Earl F. or Mr. P. is guilty of having endangered the empire; and that ‘ ſignal, national juſtice ſhould mark out the aggreſſor:’—the whole tenor of this pamphlet ſhews, very plainly, where, in the writer's opinion, *the mark ſhould be placed.*

With reſpect to the notice which this writer takes of Mr. Playfair *, it may ſuffice to obſerve that he holds the abilities of that writer in no very high eſtimation. He aſſerts that, by attempting too much, Mr. P. proves nothing; and that, in two reſpects, he is principally deficient, viz. in evidence, and in deduction: and, *in both,* the preſent author undertakes to ſupply the wants of his *opponent,*—if Mr. P. may be ſo termed. In concluſion, this zealous defender of Lord F. has here given ‘ a *ſketch,*’ of the real, the *immediate* cauſe of ‘ all the miſchief ’ that has unfortunately attended the adminiſtration of Lord F. in Ireland, and his extraordinary removal from that government: but for this developement, we muſt refer to this anonymous publication at large: which, on the whole, is worthy the attention of the public,—although we could have wiſhed that it wore leſs of the air and manner of an anti-miniſterial performance.

MEDICAL.

Art. 39. *Tabula Noſologica, Morborum Claſſes, Ordines, Genera, Species et Varietates, ſecundum Syſtema Cullenianum, complectens.* 1 Sheet. 1s. 6d. Kay. 1795.

We notice this table, which is very neatly printed and well diſplayed, for the benefit of medical ſtudents, to whoſe rooms it will be an uſeful piece of furniture.

Art. 40. *The Duties of a Regimental Surgeon conſidered,* &c. &c. By R. Hamilton, M.D. Second Edition. 8vo. 2 Vols. 12s. Boards. Longman, &c.

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* Playing with Mr. P.'s name, our author aſſumes that of Fairplay in this part of his pamphlet.

The former edition of this uſeful work was noticed in our 81ſt vol. p. 168. Various additions have been made to the preſent, which increaſe its value; and we again recommend it to thoſe for whoſe benefit and inſtruction it was written.

Art. 41. *A Letter on the Yellow Peruvian Bark.* Containing an Hiſtorical Account of the firſt Introduction of that Medicine into France, and a circumſtantial Detail of its Efficacy in Diſeaſes, &c. By Michael O'Ryan, M.D. 8vo. 1s. Nunn. 1794.

Theſe obſervations have already appeared in the treatiſe on this ſpecies of bark by Dr. Relph, to whom the letter is addreſſed. See M. R. vol. xvi. New Series, p. 181.

Art. 42. *An Enquiry into the Medicinal Qualities and Effects of Aerated Alkaline Water*; illuſtrated by Experiments and Caſes. By John Moncrieffe, Apothecary, Edinburgh. 8vo. pp. 205. 3s. ſewed. Robinſons. 1794.

Having deſcribed the method of preparing the water, Mr. Moncrieffe examines the properties of each of the ingredients apart, and then deduces from their combination the qualities and effects of this medicine. Under this head, he is formal enough to ſtate the compoſition of water. With ſervility equally ludicrous, he relates a ſet of experiments inſtituted after the model of thoſe which are related in the well-known pamphlet on the efficacy of the *aqua meph. alk.* Whole pages are in the ſequel tranſcribed from this publication; and ſome ſucceſsful caſes are ſubjoined.

What uſe the preſent *inquiry* can anſwer, unleſs it be to advertiſe the people of Scotland where they may procure the medicine, we cannot divine. It is certain that a threepenny pamphlet might eaſily have been ſo drawn up as to ſpread the knowlege of this medicine (ſee Introduction, p. 2.) much more effectually than Mr. Moncrieffe's performance will effect it.

The account drawn up by Dr. Falconer we think much preferable; and the price of the laſt enlarged edition is but three ſhillings. We muſt ſuppoſe that our author obtained leave, before he copied ſo largely from that account.

POETRY *and* DRAMATIC.

Art. 43. *The Myſteries of the Caſtle:* a Dramatic Tale, in three Acts. As performed at the Theatre-Royal, Covent Garden. Written by Miles Peter Andrews, Eſq. 8vo. 2s. Longman. 1795.

After the numerous efforts which criticiſm has made, in examining what are the probable and improbable events in the beſt writings of the beſt authors, it ſhould ſeem but rational to hope that their inquiries ſhould be attended with beneficial effects. When the time ſhall come in which authors will diſdain farce, and thoſe meretricious aids on which they at preſent ſeem chiefly to rely, and when an audience will know how to diſtinguiſh and applaud ſuch performances, we, being no prophets, cannot foreſee. Perhaps the preſent love of buffoonery may be preferable to the ſentimental dulneſs which, within theſe thirty years, ſeemed to have ſeized on the ſtage: but, whatever it may be by compariſon, it certainly is in itſelf contemptible.

Of the Myſteries of the Caſtle we have little to ſay, except that the author has not in the leaſt troubled himſelf concerning probabilities, but has freely indulged in whatever he thought could tickle, aſtoniſh, or terrify, the great vulgar and the ſmall.

Art. 44. *Crotchet Lodge*; a Farce, in two acts; as performed at the Theatre-Royal, Covent Garden. Written by Thomas Hurlſtone. 8vo. 1s. Longman.

With the aid of Dr. Goldſmith, Mr. H. in the character of Nimble, has excited an occaſional ſmile of true humour: but, when left to himſelf, buffoonery and extreme abſurdity are his only reſources. We do not expect, for we ſeldom find, much fine writing or grammatical preciſion in farces; they are, indeed, too frequently ſtrangers to dramatic pieces that are entitled Comedies and Tragedies: but we ſcarcely imagined that we ſhould have ſeen the author, after he had made his ſtage-ſtricken landlord command the ſervants off, with the phraſe, "*exeunt omnes*," write, in the next line, "*exit ſervants*;" and, at the concluſion, "*exit omnes*."

Art. 45. *Life's Vagaries*; a Comedy, in five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by John O'Keeffe. 8vo. 2s. Longman.

Of this play it is difficult indeed to give a true character: it has ſo many diſcriminating marks of genius, contraſted with ſuch numerous faults, that we have been aſtoniſhed at the proofs before our eyes of the man who could think ſo much, and not be inevitably impelled to think more. To a fable regularly conſtructed, incidents riſing out of each other with probability, dialogue continually clear and connected, and all thoſe efforts of judgment which are moſt admirable in a well-conſtructed comedy, this play can make no pretenſions; yet it certainly gives more pleaſure than many of thoſe dramas, of which their authors have aſſerted that they have been written according to the beſt rules of criticiſm.

Art. 46. *Imitations of ſome of the Epigrams of Martial.* Parts 3 and 4. 4to. 2s. 6d. each. Faulder. 1794.

The ſame eaſy poetical ſpirit animates theſe third and fourth parts which juſtified our praiſe of the firſt and ſecond publications of Mr. Halhed's Imitations of the celebrated Roman Epigrammatiſt [*]. The following juſt tribute to the elegant muſe of Lady Manners cannot fail of affording pleaſure to our readers:

'Nymphs, whoſe chaſte ſighs no wiſh convey,
But——"*to love, honour, and obey,*"
Enliſting under Hymen's banners,
O con the ſtrains of Lady Manners!
Swains, who in one attachment pride,
Take Lady Manners for your guide!
She draws not the too flimſy veil
O'er paſſion's meretricious tale;
No faſhionable novel apes,
In plots, elopements, and eſcapes:

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[*] See Rev. vol. xiii. N.S. p. 444.

Nor paints in ſtyle's bewitching lures
The zeſt of criminal amours.——
No Cyprian names pollute her lines
No *Worſleys*, *Billingtons*, nor *Bynes*.
She treats of friendſhip's tender fires,
And joys that wedded love inſpires:
Each ſentiment her lays expreſs
Is virtue in its whiteſt dreſs:
An angel might the theme rehearſe,
A virgin martyr own the verſe.
—O would our modern *Sapphos* chooſe
To take a leſſon from her Muſe,
What vaſt improvement would enſue
Both to their wit and morals too!
—Nor need they once a rival fear,
With ſuch reſiſtleſs beauty near:
Howe'er their *Phaons*, prone to range,
Might wiſh and court th' ecſtatic change,
She lives but by pure wedlock's laws,
And is the conſtancy ſhe draws.'

The epitaph on a favourite cat is written with pathos and ſimplicity; at the ſame time that it does honour to the author's feelings for the dumb creation;

'Ah *Pierrot!* in thy vig'rous days
  By early death laid low:
On thee no marble urn I raiſe,
  No mould'ring pomp beſtow.
But near this brook I lay thy head,
  Where willows ſhade the ground:
And crop the weeds that dare to ſpread,
  And ſmoothe the turf around!
Pierrot! be this the tomb I give,
  This melancholy lay!
Haply theſe tender ſtrains may live,
  When coſtlieſt piles decay.
And when (my ſorr'wing period ſpent)
  The grave ſhall gape for me:
Thy maſter's be a monument
  Like this, dear Puſs, to thee!'

It is with regret that we read the laſt two words of this part,—"THE END."

Art. 47. *Court Fees: or, the Mayor and the Cobler, a Tale.* With other Poems. Inſcribed to Peter Pindar, Eſq. By W. Lewis. 8vo. 1s. Hookham and Co. 1795.

A certain ingenious engraver, in the Hogarthian line, happening to be on a viſit to Peter Pindar, Eſq. when the preſentation-copy of theſe *poems*, ſuch as they are! arrived, could not avoid remarking the pleaſant Bard's change of countenance, and contortions of phyz, while glancing over the contents; and he declares that a ſtriking counterpart of Hogarth's "ENRAGED MUSICIAN" was, on that occaſion, exhibited to his delighted obſervation: a humorous print of " *The Enraged* POET" will, doubtleſs, appear in conſequence.

Art. 48. *A Poetical and Complimentary Epiſtle to Richard Brothers the Prophet*; and Nathaniel Braſſey Halhed, Eſq. M. P. 4to. 6d. Vernor and Co.

Specimen.—' Make them believe (if ſuch a thing can be)
Thou * art the *fifth* that makes the *Trinity*;
There's advocates enough to take it in,
And fond Credulity is no great ſin.
Since Cock-lane ghoſt turn'd London *topſy-turvy*,
And Doctor Johnſon thought it true before ye.—'

In the name of common ſenſe and decency, how could any man—woman—or child—ever think of offering ſuch *ſtuff* to the public!

Art. 49. *The Age*, a Satire, in Six Cantos. By C. I. Pitt. 12mo. 1s. Harriſon and Co.

Sorry are we, on any occaſion, to obſtruct the endeavours of literary candidates, for a niche in the temple of FAME; and moſt ready are we by our commendations to lend the adventurers a lift towards the lofty dome of their ambition: but *non cuivis contingit adire Corinthum*. The poem before us has ſuch a mediocrity, that, if the author has paſſed his fifteenth year, we ſeriouſly adviſe him to relinquiſh the company of the muſes, who ſeem to be no wellwiſhers to his deſired immortality. *Rhime* is not POETRY, nor is *pertneſs* VIVACITY; though they are often fatally miſtaken for each other. As for the ſentiment of the poem, much of it is beyond the flight of our comprehenſion. Grammar and meaſure are often violated; and what ſhould have been poetry is languid and ſoporific *proſe*. The attempts at wit are frequent, and as frequently unſucceſsful. Pope and Butler ſeem, at times, the objects of the author's imitation, and prove that the club of Hercules is not to be wielded by a ſtripling.

That the author may not think we deal unfairly with him, let the world judge from a ſpecimen taken from the beginning of the poem, where it may be preſumed he exerts ſome of his principal ſtrength.

' ARGUMENT.

' Through virtuous zeal, not rank ill-nature,
The Muſe reſolves to deal in ſatire:
The Bard expoſtulates thereon,
And much they argue pro and con.
Which way they end the wordy fight
You'll find below—in black and white.

' *P.*——The Times, my Muſe? good Heav'ns! you can but joke;
Think what we dare, and who we may provoke.
' *M.* Truth's not a libel now—in Mansfield's ſpite;
Cowards fly the cur who, barking, dares not bite.
' *P.* But in an age, when Virtue lives incog,
While ſophiſt Folly warps the decalogue;
When leering Modeſty removes her veil,
And even prudent Decency turns tail;

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* Mr. Halhed.

When, ſcar'd by Faſhion, Reaſon ſtands aloof,
And barefac'd Impudence out-ſtares Reproof;
Or, firſt bewailing Chaſtity's decline,
Gravely invites him an intrigue to join!
Muſe, when our labours to the world we lend,
What ſoul will read; or, reading, will amend?
'*M.* Read, or read not, to teach reform be ours.'

The laſt line is a moſt uncommon declaration for an author in his ſenſes—for, if the world refuſes peremptorily to *read*, of what importance is it to *write?* how can *reformation* be produced? but perhaps he will quote Horace in his defence againſt our criticiſm, and claim the *quidlibet audendi*, the grand perquiſite of the Bard. We might ſelect a variety of ſpecimens from this poem in confirmation of the juſtice of our remarks: but, as it is a work that ſeems written for OBLIVION, we forbear any farther quotation, and ſuffer the old quiet gulph to enjoy the remainder of the poem.

MODERN PROPHECY.

Art. 50. *The Jew's Appeal on the Divine Miſſion of Richard Brothers and N. B. Halhed, Eſq. to reſtore Iſrael, and rebuild Jeruſalem:* with a Diſſertation on the Fitneſs, Utility, and Beauty of applying ancient Predictions and Allegories to modern Events: and a ſingular Prophecy relative to the preſent and enſuing Century. By Moſes Gomez Pereira. 8vo. pp. 67. Bell, Oxford-ſtreet. 1795.

This amuſing pamphlet, which is written with learning and urbanity, is principally intended to parody the extravagant ſyſtem of expoſition adopted by the abettors of the modern prophets, by means of which the horoſcope of any impending event can be found out in the bible, whenever it ſuits our great reformers

——— —— —" to uſe
A Sidrophel to forebode news."

THEOLOGY, &c.

Art. 51. *The Univerſal Reſtoration of Mankind, examined,* and proved to be a Doctrine inconſiſtent with itſelf, contrary to the Scriptures, and ſubverſive of the Goſpel of Jeſus Chriſt; in Anſwer to Dr. Chauncy of New England, and Mr. Wincheſter's Dialogues. By John Marſom. 12mo. 2 Vols. 4s. ſewed. Marſom.

Chriſtian benevolence cannot fail to excite the wiſh that all the human race might finally be happy; and it is natural for the thoughtful mind to inquire what grounds are furniſhed for ſuch a hope by Divine revelation? The work before us rejects and labours to refute the apprehenſion of an *univerſal reſtoration*; and the writer does not ſeem deſtitute of ability, nor of critical knowlege, for the ſupport of his argument. Dr. Chauncy and Mr. Wincheſter have appeared as men of ſincerity and worth, whatever might be their miſtakes. Nor do we find that they vary ſo conſiderably from this author as a firſt glance might lead us to ſuppoſe; ſince they all alike plead for a time when harmony and happineſs ſhall prevail throughout the creation of God: to effect which the writer before us inſiſts on the *complete* perdition or deſtruction of the wicked at the time of the reſurrection and final

Judgment; which, he is perſuaded, is meant by *eternal death* and other phraſes.

For ſome account of Mr. Wincheſter, we refer the reader to Rev. for Feb. 1784, vol. lxx. p. 165, and for Dr. Chauncy, to ditto for Jan. 1786, vol. lxxiv. p. 75, 76; alſo for Sept. 1784, vol. lxxi. p. 204.

Art. 52. *The Pſalms of David.* A new and improved Verſion. 8vo. pp. 342. 5s. 6d. Boards. Matthews. 1794.

This proſe verſion of the Pſalms is tranſlated from the Swediſh of John Adam Tingſtadius, D.D. Profeſſor of the Oriental languages at the Univerſity of Upſal. The original work not having fallen in our way, we can give no opinion concerning the accuracy with which this tranſlation is made. We can only remark that it falls far ſhort of that dignified ſimplicity and harmonious flow of language, which have been ſo juſtly admired in both the verſions of the pſalms at preſent in uſe among us; eſpecially in the bible tranſlation. It is urged, in favour of the verſion here offered to the public, that it was the plan of the Profeſſor Tingſtadius to adhere as cloſely as poſſible both to the words and the ideas of the original: but we doubt whether even this point has been more ſucceſsfully attained than in the common Engliſh verſions. Every new verſion, however, of particular parts of the ſcriptures, has its value; not only as it may aſſiſt the private ſtudies of the Hebrew language, but as it may prepare the way for the long deſired introduction of a new general tranſlation of the Old Teſtament.

Art. 53. *A Propoſal reſpecting the Athanaſian Creed.* 8vo. 6d. Deighton.

The Athanaſian Creed having been of late very generally diſuſed in churches, the author of this ſmall publication propoſes, in order to reſtore its credit, that its damnatory clauſes ſhould be omitted.—How much more would it be for the credit of the Church of England, if this whole maſs of incomprehenſibles,—of which the wiſe and good Archbiſhop Tillotſon, a century ago, wiſhed her well rid,—were cancelled altogether!

Art. 54. *Six Sermons.* By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 2s. Rivingtons. 1793.

The public taſte, with reſpect to the compoſition of ſermons, has of late ſo ſtrongly inclined towards a preference of elegance to plainneſs—of ſhowy diſcourſes, adapted to amuſe the fancy, to ſolid addreſſes to the underſtanding—that it affords us particular ſatisfaction when we meet with any ſermons in which manly argument is more the object than puerile ornament, and in which the preacher is evidently more deſirous to convince than to pleaſe. This is the general character of the ſmall volume of ſermons now before us.

In the firſt four diſcourſes, the author appears to have had in view one leading object,—that of impreſſing on the minds of his hearers a ſtrong conviction of the indiſpenſable obligation of religious obedience. For this purpoſe, he firſt eſtabliſhes the immutable connection between guilt and puniſhment, and ſhews that, in the preſent life, men commonly ſuffer the evil conſequences of their vices, even after they have reformed; and therefore that, in caſe of impenitence, they can have no reaſon to hope that they ſhall eſcape the threatened puniſhment in the life to come. What is offered on this topic appears to us, in the main, rational and ſatisfactory: but we acknowlege that we cannot follow our author in his *aſſertion* of the eternity of future puniſhment; a doctrine which we have always conſidered as wholly inconſiſtent with man's firſt conceptions of divine equity and goodneſs.—The obligations of religion are next powerfully enforced, by repreſenting the evidence which the natural and moral ſtate of the world affords of the providence and government of God.—Here the preacher, inſtead of declaiming in general terms, judiciouſly enumerates ſeveral particular inſtances of wiſe deſign and moral agency, well adapted to impreſs a ſtrong conviction of the fundamental principles of religion. The importance of human life, as connected with a future ſtate, is forcibly argued from the conſideration that time, faculties, power, and property, are given us by our Maker as *truſts* for which we are hereafter to be accountable. Farther to eſtabliſh the obligation of religion, it is ſhewn, from the faculties and principles of human nature, that men ſtand in the relation of ſervants to God, and that the practice of virtue, in this life, is a ſervice for which a recompence may be expected hereafter.—Thus far we can with pleaſure accompany our author, and can recommend his diſcourſes to the ſerious attention of thoſe who are diſpoſed to read ſermons for the purpoſe of practical edification.

The laſt two ſermons are *political.* Subjects of this kind are, in general, according to *our* taſte and apprehenſion, better treated by the Hon. Laymen in St. Stephen's Chapel, than by the Rev. Gentlemen who diſcuſs them in the pulpit.

MISCELLANEOUS.

Art. 55. *Three Letters to the Right Hon. W. Pitt, on the Subject of the Statutes of Mortmain:* Containing an Inquiry into the Origin and preſent State of the Poſſeſſions of the Clergy under that Tenure. 8vo. 1s. 6d. Robinſons. 1795.

Theſe letters contain ſome curious Antiquarian reſearches concerning the ſtatutes of mortmain: but they have the demerit of taking too readily for granted the injurious tendency of ſuch tenure. Long leaſes have been found materially to contribute towards the improvement of agriculture. A quantity of capital has in conſequence been expended on the fertilization of ſoil, which it would not be worth the farmer's while ſo to apply, under the riſk of annual diſmiſſion. May not the like be preſumed of long proprietorſhips? Will buildings of brick and tile, plantations of timber, and other improvements, which yield a ſlow return, be readily undertaken on eſtates liable, at every accident of death or caprice, at every riſe or fall of ſtock, to be transferred and ſubdivided? Are not mortmains on theſe grounds defenſible? The pamphlet, however, well deſerves an attentive peruſal; and we look forwards with intereſt to the ſpecific plan, announced by the author, for the abolition of a ſpecies of property, the multitudinous inconveniences of which poſſibly outweigh its utility.

Art. 56. *Authentic and intereſting Letters from Paris,* reſpecting the Deceaſe of the Dauphin, otherwiſe Louis the XVIIth. 8vo. 1s. Owen, &c.

The letter-writer gives the public to underſtand that he received information relative to many circumſtances, from ' a long and cloſe *attendant*' on the unfortunate young Priſoner in the Temple. He was alſo favoured with the ſentiments of another acquaintance, who was a ſurgeon of ſome eminence; and whoſe opinion concurred with other circumſtances to convince the author of this pamphlet, that the Dauphin died, not by the dagger, nor by poiſon, but in conſequence of *ſtudied* ill treatment, by ' cloſe and ſolitary confinement, unwholeſome food, deprivation of exerciſe—and exhibition of medicines of qualities oppoſite to the intention of cure'—(of the diſorders thus ſuperinduced) —' in ſhort, every kind of neglect;' which [he adds] comprehends a ſpecies of *aſſaſſination* infinitely more cruel than that of the moſt ſummary kind.

To countenance and ſupport this account, the pamphleteer enters into a pretty long inveſtigation of the queſtion—whether the ruling powers did, or did not, deem it for their *intereſt* that the days of the ill-fated royal youth ſhould be *ſhortened?*—which queſtion he decides in the *affirmative* *; contrary to the opinion of thoſe who think, with great appearance of reaſon, that the convention could not but be conſidered as loſers by a transfer of the claim of ſovereignty from a helpleſs child, to his uncle,—a man at full liberty to aſſert that claim, at the head of thouſands of zealous adherents to what yet remains of the royal houſe of Bourbon.

Art. 57. *Tales of Inſtruction and Amuſement:* Written for the Uſe of young Perſons. By Miſs Mitchell. 12mo. 2 Vols. 6s. bound. Newbery. 1795.

The method of conveying moral inſtruction by means of tales has been always found ſo acceptable, as well as beneficial, that it is not at all ſurpriſing that books of this ſort ſhould multiply without end; and when it is conſidered how powerful are the charms of novelty, eſpecially to young minds, variety of this kind will rather be regarded as a public benefit than a burthen. Though much has been done in this way, much yet remains to be done; and the young people of this generation are under great obligations to thoſe who, in this manner, exerciſe their talents for their improvement. The tales here preſented to young perſons may fairly be placed among the more ſucceſsful attempts in this way. The ſubjects of them are, for the moſt part, thoſe moral and prudential maxims which cannot be too early impreſſed on young minds. The ſtories have a ſufficient variety of incident to render them intereſting: they are related in correct language; and particular care is taken to impreſs the leſſon of each tale on the mind of the reader by ſuitable reflections interſperſed in the courſe of the ſtory, or added at the cloſe. The writer, who introduces her work with a very modeſt apology, needs not fear incurring cenſure, while ſhe employs her pen ſo agreeably and uſefully in the cauſe of virtue, and for the benefit of the riſing generation.

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* All this is eaſily *ſaid,* and *concluded,* by a nameleſs writer: but we ſhould have been glad to have known a little more concerning his two truſty friends, the *Attendant* at the Temple, and the *eminent Surgeon.*

Art. 58. *An Hiſtorical and Critical Inquiry into the Exiſtence and Character of Saint George, Patron of England,* of the Order of the Garter, and of the Antiquarian Society; in which the Aſſertions of Edward Gibbon, Eſq. Hiſtory of Decline and Fall, Cap. 23; and of certain other modern Writers, concerning this Saint are diſcuſſed; in a Letter addreſſed to the Right Honourable George, Earl of Leiceſter, Preſident of the Antiquarian Society. By the Rev. J. Milner, F.S.A. 8vo. pp. 59. 1s. 6d. Debrett.

For the honour of the 'Antiquarian Society,' of the moſt noble order of the Garter, and of the Engliſh nation, Mr. Milner undertakes to prove that theſe reſpectable bodies have not placed themſelves under the patronage of a non-entity. The heretic, John Calvin, boldly pronounced St. George to be a phantom or bugbear. In contradiction to this wicked hereſy, Mr. Milner brings forwards the ſolemn depoſition of credible witneſſes to atteſt his real exiſtence. The ſtory of St. George and the Dragon he ſhews to be emblematical of the ſaint's triumph over the devil; and, having demonſtrated the ſaint's real exiſtence, he proceeds to vindicate him from many ſevere charges which have been brought againſt him, by Mr. Gibbon and others, who have confounded him with an Arian perſecutor of the ſame name, who, in the middle of the fourth century, uſurped the ſee of Alexandria.—The argument is ingeniouſly ſupported: but, in this unbelieving age, perhaps the leſs that is ſaid the better, about the old ſtory of St. George and the Dragon.

Art. 59. *The Story of Sarah Durin.* Dedicated to the Advocates of an unjuſt and unneceſſary War. 12mo. 3d. or 1l. 1s. per 100. Parſons, &c. 1795.

Calculated to diſplay the horrors[*] of war, particularly as affecting the lower claſſes of the people, and inſtanced in the loſs of a poor ſoldier's life, and the ruin of his family. The pathos is heightened by the circumſtance of the honeſt man's having been forced to enliſt, merely through his inability to procure bread for his wife and children, by working at his trade, (that of a Mancheſter weaver), in which, notwithſtanding his induſtry, no employment could be procured. We hope this tale of extreme diſtreſs is *not* founded in fact: yet we ſee nothing in it improbable: nothing but the natural effects of human hoſtility, which itſelf appears, to the eye of REASON, to be all *unnatural*.

FAST-SERMON.

Art. 60. *The alarming Situation of the Times, &c.*; a Sermon prepared for the Day appointed to be obſerved as a *General Faſt*; and preached on the Sunday following, at the Pariſh Church of St. Dunſtan, Stepney. By Thomas Thirlwall, M. A. Curate and Lecturer. 4to. 1s. Rivingtons.

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[*] The writer profeſſes to arraign the preſent war with France: but his arguments apply, generally, to *all* war, except the neceſſary defence of our country againſt actual invaſion.

After a brief repreſentation, in common with the generality of faſt-day compoſitions for the pulpit, of the neceſſity for both national and individual repentance of our ſins; and of our humble reliance on the arm of God for deliverance from the power of our enemies, rather than on our own ſtrength, &c. this preacher concludes, very properly, with the following exhortation;

'May we, after the example of the *Ninevites*,' [whoſe humiliation and penitence is recommended to our imitation in the preceding paragraph] 'thus wreſtle with God for our deliverance; prevail on his goodneſs to remove the weight of affliction which oppreſſes our hearts; and reſtore once again the voice of joy and thankſgiving to our dwellings. May we prevail on him to ſheath for ever the ſword of war, and extinguiſh the torch of diſcord; to draw the nations and kingdoms of the earth nearer to each other with the cords of peace and friendſhip; and inſpire the hearts of all people with the ſpirit of unity and concord:—to ſet nation no more againſt nation; but to haſten that happy period, when they ſhall learn war no more, when violence ſhall no more be heard in the land, nor waſting nor deſtruction within its borders; when the whole univerſe ſhall become as one city at unity with itſelf, "whoſe walls ſhall be called ſalvation, and her gates praiſe."'

SINGLE SERMONS.

Art. 61. *Church and King:* A Thankſgiving Sermon for the 29th of May. Written in Defence of our happy Conſtitution in *Church and State*; with forcible Arguments againſt the *Toleration* of Heretics and Schiſmatics. By Paſquin Shaveblock, Eſq.*; Shaver Extraordinary. 8vo. 1s. Parſons, &c. 1795.

Character of this Publication, by a zealous WHIG:

"An excellent piece of irony, calculated to expoſe the evils of civil deſpotiſm, and eccleſiaſtical domination; for which patriotic performance, the ingenious writer merits the thanks of every friend to civil and religious liberty."

—*By a true* TORY *Critic:*

"An abominable libel on monarchy, and on church eſtabliſhments; for which the inſolent author deſerves excommunication and the pillory."

—*By an* IMPARTIAL *Reader:*

"The ſatire conveyed in this humorous but ſevere diſplay of the enormities of high-flown bigotry, and of arbitrary Power, may juſtly apply to the days of our Tudors and our Stuarts, but not to the views or diſpoſition of our preſent moderate and liberal clergy, nor to the principles or conduct of the friends of government under the mild and juſt adminiſtration of the truly illuſtrious houſe of Hanover.—Thanks to Heaven! we live in times more favourable to the legal rights of a free people, and to the rational improvement of the human mind."

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* Author of The Shaver's New Sermon for the Faſt-day; with a defence of the preſent war, &c. ſee our late Reviews.

Art. 62. *The Principles and Extent of Chriſtian Benevolence conſidered*; before the Governors of the Leiceſter Infirmary, at their Anniverſary Meeting, 1794. By R. Houſman, A. B. 4to. Mathews.

A piece of popular declamation, better ſuited to captivate the ear in delivery, than to ſatisfy the judgment on a critical peruſal The preacher's harangue is grounded on the high principles of Calviniſm, and he inſiſts largely on the atoning ſacrifice of Chriſt as the ſole ground of our hope towards God. The concluding part of the diſcourſe is properly adapted to excite the liberality of the audience, towards the ſupport of the Leiceſter Infirmary and Lunatic Aſylum.

Art. 63. *A Diſcourſe intended as an Attempt to refute the pernicious Doctrines of Antient and Modern Atheiſts, &c.* By J. Thomas, A.M. 8vo. pp. 44. Reed, Sunderland.

Allowing the author of this diſcourſe all poſſible credit for good intention, we muſt remark that it contains nothing which has not been repeatedly ſaid by former writers, It may, however, be of ſome uſe to have important arguments in ſupport of religion frequently reſumed, and brought before the public in a conciſe form, and at an eaſy expence.

Art. 64. *On the Importance, Utility, and Duty of a Farmer's Life.* Preached at Thornville-Royal, Yorkſhire, the Seat of Colonel Thornton, Aug. 26, 1792; and repeated at the Deſire of the Pariſh, the Sunday Fortnight following, by the Rev. Dr. John Truſler. 8vo. 1s. Owen.

The drift of this ſermon, and of three ſhort letters to the people of England, ſtitched up with it, is to ſilence public complaints: but we fear that it will require a more commanding eloquence than Dr. *Truſler* appears to poſſeſs, to perſuade the farmers, and many other good people of England, that the game laws, the tythe laws, &c. are only ideal grievances.

CORRESPONDENCE.

⁂ In a polite letter from the Marquis de Caſaux, expreſſing his ſatisfaction at the terms in which we mentioned his work *on the effects of taxes*, (ſee our laſt Appendix, &c.) we are made acquainted with ſome particulars that we ſhall communicate to our readers. We are primarily to inform them that the Marquis is *not* an emigrant, having become a Britiſh ſubject 32 years ago, been then allowed to be ſo by the King of France, received as ſuch by the King of England, and well known as ſuch both in London and Paris by the zeal and the ſucceſs with which he eſpouſed the cauſe of thoſe Engliſhmen who were intereſted in the fate of Grenada, when that colony ſurrendered at diſcretion to the Comte d'Eſtaing in 1779; who ſequeſtrated all eſtates that belonged to Engliſhmen reſiding in London. 'I was then (ſays the Marquis) and am ſtill a citizen of Grenada, conſequently a Britiſh ſubject: but no French emigrant, though a few months ago I was nearly reduced to the ſituation of theſe unfortunate exiles; ſince of all my extenſive poſſeſſions in that iſland, I have no longer any negroes, cattle, plantations, nor buildings; the ſlaves and the cattle have either run away or are ſeized, and the latter have been pillaged and burnt.'

The Marquis then proceeds to obſerve that the energy diſplayed in his work, which we attributed to the (ſuppoſed) cauſe of his being an emigrant, cannot be referred to the feelings of one in that ſituation, but will be found to ariſe from principles, maintained in all his publications for many years paſt, and from the ſtrongeſt wiſh to advance the intereſts of mankind; and that, far from being diſpoſed, like ſome great politicians, to reckon as nothing the blood ſhed in any conteſt, he ſees 'very little difference between the ſpirit and diſpoſition of thoſe ſtrange philanthropiſts who forced the unfortunate Louis XVI. to declare war, and the ſpirit and diſpoſition of thoſe profound politicians and ſkilful calculators who, in ſeveral countries, *for a while* intoxicated themſelves with the abſurd and reprehenſible hope of profiting by that event.' The Marquis concludes by repeating that he not only cannot be regarded as one of thoſe unhappy emigrants who ſubſiſt on the bounty of the Engliſh government, but that he has alſo no claims on the ſuccour which it has afforded to the inhabitants of Grenada, ſince he has 'yet enough left for ſubſiſtence without any aid whatever.'

In a P. S. the Marquis adverts to the letter of our correſpondent S. Toms (Rev. April); remarking that the data, diſputed in that letter, are taken from Dr. Smith's celebrated work on the wealth of nations; and that he perceives nothing in that letter which induces him to retract any poſition, nor ſees in his own book a ſingle argument "*in favour of the horrors of war.*" On the contrary, he thinks that he has 'every where demonſtrated, by facts and by reaſoning,—not that taxes are in themſelves advantageous,—(which aſſertion would be too abſurd,) but that, thanks to nature, ever more ſkilful though leſs haſty in repairing evil than man is in committing it, the pecuniary evils which are inſeparable from war and taxes are never ſlow in remedying themſelves in England; where miniſtry, after having impoſed the taxes which are requiſite, have generally wiſdom enough to leave to thoſe particular intereſts, which nature ſo well knows how to put in action and to balance, the correction of every erroneous calculation.'

'The objection of the Reviewer is much more ſolid than that of the Correſpondent. In admitting that the agriculturer, the trader, and the labourer, may contrive to obtain, ſhortly after a peace, ſuch an increaſed price for all the commodities in which they are concerned, as ſhall reimburſe them for the taxes which the war has occaſioned; *what indemnification*, ſay you, *ſhall all thoſe perſons obtain whoſe income is derived from the public funds, or from particular ſources, the revenue from which they themſelves have fixed, and which they cannot augment?* What indemnity? None; and this is what I have ſaid twenty times in the different works which I have publiſhed within theſe ten years: the proprietor of all fixed income in money *alone* pays for the prodigality of thoſe great men who, with the ſlighteſt hope of augmenting influence, territory, or commerce, would bluſh to heſitate when the only queſtion was whether they ſhould ſacrifice the blood and treaſure of their country and of others . . . but it is to be hoped that the terrible leſſon which theſe great men have been taught, within theſe five or ſix years, will not, like ſo many others that were leſs ſevere, be abſolutely thrown away on princes and on nations.'

‡†‡ Relative to an article in p. 106, Rev. for May, we have received a friendly letter from Mr. Elphinſton; in which he obſerves that Samuel Johnſon was not a Dr. when he wrote the Rambler, that the Dr. did not requeſt, but kindly accepted and approved Mr. E.'s verſion of the mottos; and that the price of the work is 3s. 6d. not 2s. 6d. It alſo points out a few ſlight typographical errors.

§‡§ We cannot permit ourſelves to anſwer the queſtion of T. T. of Newcaſtle,—which is the *beſt* ſyſtem of ſhort hand? Nor is it neceſſary, for perhaps *any* ſyſtem will anſwer his purpoſe.

‡§‡ A. B. has put us to the expence of a letter from Glaſgow, to inform us of an error which he might have ſeen rectified in our notes to correſpondents a month or two ago.

†§† A Conſtant Reader will find in this Number the article which, he ſays, he has been ſeeking in vain.

†‡† Q. Z. is requeſted to believe that we have good reaſons for not adopting the plan which he recommends in his friendly letter.

‡||‡ We would gladly comply with Mr. Donaldſon's requeſt, but, as we do not ſee that our duty requires it, we cannot ſo far treſpaſs on our time. We wiſh him ſucceſs in his laudable endeavours to ſerve the public; in which he alſo has an undoubted right to look towards his own intereſt.

||‡|| Thanks to F. who politely (with his *aliquando bonus dormitat Homerus,*) reminds us of the ſingular confuſion of names in ſpeaking of 'the revolution in favour of freedom in *Denmark*, under *Guſtavus Vaſa*.' (See the laſt Review, p. 243.) This lapſe of the pen brings to our memory Dr. Franklin's ſtory of his learned nurſery-maid, who uſed to entertain the Dr.'s little boy with ſcriptural ſtories of "*Samſon* the ſtrong *Philiſtian*, and *Nebuchadnezzar* the King of the *Jews*." For my part, (ſaid the Dr.) whenever I chanced to overhear her, I was as much delighted as the child:—I had never been ſo *pleaſantly* inſtructed!

‡¶‡ Various letters remain for conſideration.

☞ In the laſt review, p. 327, l. 1, for η read ἣ; and in lines 20, 1, and 2, the words have been inverted:—they ſhould be read thus; in contradiſtinction to the other ſpecies of poetry enumerated at the end of the ſection, which employed all the means of imitation, muſic, rhythm, and metre.—P. 330. l. 10 from the bottom, for μηλη read μελη.

In this number, p. 371, l. 8. from the bottom, for γλάτταις, read γλώτταις. 374, l. 17, *after the words* 'this note,' *add*, which is the laſt.

APPENDIX

TO THE

SEVENTEENTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

Art. I. *Appel à l'Impartiale Poſterité, &c. i. e.* An Appeal to Impartial Poſterity, by the Female Citizen Roland, Wife of the Miniſter of the Home Department: Or, a Collection of Pieces written by her during her Confinement in the Priſons of the Abbey and St. Pélagie. Part I. 8vo. pp. 205. Louvet, Paris. Johnſon and De Boſſe, London. Price 3s. 6d. ſewed.

Art. II. *An Appeal to Impartial Poſterity*, by *Citizeneſs* Roland, &c. &c. Tranſlated from the French. 8vo. pp. 188. 3s. 6d. ſewed. Johnſon, London. 1795.

This poſthumous publication was brought out by *Boſc*, once the friend of the deceaſed and of her huſband. In an advertiſement, as alſo in the title-page, he informs us that it is printed for the benefit of the only daughter of this unfortunate couple, who for the preſent is without any certain proviſion, the property of her parents being ſtill under ſequeſtration. With an honeſt indignation, he threatens with the utmoſt ſeverity of the law any perſon who ſhall be ſo loſt to ſhame as to pirate a work to which, alone, Eudora, the beloved and only child of *Roland*, has at this moment to look for ſubſiſtence.

We are told by the Editor that Madame Roland, while in a private capacity, aimed only at gaining the eſteem naturally ariſing from the practice of domeſtic virtues; that ſhe aſpired not to celebrity, and therefore never publiſhed any thing: that the exaltation of her huſband to a place in the miniſtry did not alter her principles, nor inſpire her with the vanity of wiſhing to be known as a woman of letters or as an author: that ſhe was indeed an aſſiſtant to him in his political labours, as ſhe had been before in his ſcientific purſuits, but without ſuffering her name to appear to any of the productions which *he* ſent forth into the world; and finally that nothing but a deſire to vindicate her reputation as a citizen, and to ſtand clear in the eye of impartial poſterity, could have induced her to prepare for the preſs a work which ſhould be known, after ſhe was *no more*, to have come from her pen. Thus it would appear that it was not ſo much her object to acquire as not to loſe fame; though either would have been not only blameleſs, but even meritorious.

We confeſs, however, that we cannot give implicit faith to the Editor, when he ſays that Madame R. did not court celebrity, nor wiſh to be known as a woman of talents; for had ſhe or her huſband kept the ſecret, it could not have been in the power of *Danton* and many others to aſcribe to her ſeveral, if not moſt, of the publications and miniſterial communications that bore the name of her huſband while he was in office. It is even to be feared that, having a good opinion of her own abilities, which unqueſtionably deſerved to be rated highly by the world, ſhe interfered ſo much in politics as to become prime miniſter to the miniſter of the home department; whom ſhe may be thought, by ſome, to have reduced almoſt to the level of a firſt clerk in his own office. Indeed ſhe admits, in a part of the pamphlet before us, that ſhe helped to draw up the famous letter to the king, which her huſband was to have prevailed on all his colleagues to ſign, as containing the unanimous advice of his whole council on the important ſubject of the royal aſſent to the decrees againſt the nonjuring clergy, and for forming a camp of 20,000 men near Paris: but, though ſhe had the courage to frame it, the other miniſters did not dare to ſet their names to it. In many other points, ſhe was alſo an adviſer of her huſband; not merely when he called for her advice, but when it was not expected, and when it was given in oppoſition to his own opinion. *She* ſaw dangers where *he* ſaw none, and ſhe endeavoured to convince him that he was on ſlippery ground when he thought himſelf moſt ſecure. It is certain that ſhe was the ſuperior perſon of the two in point of ability, and much fitter, in that reſpect, to be a miniſter of ſtate. We agree entirely with *Louvet*, who, ſpeaking of *both*, ſays, "*Roland* was a great, but his wife a ſtill greater *man*." It is the general opinion that, in his public capacity, he ſcarcely did a ſingle act without her counſel and concurrence. That ſhe had more penetration, and knew human nature better, than her ſcientific huſband, will appear from the following paſſage*:

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* We make our extracts from the tranſlation of this *Appeal*; altering, here and there, a few phraſes which do not well expreſs the meaning of the original.

'With reſpect to the council, its ſittings reſembled rather the converſations of a private company, than the deliberations of ſtateſmen. Each miniſter carried to it orders and proclamations to be ſigned; and the miniſter of juſtice preſented decrees to be ſanctioned. The king read the gazette; put queſtions to each, reſpecting his own particular concerns, thus artfully diſplaying that kind of intereſt reſpecting them all, of which the great know how to make a merit; talked like a good ſort of man about affairs in general; and at every turn profeſſed, with an air of frankneſs, his deſire to maintain the conſtitution. I have ſeen Roland and Claviere almoſt enchanted for three weeks with the king's diſpoſition, crediting him on his own word, and rejoicing, like honeſt-hearted men, at the turn things muſt take. 'Good God!' ſaid I to them: 'when I ſee you ſet out for the council in this unſuſpecting diſpoſition, you always ſeem to me on the brink of committing ſome folly.'—I could never put faith in the conſtitutional vocation of a king born and brought up to deſpotiſm, and accuſtomed to exerciſe it. Lewis XVI. muſt have been a man far beyond the common race of mortals, to be ſincerely the friend of a conſtitution that reſtrained his power: and had he been ſuch a man, he would never have permitted thoſe events to take place, which brought on the conſtitution.'

Though a woman, Madame ROLAND poſſeſſed the moſt manly fortitude and reſolution; for the greateſt part of the time during which her huſband was in office, ſhe ſlept with a piſtol under the head of her bed, in order that, by turning it againſt herſelf, ſhe might diſappoint the fury of her enemies, ſhould they ſend a mob to violate the ſanctuary of her houſe; and her huſband was provided with ſimilar means of defence. She made it a rule that, while he was in office, and the conteſt laſted between him and the Jacobins, he ſhould never be from home for the purpoſe of ſheltering himſelf from the ſtorm; and that, when buſineſs called him out, he ſhould return as ſoon as it was finiſhed, and always ſleep at home; for ſhe was of opinion that a public man ought in times of danger to be found at his poſt. She did not, however, continue in the ſame mind, when, being reduced to the ſtation of a private citizen, he was threatened, not with fair trial, for that was what every innocent man under accuſation muſt earneſtly deſire, but with the vengeance of a triumphant faction, rouſed to madneſs by his manly reproaches and oppoſition while he was in power: in ſuch a caſe, ſhe thought that a good man might, without any degradation of character, betake himſelf to flight, and truſt to concealment for his ſafety, until he might expect a patient hearing and an impartial trial. Such, however, her unfortunate huſband never experienced: he lay concealed till he heard of the execution of his beloved wife, and, being unable to ſurvive her, he fell by his own hands. She takes notice of various charges brought againſt him by the Jacobins; and, if we may ſuppoſe that her character of wife giving evidence in favour of a huſband did not warp her teſtimony, we might on the ſtrength of it pronounce him not guilty. *Camille des Moulins* charged him publicly with having been the planner of the robbery of the jewel office, from which the great crown jewels were carried off. Speaking of this event, ſhe ſays enough, if ſhe may be believed, to clear him from the imputation of even a ſhadow of guilt on that occaſion. *Robeſpierre* particularly charged *Roland* as an acceſſary in the robbery; and Madame ROLAND anſwers him by an appeal to facts.

Roland ſeems to have been a doubtful character: he was extolled by his friends as a moſt upright man; while, by his enemies, he was repreſented as capable of any crime. The accuſation, coming from foes, may be ſuſpected of originating in or being exaggerated by malice; and the defence cannot be conſidered as the moſt ſatisfactory, becauſe it reſts on aſſertions made by individuals who were attached to him from friendſhip, affection, or intereſt. With the latter, he was "the *virtuous* Roland;" with the former, "a hypocrite and a robber." His wife repreſents him as a perfect philoſopher, purſuing what he thought right, with the moſt complete diſregard of perſonal conſequences; poſſeſſing with a clear head a moſt amiable heart, and a bluntneſs or ſeverity of manners by no means calculated to conciliate the favour of the multitude. That he was very plain in his dreſs, and very little attentive to his outward appearance, the following pleaſant anecdote will ſhew:

'The firſt time Roland appeared at court, the plainneſs of his apparel, his round hat, and ſhoes tied with ribbands, aſtoniſhed and offended all the valets; thoſe beings, who, their exiſtence depending ſolely on etiquette, believe the ſafety of the ſtate depends on its preſervation. The maſter of the ceremonies, approaching Dumouriez with an alarmed countenance and contracted brow, whiſpered him, glancing a look at Roland from the corner of his eye: 'why, ſir! he has no buckles in his ſhoes!'—'Ah! ſir: all is loſt!' anſwered Dumouriez, with a gravity fit to make any one burſt with laughter.'

We cannot pretend to lay before our readers the ſubſtance of a work which embraces a great number of objects not neceſſarily connected with, nor flowing from, each other. All that we need to ſay on this ſubject is, that the author gives ſome account of her huſband's two different appointments to the office of miniſter for the home department, once under the king, and next after he was dethroned; ſtates the general outline of his adminiſtration; makes us acquainted with the difficulties, the oppoſition, and the injuſtice, which he experienced while in office, and with the conduct of many of the leaders of the convention; and, in the courſe of her narrative, lays before us ſuch ſcenes of villainy, plunder, rapacity, and blood, as might well tempt an honeſt and humane man to curſe the French revolution: which, though carried on in the name of liberty, has unhappily brought on that noble cauſe the moſt indelible diſgrace, and has ſtrengthened the foundations of deſpotiſm, by furniſhing the friends of abuſes and the enemies of reform with plauſible arguments, to make the nations of Europe believe that every attempt to improve a political conſtitution muſt neceſſarily terminate in murder, plunder, and all the horrors of anarchy. Madame ROLAND alſo gives an account of her own arreſt, of her behaviour in it, and of many curious circumſtances that came to her knowlege while ſhe was in confinement; and ſhe concludes the whole with well drawn characters of *Buzot*, *Pethion*, *Pache*, *Guadet*, *Genſonne*, *Vergniaux*, *Grangeneuve*, *Barbaroux*, *Louvet*, *Lazowſki*, *Robert*, *Champfort*, *Carra*, and *Dorat-Cubiere*.

We will extract a few of the moſt remarkable paſſages.

Speaking of the ſhocking maſſacres in the priſons of Paris, the author gives a trait of *Danton*, horrible in any man, but infinitely more ſo in one who, being at that time at the head of the law department, or *miniſter of juſtice*, was more peculiarly bounden to protect thoſe individuals from whom the law had taken away all means of ſelf-defence.

> 'Grandpré, who, by his office, is obliged to give an account of the ſtate of the priſons to the miniſter of the home-department, had found their ſad inmates in the greateſt affright, in the morning of the 2d of September. He had taken various meaſures to procure the liberation of many of them, and had ſucceeded with reſpect to a conſiderable number: but the rumours that prevailed, kept thoſe who remained in the greateſt conſternation. This worthy citizen, having returned to the hotel, waited to ſee the miniſters at the breaking up of the council. Danton firſt made his appearance. He went up to him: he told him what he had ſeen, and related what had been done, the requiſitions made to the armed force by the miniſter of the home-department, the little regard apparently paid to them, the alarms of the priſoners, and the care which he, being miniſter of juſtice, ought to take of them. Danton, vexed at this unlucky repreſentation, cried with his bellowing voice, and appropriate geſtures: 'damn the priſoners! what care I, what becomes of them?' and went on his way in a rage. This was in the ſecond anti-chamber, in the preſence of twenty people, who ſhuddered to hear ſuch a ſavage ſpeech from the miniſter of juſtice.'

Madame ROLAND tells us that, at the beginning of 1789, *Danton* was ſo poor, that his wife uſed to ſay ſhe could not ſupport her family, if it were not for an allowance of a guinea a week from her father: (her huſband was then an advocate without practice;) and that to him the revolution was a harveſt, and a plentiful one too, though not gotten in by means which virtue could countenance:—ſhe thus concludes her account of him—'He went to Belgium to increaſe his riches, and had the boldneſs at his return to own that he had made 1,400,000 livres (about 60,000 l. ſterling) to wallow in luxury while he was preaching up ſans-culottiſm, and to ſleep on heaps of dead bodies.'

She informs her readers that, on more than one occaſion, *Robeſpierre*, who was connected with her huſband and her by the ties of friendſhip, betrayed the moſt daſtardly fear; once before the king's flight, and again at that period: ſhe ſays that ſhe never ſaw deſpair more forcibly expreſſed in any countenance than in his when he heard of that flight, nor joy more ſtrongly marked than when the news arrived that the king had been ſtopped at Varennes.

Of the maſſacres which took place in September, ſhe ſpeaks with an indignation and horror which ſhew that ſhe thought them as injurious to the cauſe of liberty as they were diſgraceful to law, juſtice, and humanity:

'The maſſacres, notwithſtanding, continued; at the Abbey, from Sunday evening till Tueſday morning; at the Bridewell longer; at the Bicêtre, four days, &c. To my preſent abode, in the firſt of theſe priſons, I am indebted for particulars, which would make the reader thrill with horrour, but which I have not courage to write. One circumſtance, however, I will not paſs over in ſilence, becauſe it tends to demonſtrate, that it was a deep-laid ſcheme. In the ſuburb of St. Germain there is a houſe of confinement, to receive priſoners which the Abbey cannot admit, when it is already full; and the police choſe Sunday evening to remove them, the inſtant before the general maſſacre began. The aſſaſſins were ready; fell upon the hackney coaches, of which there were five or ſix; and ſtabbed, and murdered, with ſabres and pikes, all that were in them, in the middle of the ſtreet, and unchecked by their doleful cries. All Paris witneſſed theſe terribles ſcenes, perpetrated by a ſmall number of cutthroats: ſo ſmall, that there were ſcarcely more than a dozen at the Abbey, the gate of which was defended, notwithſtanding the requiſitions made to the commune and the commandant, only by two national guards. All Paris ſuffered them to go on—all Paris was accurſed in my eyes, and I could no longer entertain hopes of the eſtabliſhment of liberty amongſt cowards, inſenſible to the laſt outrages againſt nature and humanity, frigid ſpectators of crimes, which the courage of fifty armed men could with eaſe have prevented.

'The public force was badly organized, as it is ſtill; for the miſcreants take great care, when they would reign, to oppoſe all kind of order, that might tie their hands. But is it neceſſary for men to know their captain, and march in regular order of battle, when they have to fly to the aſſiſtance of victims about to be murdered? The fact is, the rumour of a pretended conſpiracy in the priſons, completely improbable as it was, and the affected enunciation of the uneaſineſs and rage of the people, held every one in a ſtate of ſtupor; and perſuaded *him*, ſhut up in his houſe, that the people were the actors; when, from all accounts, there were not two hundred villains in the whole, employed on this infamous purpoſe. It is not the firſt night, therefore, that aſtoniſhes me: but four days!——and curious people went to ſee this ſpectacle!—No! I know nothing in the annals of the moſt barbarous people, to be compared with this atrocious deed.'

How Madame R. employed her time in the priſon of St. Pélagie will appear from the following extract, which will ſhew the vigour and elaſticity of her mind:

'The firſt part of my captivity I employed in writing. This I did with ſo much rapidity, and was ſo happily diſpoſed for it, that in leſs than a month I had manuſcripts ſufficient to have formed a duodecimo volume. Under the title of *Hiſtorical Memoirs*, they conſiſted of details relative to all the facts, and all the perſons, connected with public affairs, that my ſituation had brought to my knowledge. I related them with all the freedom and energy of my character, with all the negligence of frankneſs, the unconſtraint of a mind ſuperiour to ſelfiſh conſiderations, the pleaſure of deſcribing what I had felt or experienced, and finally in confidence, that, whatever might happen, the collection would form my moral and political teſtament.

'I had completed the whole, bringing things down to the preſent moment: and I had entruſted it to a friend, who ſet upon it the higheſt value. On a ſudden the ſtorm burſt over him. The inſtant he ſaw himſelf put under arreſt, he thought of nothing but danger, he felt only the neceſſity of parrying it, and, without thinking of expedients, he threw my manuſcript into the fire. This loſs agitated my mind more than the rudeſt ſhocks had ever done. It is not difficult to conceive this, if it be recollected, that the criſis approaches; that I may be maſſacred to-morrow, or dragged, I know not how, before the tribunal employed by thoſe who rule, to rid them of perſons they find troubleſome: and that theſe writings were the pillow, on which I reſted the juſtification of my memory, and that of many other perſons, for whom I am deeply intereſted.'

The Editor informs us that the unfortunate author lived long enough after this to repair the loſs, in a great meaſure; and that he is now in poſſeſſion of, and preparing them with all poſſible ſpeed for the preſs, materials, of her own compoſition, ſufficient to form three more parts, we preſume volumes, in addition to the preſent one; that the ſecond will conſiſt of ſeveral detached pieces relating to the revolution, and to her trial and preparation for death; and that the third and fourth will contain the hiſtory of her private life, written preciſely on the model of Rouſſeau's confeſſions, together with ſome familiar letters. Her epiſtolary ſtyle, he ſays, will be found to do her great honour, and to place her, in that reſpect, far above Madame *de Sevigné*, or Madame *de Maintenon*; becauſe ſhe poſſeſſed much more information and knowlege than either of theſe ladies, and filled her letters with things rather than with words. She wrote, it ſeems, on every ſubject, with aſtoniſhing rapidity; and yet all her productions are marked with ſound judgment and great accuracy.

In her portraits or characters, Madame ROLAND gives one which details ſuch a compound of heroiſm and baſeneſs, of magnanimity and fraud, of patriotiſm and foul dealing, that we are ſure our readers will not be able to peruſe it without feeling at the ſame time ſentiments of admiration and execration of the ſame individual:

'GRANGENEUVE

'Is the beſt of mankind, with a countenance of the leaſt promiſe. His underſtanding is of the common level; his mind, truly great: and he performs noble actions with ſimplicity, and not in the leaſt ſuſpecting, what they would coſt any other than himſelf.

'In the courſe of July 1792, the conduct and diſpoſition of the court indicating hoſtile deſigns, every one talked of the means of preventing or fruſtrating them. On this ſubject Chabot ſaid, with the ardour which proceeds from a heated imagination, not from ſtrength of mind, it was to be wiſhed that the court might attempt the lives of ſome of the patriotic deputies; as this would infallibly cauſe an inſurrection of the people, the only mean of ſetting the multitude in motion, and producing a ſalutary criſis. He grew warm on this head, on which he made a copious harangue. Grangeneuve, who had liſtened to him without ſaying a word, in the little ſociety where the diſcourſe took place, embraced the firſt opportunity of ſpeaking to Chabot in private. 'I have been ſtruck with your reaſons;' ſaid he: 'they are excellent: but the court is too ſagacious, ever to afford us ſuch an expedient. We muſt make it ourſelves. Find you men to ſtrike the blow: I will devote myſelf as the victim.'—'What! you will * * * *?'—'Certainly. What is there ſo ſtrange in it? My life is of no great utility: as an individual I am of little importance: I ſhould be very happy to ſacrifice myſelf for my country.'——'Ah, my friend, you ſhall not do it ſingly:' exclaimed Chabot, with a look of enthuſiaſm: 'I will ſhare the glory with you.'—'As you pleaſe: *one* is enough: *two* may be better. But there will be no glory in the buſineſs; for it is neceſſary, that it remain a ſecret to all the world. Let us think, then, of the means of carrying it into execution.'

'Chabot took upon himſelf this charge. A few days after, he informed Grangeneuve, that he had found inſtruments for the purpoſe, and all was ready.—'Very well: let us appoint the time. We ſhall be at the committee to-morrow evening: I will leave it at half after ten: we muſt go through ſome ſtreet little frequented, in which you muſt poſt your men. They muſt take care to ſhoot us dead at once, and not maim us only.'—The hour was fixed: the circumſtances were ſettled. Grangeneuve went to make his will, and arrange ſome domeſtic concerns, without any buſtle; and was punctual to the appointment. Chabot did not yet appear. The hour came; and he did not arrive. Grangeneuve concluded, that he had given up his deſign of taking a ſhare in the buſineſs: but ſuppoſing, that it would be carried into execution on himſelf, he departed, took the road agreed on, traverſed it ſlowly, met no perſon, repaſſed it a ſecond time, for fear of any miſtake, and was obliged to return home ſafe and ſound, diſſatisfied with having made all his preparations in vain. Chabot framed ſome paltry excuſes, to prevent Grangeneuve from upbraiding him; and fully diſplayed the poltronry of a prieſt, with the hypocriſy of a capuchin.'

To ſhew that *Marat* was not ſo diſintereſted a perſon as his admirers would make the world believe, and that, whatever he might pretend abroad, he lived in ſplendor at home, the author relates the following anecdote:

'Here Marat will be quoted to me, at whoſe death, according to the public papers, no more than a ſingle aſſignat of 25 ſols [1s. 0½d.] was found in his houſe. What edifying poverty! Let us however examine his habitation, borrowing the deſcription from a lady. Her huſband, a member of the revolutionary tribunal, is confined in the houſe of correction, for differing in opinion from the rulers: ſhe has been put into St. Pélagie, as a meaſure of ſafety, it is ſaid; but probably becauſe the active ſolicitations of this little woman from the ſouth of France were dreaded. Born at Toulouſe, ſhe has all the vivacity of that ardent climate where ſhe firſt ſaw the light, and a few months ago ſhe was diſconſolate at the impriſonment of a couſin, to whom ſhe was tenderly attached. She had given herſelf much pains to no purpoſe, and knew not where farther to apply, when ſhe bethought herſelf of Marat. She knocked at his door, and was told he was not at home: but he heard a female voice, and came out. He had on boots, without ſtockings, an old pair of leather breeches, and a white ſilk waiſtcoat. His dirty ſhirt, open at the boſom, exhibited his ſkin of yellow hue; long and dirty nails marked the ends of his fingers; and his frightful viſage was perfectly in uniſon with this ſtrange dreſs. He took the lady by the hand; led her into a ſalon newly fitted up, furniſhed with blue and white damaſk, and decorated with white ſilk curtains elegantly drawn up in feſtoons, a ſplendid chandelier, and ſuperb vaſes of porcelain filled with natural flowers, then ſcarce and of high price; ſat down by her ſide on a voluptuous ſopha; liſtened to her tale; kiſſed her hand; ſqueezed her knees a little; and promiſed her, that her couſin ſhould be ſet at liberty —'I would have let him even kiſs my lips, if he had pleaſed;' ſaid the little woman gaily, with her Toulouſan accent; 'but upon condition of waſhing them afterwards: provided he reſtored to me my couſin.'—That very evening Marat went to the committee, and the next day her couſin was releaſed from the Abbey. But ere four and twenty hours had paſſed, the friend of the people wrote to the huſband, ſending him a perſon who ſtood in need of a certain favour, which he took care not to refuſe.'

The ſtyle of Madame **Roland** approaches very near indeed (we ſpeak of the original,) to the ſtandard of perfection; her literary merit is far above our praiſe; and if we attempt not to point out faults in the work before us, it is not becauſe it comes from the pen of a woman, of a fine woman, and above all of one who finiſhed her career in misfortune, (which circumſtance might well make the eyes of man ſo dim as not to ſee her imperfections,) but it is in truth becauſe it would be a faſtidious attempt to hold up to view ſome trifling blemiſhes, which are loſt in the blaze of a thouſand beauties. Madame ROLAND was undoubtedly a ſurpriſing woman: ſhe was well verſed in hiſtory, acquainted with the ſciences, had great knowlege of the world, no ſmall ſhare of diſcernment, and poſſeſſed a mind that would ſuit a man who was called to found an empire, or to contend with dangers that would appall the ordinary race of legiſlators.—Thoſe great powers may be ſaid to have led her to her ruin; ſhe was conſcious that ſhe was ſuperior to moſt of thoſe who were engaged in the French revolution, and therefore felt a diſpoſition to rule: but her means of ſupporting authority were unequal to thoſe of her adverſaries: ſhe thought that the force of her eloquence would bear down all reſiſtance, and give her a paramount ſway over the people: but ſhe had to do with foes whoſe eloquence lay in the ſharpneſs of their pikes, in the callouſneſs of their hearts, in their thirſt for blood, and in an immenſe number of adherents of the ſame ſtamp. The conteſt was unequal; and we cannot wonder that ſhe fell: but, though they could *kill* her, they could not ſubdue the firmneſs of her mind: ſhe was a thorough republican, and ſcorned to attempt to ſave even her life by aſking it as a favour from a man who could not have acquired the power of ſparing it, without having firſt enſlaved his country. We will give one extract more from her work, which will ſerve to ſhew the woman, we mean the republican woman, in her true colours: it is a ſingular kind of letter, written to *Robeſpierre.* It is true that it was not ſent: but to write it required nearly as much courage as to ſend it; for the writer, being every moment expoſed to viſits from the police, even while ſhe was in priſon, was liable to detection; and ſuch a letter, independently of any other charge, could ſcarcely have failed to ſend her to the guillotine.

'Infirmary of St. Pélagie, Oct. 23.

'Within theſe ſolitary walls, where oppreſſed innocence has now dwelt near five months with ſilent reſignation, a ſtranger appears.—It is a phyſician, brought by my keepers for their own tranquillity; for to the ills of nature, as to the injuſtice of man, I neither can nor will oppoſe aught but calm fortitude. When he heard my name, he ſaid he was the friend of a man, whom I perhaps did not like.—'Why do you think ſo? Who is he?'—'Robeſpierre.'—'Robeſpierre! I have known him well, and eſteemed him much: I have thought him a ſincere and zealous friend of freedom.'—'Is he not ſo?'—'I fear he loves power too: perhaps from an idea, that he knows how to do good as well as any man, and wills it not leſs. I fear he loves vengeance too much, and particularly to exerciſe it againſt them, by whom he ſuppoſes himſelf not admired. I believe he is very ſuſceptible of prejudice; eaſily moved to paſſion in conſequence; too ready to think every one guilty, who does not agree in all his opinions.— You have not ſeen him twice!—I have ſeen him much oftener!— Aſk him: let him lay his hand on his heart; and you will ſee whether he can ſpeak any ill of me.'

'Robeſpierre, if I deceive myſelf, I put it into your power to convince me, that I am wrong. To yourſelf I repeat what I have ſaid of you, and I will deliver to your friend a letter, which perhaps my keeper will ſuffer to paſs, on account of him to whom it is addreſſed.

'I write not to entreat you, as you may ſuppoſe. I have never yet entreated any one: and certainly I ſhall not begin from a priſon, and with him who has me in his power. Prayer is for the guilty, or the ſlave: innocence teſtifies, which is quite ſufficient; or complains, to which ſhe has a right, when oppreſſed. But even complaint ſuits not me: I can ſuffer, without being afraid of what may happen. I know, too, that, at the birth of republics, revolutions almoſt inevitable, unfolding the paſſions of mankind too much, frequently expoſe them, who beſt ſerve their country, to become the victims of their own zeal, and of the errours of their contemporaries. Their conſciences will afford them conſolation, and hiſtory will be their avenger.

'But from what ſingularity am I, a woman, incapable of any thing but wiſhes, expoſed to thoſe ſtorms, which uſually fall only on active perſons? And what fate is in reſerve for me? Theſe are two queſtions, which I addreſs to you.

'I deem them of ſmall importance in themſelves, and with regard to myſelf perſonally: for what is a ſingle emmet more or leſs, cruſhed by the foot of the elephant, in the general ſyſtem of the world? But they are of infinite concern, with regard to the preſent liberty and future happineſs of my country. For if its declared friends, and avowed defenders, be confounded together with its confeſt enemies, without diſtinction; if the faithful citizen and generous patriot be treated in the ſame manner as the dangerous regarder of ſelf, and perfidious ariſtocrate; if the woman of ſenſe and virtue, who is proud of having a country, and, in her humble retirement, or whatever her ſituation, makes to it every ſacrifice in her power, finds herſelf aſſociated in puniſhment with the vain or haughty female who curſes equality; ſurely juſtice and freedom do not yet reign, and future happineſs is doubtful.

'I ſpeak not here of my venerable huſband. His accounts ſhould have been examined, when they were delivered in: inſtead of refuſing to juſtify him at firſt, in order to accuſe him after having envenomed the public mind againſt him by ſlander. Robeſpierre, I defy you not to believe, that Roland is an honeſt man. You may be of opinion, that he does not think juſtly, with reſpect to this meaſure, or that: but your conſcience muſt ſecretly do homage to his integrity and patriotiſm. He needs to be ſeen little, to be thoroughly known: the book of his heart is always open, and it is intelligible to every one. He has the ruggedneſs of virtue, as Cato had its tartneſs: his manners have procured him as many enemies as his inflexible equity: but theſe inequalities of ſurface diſappear at a diſtance, and the great qualities of the public man will remain for ever. It has been reported, that he fanned the flames of civil war at Lyons: and the reporters have dared to allege this pretext as the cauſe of my apprehenſion! The ſuppoſition was not more juſt than its conſequence. Diſguſted with public affairs, irritated at perſecution, tired of the world, ſinking under the burden of his toils and his years, he could do no more than groan in obſcure retirement, and bury himſelf in ſilence, to ſpare the world a crime.

'He has corrupted the public mind, and I am his accomplice!—Surely this is of all reproaches the moſt curious, of all imputations the moſt abſurd. You, Robeſpierre, cannot deſire me, to take the trouble of refuting them here: the taſk would be too eaſy; and you cannot be of the number of thoſe good people, who believe a thing becauſe it is in print, and becauſe it has been told them. The pretenſion of my being an acceſſory would be laughable; were not the whole rendered atrocious by the cloudy aſpect under which it is preſented to the people, who, ſeeing nothing, form*s* to *its* imagination ſome monſtrous figure of *it* knows not what. They muſt have an extreme thirſt of injuring me, who can hedge me thus, with premeditated brutality, into an accuſation, ſtrongly reſembling that charge of high-treaſon, ſo often repeated under the reign of Tiberius, to deſtroy all, whom, though guilty of no crime, it was reſolved to ſacrifice. Whence, then, ariſes this animoſity? I cannot conceive: I, who never injured any one, who know not how even to wiſh harm to them who injure me.

'Brought up in retirement; educated in thoſe ſerious ſtudies, which have unfolded my mind, and enabled it to diſplay ſome character; addicted to ſimple enjoyments, which no circumſtances have prevailed to alter; an enthuſiaſtic admirer of the revolution, and giving a looſe to the energy of the generous ſentiments it inſpires; remote from public tranſactions through principle as well as ſex, but converſing on them with warmth, becauſe the intereſts of the public become of all the firſt as ſoon as they exiſt; I regarded the firſt calumnies vented againſt me as contemptible follies; I deemed them the neceſſary tribute claimed by envy from a ſituation, which the vulgar had ſtill the imbecility to conſider as exalted, and to which I would have preferred the peaceful ſtate, in which I had ſpent ſo many happy days.

'Theſe calumnies, however, have increaſed with effrontery proportionate to my ſerenity and exemption from fear: I have been dragged to priſon: and in confinement I have remained near five months; torn from the embraces of my young daughter, who can no longer recline her head on that boſom, from which ſhe drew her firſt nouriſhment; far removed from every thing dear to me; the butt of all the envenomed ſhafts of an abuſed people, that believes the loſs of my head would be conducive to its happineſs; hearing the guards, who watch under my grated window, ſometimes amuſe themſelves with anticipating my puniſhment; and reading the offenſive libels publiſhed againſt me by writers, who never ſaw my face, any more than thoſe, of whoſe hatred I am an object.

‘ I have wearied no one with my remonſtrances: from time I expect juſtice, and the termination of prejudice: wanting many things, I have aſked for nothing: I have made up my mind to misfortune, proud of oppoſing my ſtrength againſt her's, and keeping her at my feet. My neceſſities becoming urgent, and afraid of involving in trouble, thoſe to whom I might have addreſſed myſelf, I wiſhed to ſell the empty bottles in my cellar, which had not been ſealed up, becauſe its contents were of ſo little value. Immediately the whole quarter was in motion! the houſe was ſurrounded; the proprietor was taken into cuſtody; the guards were doubled; and perhaps I have reaſon to fear for the liberty of a poor nurſe, who has committed no crime but that of having ſerved me with affection thirteen years, becauſe I made her life comfortable. So much does the people, ſtunned with the cry of conſpiracy, and miſled with reſpect to me, ſuppoſe me deſerving the appellation of a conſpirator.

‘ It is not to excite pity in you, Robeſpierre; to which I am ſuperiour, and which perhaps I ſhould deem an inſult; that I preſent to you this picture, which I have conſiderably ſoftened: it is for your inſtruction.

‘ Fortune is fickle; and popular favour is not leſs addicted to change. Contemplate the fate of them, who have agitated, pleaſed, or governed the people, from Viſcellinus to Cæſar, and from Hippo, the haranguer of the Syracuſans, to our Pariſian orator. Juſtice and truth alone remain, and afford conſolation for whatever may happen, even for death itſelf; whilſt nothing can ſhelter men from their ſtrokes. Marius and Sylla proſcribed thouſands of knights, numbers of ſenators, and a multitude of unfortunate wretches. But could they ſtifle the voice of hiſtory, which has devoted their memories to execration? or could they taſte the cup of happineſs?

‘ Whatever fate be reſerved for me, I can ſubmit to it in a manner worthy of myſelf; or anticipate it, if I think proper. After having received the honours of perſecution, are thoſe of martyrdom to crown the whole? am I deſtined to languiſh in protracted captivity, expoſed to the firſt cataſtrophe, that it may be judged requiſite to excite? or am I to be ſentenced to nominal tranſportation, to experience, when a few leagues at ſea, that trifling negligence on the part of the captain, which rids him of the trouble of his living cargo, to the profit of the waves? Tell me which: for it is ſomething to know our fate, and a ſoul like mine is capable of looking it in the face.

‘ If you will be juſt, and read with reflection what I write, my letter will not be uſeleſs to you, and in that caſe it may poſſibly be of ſervice to my country. Be that as it may, Robeſpierre, I know, and you cannot but feel, that a perſon, who has known me, cannot perſecute me without remorſe. ROLAND, formerly *Phlipon*.

‘ *Note*. The idea of this letter, the deſign of writing it, and the intention of ſending it, have remained in my mind for four-and-twenty hours: but what effect can my reflections have on a man, who ſacrifices colleagues, of whoſe integrity he is fully aſſured?

‘ If my letter will do no ſervice, it would be ill-timed. It would only embroil me to no purpoſe with a tyrant, who may ſacrifice, but cannot debaſe me. I will not ſend it.’

Of the tranſlation, our extracts have afforded ſufficient ſpecimens. Though it is greatly unequal, it is on the whole creditable to the tranſlator. In transfuſing the finer ſtrokes of the original, when we ſhould have been leaſt ſurpriſed at his failure, it is but juſtice to ſay he has moſt ſucceeded. In the laſt page, the author ſigns her name ROLAND, *née* PHLIPON. This ſhould be rendered literally *born* PHLIPON, not '*formerly*.'

ART. III. *Quelques Notices pour l'Hiſtoire, &c. i. e.* Some Hints for Hiſtory, and a Narrative of the Dangers which I experienced ſince the 31ſt of May, 1793. By JOHN BAPTIST LOUVET, one of the Repreſentatives, proſcribed in 1793. 8vo. pp. 307. Paris, Louvet; London, Johnſon and De Boffe. 1795. Price 4s. ſewed.

ART. IV. *Narrative of the Dangers to which I have been expoſed,* &c. &c. By J. B. LOUVET, &c. 8vo. pp. 239. 3s. ſewed. Johnſon, London.

THIS work was originally publiſhed by the author himſelf; who, though he has lately filled the Preſident's chair of the National Convention, has opened a bookſeller's ſhop within the precincts of the palace late the property and reſidence of the Duke of Orleans, and now called after his revolutionary name "the palace of equality."

Before the revolution, LOUVET was known as a man of letters, and had acquired ſome celebrity by the publication of a novel in ſeven ſmall volumes, which he printed at his own expence, and by which he acquired profit and reputation. He tells us that, from his firſt entrance into life, he became enamoured of independence; and the firſt ſtep which he took towards ſecuring it was, not to enlarge his fortune, but to contract his expences, and to lead a life of temperance. By adhering to this rule, he contrived to live with ſufficient comfort on the pittance of 800 livres a year*, a ſum which was to him an ample fortune, becauſe it was equal to all his wants.

It would appear as if he were incapable of producing a work without giving it the air of a romance: this may be the effect of habit; his mind was originally tinctured with a love for that ſpecies of literature; his firſt efforts in authorſhip were of that deſcription; and the work before us, though (we believe) ſtrictly founded on fact, may nevertheleſs be conſidered as of the ſame claſs. The novel muſt have its hero and its heroine, ſo has this volume; and whatever may be its incidents, its main ſubject muſt be love, which is exactly the caſe with the book now under our conſideration. LOUVET is himſelf the hero of the piece; and his wife, whom he introduces under the name of

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* About 37l. ſterling.

Lodoiſka, a name borrowed from a character in one of his own novels, is the heroine. There is carnage, too, in abundance to be found here. The blood indeed is not ſhed by valorous knights in defence of diſtreſſed damſels; on the contrary, it is the blood of defenceleſs damſels and courtly chevaliers, of ſtern republicans and high-minded patriots, and it is made to ſtream by the hands of executioners and murderers: but ſtill, love, all-powerful love! is his theme; it ſupports him in his diſtreſs, it encourages him to undertake things the moſt hazardous, gives him ſtrength to undergo the moſt ſevere hardſhips, and one hour paſſed in the arms of the tender *Lodoiſka*, like the water of Lethe, drowns in oblivion all the dangers which he had undergone to procure it.

The ſtyle of this work is nervous, bold, and pathetic; and the author diſplays great ſtrength of mind, fancy, and knowlege of the human heart. He is, no doubt, a determined republican in principle: but the fervor of his zeal hurries him into ſome opinions, which our readers will not heſitate to pronounce ridiculouſly extravagant, and which may be ſaid to detract very much from his character for *judgment*. He aſſerts, in the moſt unqualified terms, that *Marat* was in fact a *royaliſt*; that he was in the pay of the combined courts; that he acted in obedience to the inſtructions received from them, and particularly from Mr. Pitt, whoſe agent, nay whoſe principal agent, he ſays that monſter was, from the beginning of the revolution; that he was the enemy of *Dumouriez* only becauſe he knew that General to be at that time a firm republican; and that he *foretold* that *Dumouriez* would emigrate in the following ſpring. Louvet aſſerts alſo that even *Robeſpierre* was a *royaliſt*.

Our readers will not expect us to follow citizen Louvet through all his hair's breadth eſcapes, which were many, under the exterminating perſecutions of *Robeſpierre*, and ſufficient to try the fortitude of the braveſt and firmeſt man. On the other hand, we cannot allow ourſelves to diſmiſs the work without pointing out ſome of its paſſages, which are entitled to particular obſervation.

We preſume that it is unneceſſary for us to ſay that Louvet acted in the Convention with *Briſſot* and the Gironde party; that he fell with it; and that it was by flight only that he eſcaped periſhing on the ſcaffold with the twenty-one proſcribed members of that party, who became victims to the united powers of *Danton* and *Robeſpierre*. The Girondiſts were accuſed of having endeavoured to break the indiviſibility of the republic, to parcel it out into as many ſovereign ſtates as there were departments in France, and to connect the whole only by a federal union, like the ſtates of America. Their enemies went farther; for they maintained that the real though not the oſtenſible object of the Gironde party was to pave the way for the reſtoration of royalty. LOUVET appeals to the whole tenor of his life, and of all his publications, for a refutation of this calumny, as far as it affected him, and for a proof of his devoted attachment to republicaniſm; and he frequently retorts on his adverſaries by calling them the agents of the enemies of France, and butchers, who were as great ſtrangers to humanity as they were to juſtice.

Speaking of the conſtitution of 1789, he calls it an imperfect one, becauſe it retained monarchy: but ſtill, he adds, he was willing to ſubmit to it, in the hope that time would remove the imperfection.

He gives us a well drawn deſcription of the ſtate of parties, at the time when the great queſtion was under diſcuſſion, whether France ſhould declare war againſt Auſtria. It may not be amiſs to remark that he calls three of them from the names of the convents where the great clubs uſed to meet. The deſcription is as follows*:

'It was on the grand queſtion of war. On that ſubject I obſerved, I think, that four factions then divided the ſtate. The firſt was that of the Feuillans, at the head of which was La Fayette, appointed general and commander in chief. He had conſented to allow the Auſtrians to penetrate into the French territories, thinking with their aſſiſtance to cruſh the jacobins, and obtain ſuch a conſtitution as the Engliſh. The ſecond was that of the Cordeliers, which attempted to dethrone Lewis XVI. with a view to raiſe Philip of Orleans in his ſtead. The apparent heads of this faction were Robeſpierre and Danton; the ſecret head, Marat. It muſt be obſerved, that Danton and Robeſpierre mutually entertained within their own breaſts the deſire of ſupplanting each other at ſome future period: Danton reckoning on being able to rule with abſolute ſway the council of regency, of which Philip would never have been any thing more than the nominal maſter: Robeſpierre flattering himſelf with the expectation of obtaining the dictatorſhip, after triumphing over all his rivals. The third party, yet ſmall in number, but of great weight from ſuperiority of talents, was that of the true jacobins, who were deſirous of a republic. In this were diſtinguiſhed Condorcet, Roland, and Briſſot. It is to be noted, that ſcarcely any one of the jacobins was a cordelier, but that almoſt all the cordeliers were jacobins, and made open war on them even in their own hall, Robeſpierre being their general ſpokeſman. The conteſts between theſe two parties, and their ſituation at the beginning of 1792, were tolerably well deſcribed in a pamphlet, which I publiſhed about the end of that year, or the beginning of 1793, entitled, *To Maximilian Robeſpierre and his Royaliſts.* The fourth faction was that of the Court, which employed all the reſt to cruſh each other: that of La Fayette, by flattering him with the two chambers*; that of the cordeliers, by urging it againſt the jacobins; that of the jacobins, by exciting it to raiſe an inſurrection, which the court party hoped to turn to its own advantage. Thus La Fayette having opened France to foreigners, and the jacobins having marched againſt the Thuilleries, under the walls of which it was expected they would all have fallen; neither the conſtitution of 1789, nor the Engliſh conſtitution, nor a republic, would have taken place; but the ancient ſyſtem would have been eſtabliſhed, with all it's oppreſſions, increaſed rather than ſoftened.

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* We quote from the tranſlation; making a few little alterations where we think the ſenſe not quite conſonant to the original.

‘ Under theſe circumſtances was moved at the jacobins the grand queſtion, whether war ought to be declared againſt Auſtria. The cordeliers were againſt it, becauſe it would give too much power to La Fayette, the greateſt enemy of Orleans: the jacobins were for it; becauſe a peace of ſix months would have fixed a deſpotic crown on the head of Lewis, or put an uſurped ſceptre into the hands of Orleans; whilſt war alone, ſpeedy war, could give us a republic. On this occaſion burſt forth the grand ſchiſm between the faction of Robeſpierre and the party of Briſſot. I, who had never ſeen the latter, who thought of nothing but a republic, ſpoke on this queſtion. My firſt ſpeech made ſome impreſſion; and my ſecond, one of the beſt things I ever compoſed, bore ſeverely on Robeſpierre. He felt it, and could not reply a ſingle word that day; but on the ſucceeding days he ſtammered out five or ſix anſwers, wrote, and wrote, and wrote, and ſet on foot all the bloodhounds of the cordelier party, to calumniate the new orator in the coffee-houſes, and knots of ſtreet-politicians.’

We ſhall now give a ſhort extract which will ſhew that LOUVET poſſeſſed humanity, if we may believe himſelf, but which contains alſo an anecdote of *Danton* that may well ſtagger our belief; as it repreſents the man who died with the moſt unſhaken fortitude, in the light of a daſtard.

‘ At length came the inſurrection of the 10th of Auguſt. What I did on that day I have elſewhere ſaid: but I did not ſay, what was a fact, that I contributed to the preſervation of ſome Swiſs ſoldiers, whom the ſatellites of Orleans, that fled at the firſt volley, came to maſſacre when the combat was over. Many of theſe unfortunate fellows I got into the paſſages of the national aſſembly, whence they reached the diplomatic committee, in the cloſets of which Briſſot and Genſonné concealed ſeveral. Another fact, not leſs noticeable, though of a different kind, is, that Danton, who had concealed himſelf during the battle, appeared after the victory, armed with a huge ſabre, and marching at the head of the battalion of Marſeilleſe, as if he had been the hero of the day. As to Robeſpierre, ſtill more a coward, though not leſs a hypocrite, he durſt not ſhow himſelf for more than four and twenty hours after: yet this did not prevent his aſcribing all the ſucceſs to the council of the commune, whither he went to command as a deſpot the next day but one, namely the 12th.

‘ * Two houſes of legiſlature.’

'And the 2d of September following they threatened us all. The fearful Robeſpierre proſcribed from the tribune: the *grand exterminator* iſſued his decrees of death. The deaths of Briſſot, Vergniaud, Guadet, Condorcet, Roland, Mrs. Roland, my Lodoiſka, and myſelf, were reſolved on. Vile impoſtors, infamous royaliſts, were we federaliſts then? No; but to ſerve the combined powers, ye invented other calumnies.'

Great as was LOUVET's diſlike to monarchy, he certainly did not wiſh to ſpill the blood of the reigning monarch; he wiſhed to deſtroy the office, but to ſave the man; as the following ſhort extract will ſhew:

'We are now arrived at the affair of Capet, on which I have ſome important circumſtances to relate. Salle moved in the aſſembly the appeal to the people. I ſupported it: from what motives may eaſily be ſeen, and how far events have juſtified my predictions. My ſpeech, which was not delivered, becauſe the debate was cloſed the moment I roſe, has at leaſt been printed. Amongſt our orators, Vergniaud anſwered Robeſpierre, and ſilenced him. Worthy and unfortunate Vergniaud, why didſt thou not more frequently overcome thy native indolence! and why did thine eyes refuſe to ſee, when a thouſand fatal ambuſhes were laid around the repreſentative body! Even after the 10th of March they remained ſhut: they were not opened till the 31ſt of May; alas, too late!'

As the fate of the recent expedition to the coaſt of Brittany, under the command of Monſ. *de Puyſay*, may make our readers wiſh to know ſomething more of that gentleman, we can gratify them on this head, by an extract from the performance before us; which, if it ſpeak the truth, muſt be conſidered as concluſive evidence that our miniſters could not have made choice of a more improper perſon to entruſt with ſuch a command. To render the account the more intelligible, we muſt obſerve that the event, to which it relates, took place *after* LOUVET and ſome of the other proſcribed Girondiſts had eſcaped into Normandy, for the purpoſe of raiſing an army in the departments to march againſt the *Mountaineers* at Paris. Baron *de Wimpfen*, who ſo gallantly defended Thionville againſt the combined powers, was appointed commander in chief; and he recommended to the Girondiſts this Monſ. *de Puyſay* as a very proper officer to be employed under him.

'Thus three weeks paſſed away, during which Wimpfen did nothing but lead to Evreux the two thouſand men, that arrived from different departments. Public report, however, ſo magnified this little troop, that at Paris it was ſaid to be thirty thouſand ſtrong. Already good citizens feared not to ſpeak out, and to prepare to overturn their hideous municipality. Already ſeveral ſections had ſent commiſſioners to Evreux, who carried back to Paris divers pamphlets, calculated to make known our real ſentiments, and particularly a piece, which they called, I know not why, Wimpfen's manifeſto, and which was a declaration of the commiſſioners of the united departments, drawn up by me with much care. This declaration announced peace, fraternity, and ſuccour to the pariſians; but war to the death, and exemplary chaſtiſement, to ſome of the mountain, to the municipality, and to the cordeliers: and this juſt diſtinction produced the beſt effect in Paris. The commiſſioners too had ſeen, and pointedly declared, that the forces of the departments were baſely ſlandered, when they were charged with wearing the white cockade, and deſiring monarchy. Every thing, in ſhort, was ſo prepared, that if, at that moment, our arms had obtained a firſt ſucceſs, the revolution would have taken place at Paris, without the troops of the departments having occaſion to enter it: but it was not the intention of Wimpſen, that we ſhould ſucceed.

'The mountain, greatly diſturbed, had at length collected in Paris eighteen hundred foot, the good wiſhes of at leaſt half of which were for us, and ſeven or eight hundred vagabonds, as great cowards as they were thieves. All theſe had juſt thrown themſelves into Vernon. It was not till then Wimpſen talked of attacking that town: and all at once one Mr. de Puyſay, who had never been heard of before, was introduced to us by the general as a true republican and able ſoldier. Him Wimpſen directed to attack Vernon: and undoubtedly he well followed his private inſtructions.

'To ſurpriſe the enemy, he marched out in broad day, with drums beating. Having expoſed his ſoldiers all day to a fervent ſun, he made them paſs the night in the open air, without a ſingle tent, though few of them had ever before ſlept in a camp. The next day he waſted in the attack of a little fort, which he had the honour to carry. Then, the enemy being thus well and duly informed in every way, to give it ſtill more advantage, he halted at the entrance of a wood, not two miles from Vernon; laid up the cannon, as it were, one behind another, along a wall; left all the little army in the greateſt diſorder; did not even appoint it ſentinels; and went to ſleep in a cottage a mile diſtant. In an hour's time, a few hundred men ſuddenly appeared, and fired three rounds with their cannons on our men, completely ſurpriſed; but according to all appearance the guns were only loaded with powder, for all this was evidently a concerted matter of form. Be it as it may, our ſoldiers, who knew not with whom they had to encounter, who could ſcarcely find their arms, and who called in vain for their leader, were ſoon put to the rout. So ſpeedy was the flight, that but for the braveſt of the troops of Iſle and Vilaine, who ſtood their ground a few moments, not a ſingle cannon would have been brought off. However, not one man received ſo much as a ſcratch; and the enemy did not advance thirty yards, to purſue this eaſy victory. This prevented not Mr. de Puyſay, whom the adminiſtration of *Eure* entreated not to abandon it, from declaring that Evreux was not tenable; and in fact next day he retreated forty eight miles, thus giving up a whole department without a ſingle ſhot.'

It would ſeem as if *Wimpſen*'s object were to render the ſituation of the proſcribed members and the affairs of their party ſo deſperate, that they might be induced to embrace his propo-

ſal,

ſal, which he at laſt ventured to lay before them in form, for treating with England for ſuccours, which could eaſily land at Cherbourg. At this propoſal the members roſe with one accord, full of indignation, and, without deigning to ſay a word in reply, put an end to the conference.

It appears that LOUVET apprehended that *Wimpfen*, even when he declared againſt the mountaineers, was acting under their inſtructions; than which nothing can be more abſurd. The cauſe of the mountaineers ſurely could not be bettered, if Cherbourg and the command of the whole coaſt of Normandy were put into the hands of the Engliſh. Such a meaſure, by cutting off ſupplies of proviſions, would ſoon have ſtarved Paris, the ſouth of France being alſo againſt the mountain; and if the people of Paris once felt the ſymptoms of famine, they would not have failed to hurl down the mountain into the plain. Our author ſoars ſtill higher in the region of *extravaganza*; for he ſays there was an underſtanding between the mountain and the Engliſh cabinet; that the latter was the agent of the former; that it was by agreement with the mountaineers that the Engliſh fleet entered the port of Toulon; and that it was alſo by agreement that the Engliſh afterward evacuated that city: ſurely after this he might believe any thing!

From Normandy the proſcribed members, thus defeated, diſappointed, and diſtreſſed, marched into Brittany under the protection of a battalion of volunteers from the department of Finiſterre, part of the defeated army that had aſſembled to act againſt the mountain, but who were not preſent in that action. After a number of difficulties, they at laſt arrived at a place where they were to ſeparate from the battalion, which was on its way to Breſt, they themſelves taking the road to Quimper, diſtant 120 miles. The volunteers would not ſuffer them to go without at leaſt a ſmall eſcort, and accordingly gave them ſix grenadiers, of approved courage and fidelity; they alſo furniſhed the forlorn members themſelves with arms, ammunition, and uniforms, and civic atteſtations; ſo that they might, wherever they appeared, paſs for national guards on their return to their homes. Theſe unfortunate repreſentatives, thus united in diſtreſs, were LOUVET, *Pethion*, *Barbaroux*, *Salle*, *Buzot*, *Leſage*, *Bergoing*, *Girouſt*, and *Meillant*; who, with *Girey-Dupré*, a young man of the name of *Riouffe*, *Buzot*'s ſervant, and the ſix grenadiers, made up juſt nineteen men, determined to periſh ſword in hand, rather than be exhibited as criminals on a ſcaffold *. Others of the twenty-one proſcribed members of the convention, viz. *Guadet*, *Gorſas*, *Lanjuinais*, *Valadé*, *Lariviere*, *Duchâtel*, *Kervélégan*, *Mollevant*, and *Marchena*, took another route.

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* Theſe nineteen were ſoon reduced to ſeventeen; for *Leſage* and *Girouſt* parted company; and theſe ſeventeen underwent many deſperate

During this perilous flight, we have an inſtance of ſuch an eſcape as would ſcarcely be thought poſſible; it was at one of the gates of Orleans, through which city M. Louvet, in a moment of deſperation, having parted from all his proſcribed companions, was making his way to Paris, the very place in which he had moſt to dread, but in which he expected to find his Lodoiſka; without whom life was become inſupportable to him. His account of the danger is thus given:

> 'I had juſt entered the department, where a whole people, free in their choice, had elected me their repreſentative: the arduous duties they impoſed on me I had fulfilled perhaps with ſome courage: yet I arrived among them a fugitive, diſguiſed, proſcribed, happy if they would permit me to paſs undiſturbed. *Orleans*, the chief town of the department, had long been the abode of my moſt implacable enemies. Theſe villains, bought by the foreign faction, a long time without bread, and without reſource, though now inveſted with power, and wallowing in wealth, yet ſtill covered with contempt, with hatred, and with guilt, knew me well; for, a few days previous to the 31ſt of May, they had heard me deliver my opinion for the laſt time in the aſſembly, which then retained at leaſt a ſhadow of liberty. They had ſeen me in the national tribune, when thundering forth againſt them, and againſt their crimes. Should one of them catch the ſlighteſt glimpſe of me, I was known: were I known, I had not twenty-four hours to live.
>
> 'The gates of the city were kept ſhut, as a meaſure of general ſafety. In conſequence of a ſearch made the preceding night, forty freſh companions in misfortune had been added to the five hundred already reſerved for the ſcaffold. Theſe, too, were *Louvetins*, and deemed worthy of the ſpeedieſt death *. Thus in this difficult ſtrait, through which I was forced to paſs, my name alone was ſufficient to bring death upon any, who were ſuſpected of attachment to it.
>
> 'After we had gone through the uſual examination, to the danger of which I was now inured, we were permitted to enter the city. I burnt with impatience to get out of it; but the unlucky carrier had parcels to deliver, and parcels to take up. Four hours we remained with impunity in this place, where I could not without raſhneſs ſtay ten minutes.

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rate adventures, and ſupported themſelves with ſuch heroiſm as afforded not only a ſtriking inſtance of what may be achieved by a handful of determined men, but of the truth of the obſervation, that it ſometimes happens that the ſureſt way of eſcaping danger is by braving it. In proof of the juſtice of this remark, a very intereſting adventure is detailed: but the ſtory is too long for an extract.

* So called as partiſans of Louvet our author. Q. Would it not be more in the Engliſh way to call them *Louvetites*?

'At length we departed. We were paſſing the barrier of the bridge, when we were ſtopped. "Our paſſports have been ſeen:" ſaid the cavalier. "That is not the point in queſtion:" ſaid the officer on guard: "let every one alight."—"For what?" aſked the tradeſman's wife.—"Let every one alight:" repeated he, in a more imperious tone.

'The order muſt be obeyed. The men ſet the example. "This is not enough:" cried the officer: "the women muſt alight too; there are men, who can eaſily put on women's clothes."—"I aſſure you their paſſports have been ſeen every where, and are perfectly according to form;" ſaid the carrier: but the poor fellow's voice was already changed. How I pitied him! how I reproached myſelf, for having brought him into this ſcrape. The officer replied: "who ſays any thing to you about paſſports? I do not want paſſports: *I muſt ſee faces. We know, what you do not.*" And for the third time he exclaimed, but now in a threatening voice, "let every one alight." To this, after a moment's reflection, he added: "let nobody ſtay up: I give you warning, I ſhall look in. You women, there! you women!"

'For this time I thought my labours would ſoon be at an end. Apparently I had been recogniſed ſomewhere: I had been denounced: and no doubt I was expected. Yet ſhould I not do well to appear, on account of all theſe honeſt people? This thought no ſooner entered my head, than it vaniſhed: for how would my diſcovering myſelf benefit them? Would they have been leſs culpable in the eyes of my perſecutors, becauſe they had failed of conveying me to Paris? The adventurous undertaking was ſo far advanced, that, even for their ſakes, I ought patiently to await the end.

'The women, who alighted, in carrying away their uſeful petticoats, had left half my body uncovered. Quickly, but without noiſe, I threw over my legs and belly a little ſtraw, and the great coat which the cavalier left behind. I then pulled over my head and breaſt, in the beſt manner I could, the bundles and band-boxes, under which they had before been buried. That done, I quietly drew my piſtol out of my boſom, where I conſtantly kept it, and placed the muzzle in my mouth. I gave one ſigh to my country ever dear, one tear to my adored wife, one thought to that providence which requites both good and evil, and awaited my laſt moment. O how ſlow was it's approach! how long did a moment then appear!

'Half a quarter of an hour, to me half an age, painfully dragged on, whilſt the cruel inquiſitor ſcrupulouſly examined every countenance. At length he cried: "is there nobody elſe in the carriage?" and ſaying it jumped in. I heard, I felt him enter. One of his feet reſted on one of my thighs. His hands tumbled over the large packages heaped behind the back-ſeat; he ſtruck many blows upon the ſeats, at the foot of which I was lying amidſt a number of little bundles. Protecting God! his feet could not feel me, his hands could not touch me, his ſcrutinizing eyes paſſed over me, no doubt, yet ſaw me not. Had he ſtooped ever ſo little, had he looked upwards from below, had he deranged a few ſtraws, or lifted up a flap of the great coat, all would have been over with me, my piſtol would have been diſcharged, I ſhould have left Lodoiſka and my country, and plunged into the gulph of eternity.

"Faith, we had a charming eſcape!" ſaid the carrier to me, yet pale and faint, though we had left the bridge a quarter of an hour. The cavalier, whoſe voice faltered too, aſked me why I did not ſhow myſelf, as it was not to have paſſports examined. I anſwered, that an indiſtinct ſound had ſtruck my ears; but, my head being buried in the bundles, I had not clearly underſtood what was ſaid. The reader will perceive, this falſehood was neceſſary: as it would have appeared very ſingular, that I ſhould knowingly have refuſed to let my face be ſeen; for I could not pretend to ſuppoſe, that a particular deſcription had been ſent thither of me, a ſimple deſerter, and that the ſearch after ſuch a poor fellow could have been ſo very important. It was at the ſame time above all things neceſſary for me, to avoid the ſuſpicion of my companions.'

This extract ſhews, and indeed the ſame appears in many other paſſages, that LOUVET is not an atheiſt, but a believer in an all wiſe providence that governs the world.

We have given ſo many extracts from this intereſting and valuable work, that we might now fairly take our leave of it: but ſtill we cannot diſmiſs it without quoting the author's opinion of a man who has ſince made a great figure in France, and recently in particular by the defeat of the emigrants in the peninſula of Quiberon; we mean Gen. *Hoche.* We muſt repeat that LOUVET had unaccountably taken it into his head that there was a good underſtanding between the allies and the mountain; and that the former either advanced, or ſuffered themſelves to be defeated, juſt as it ſuited the pleaſure or intereſt of the latter. This obſervation we deem neceſſary, to render more intelligible the following ſhort opinion, which our readers will perceive contains a falſehood with reſpect to Mr. Pitt, as well as an abſurdity.

'Thus it was the intereſt of the Engliſh to keep their promiſe, *not to put a ſufficient garriſon in Toulon,* and to permit it to be retaken: and when the Engliſh nation with aſtoniſhment demanded the motives, that could determine it's Generals to loſe Toulon, Pitt anſwered, that *ſound policy required it.* The ſame *ſound policy,* much about the ſame time, granted the victories of Dunkirk and Maubeuge to pretended republican generals, under the war miniſtry of the firſt clerk *Vincent,* the accuſer of the unfortunate Cuſtine. The ſame *ſound policy* ſuddenly ſtruck motionleſs the victorious army of Cobourg, which, having cut to pieces all the garriſon of Cambray, might have rendered itſelf maſter of the place; yet remained a quiet ſpectator of the civil war now begun, fully reſolved to do nothing, if the mountain ſhould remain triumphant, but to ruſh on like a torrent, ſhould the republicans prove victorious. In fine, it was the ſame *ſound policy,* which permitted *Hoche* to retake the lines of Wiſſembourg; Hoche, now known for an agent of Marat, and conſequently of the combined powers; that General Hoche, who was in fact a violent jacobin.'

Hoche muſt be a ſtrange kind of fellow ſo completely thus to beat his employers, the combined powers! The credulity, ſurely, of LOUVET muſt be extreme; and we are the more aſtoniſhed at it, as he appears in other reſpects a man of ſound ſenſe and judgment.

We will now diſmiſs the work with remarking that this moral may be deduced from it—that in no ſituation ought we to deliver ourſelves up to deſpair. Who could have imagined that, after LOUVET had loſt all his colleagues by violent deaths; after he had ſkulked in various places for a length of time, without being able to ſay for a minute together that in all France he could find a place of ſafety; a revolution ſhould at laſt be brought about, which not only put an end to his dangers, but even raiſed him to the dignity of Preſident of the National Convention!

The tranſlation bears many marks of haſte.

ART. V. *Memoires d'un Detenu, &c. i. e.* Memoirs of a Priſoner; illuſtrating the Tyranny of *Robeſpierre.* 8vo. pp. 86. Paris. 1795. London, De Boffe. Price 2s. 6d.

THIS pamphlet, the work of M. RIOUFFE*, contains many intereſting details of the laſt moments of thoſe ſincere friends to an equitable republicaniſm, who, in conſequence of the riot on the 31ſt of May at Paris, were dragged to death by the victorious partizans of *Robeſpierre.*

Vergniaux, *Briſſot*, *Genſonné*, *Ducos*, *Fonfrede*, Madame *Roland*, and other diſtinguiſhed victims of dictatorial deſpotiſm, are the principal ſubjects of the author's eloquence: of which we ſhall tranſcribe the fragment that ſucceeds the account of their execution.

'This is the firſt time that ſo many extraordinary perſons were ever maſſacred in the lump. Youth, beauty, genius, virtue, whatever is eſtimable among men, was cut down at a blow. If cannibals had repreſentatives, even they would ſurely abſtain from ſuch a monſtrous profanation! We were ſo elevated by their courage, that we did not feel the ſtroke till very long after it had been given. We walked away quickly. Our ſouls triumphed to behold that an illuſtrious death had not been wanting to lives ſo meritorious; and that they had accompliſhed in a manner worthy of themſelves the only remaining part of their taſk—to die well!—but when the courage, which we had only borrowed from theirs, was at an end; we felt what a loſs we had ſuſtained! Deſpair came on us! With heavy ſighs we ſhowed each other the truckle-bed on which the great *Vergniaux* ſat to have his hands corded before he walked to the ſcaffold. *Valazé*, and the brother-friends *Ducos* and *Fonfrede*, were continually before our eyes,

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* For ſome particulars reſpecting M. RIOUFFE, the reader may conſult M. LOUVET's Narrative.

The rooms which they had occupied became the objects of a religious veneration. Even ariſtocracy came and looked with reſpect at the ſtraw on which theſe men had lain! O ye, the firſt among our citizens, whoſe fault was no other than to have been born in ſo vile an age! than to have had courage and virtue in the moſt proſtituted of cities! in vain will that city raiſe ſtatues to your memory, (for if freedom ever be her lot ſhe muſt do this,) in vain endeavour to hide beneath their pedeſtals the place on which you were ſacrificed; never can ſhe efface that blot, that ſtain of blood, which ſhall riſe up in judgement againſt her in the eyes of the world, and of poſterity. Ye died, the founders and guardians of a republican liberty, in whoſe abſence it was to be withdrawn. Ye riſe above the baſe incivic herd, like Cato and Brutus, ſuperior to a ſenate of cowards and hirelings!'

This writer, as well as many other French declaimers, too uniformly indulges in extravagant hyperbole: at page 6, for inſtance, he aſks ' Could it be foreſeen that from Robeſpierriſm would reſult the ruin of the moſt flouriſhing cities, *the maſſacre of more than* 100,000 *citizens*, *the impriſonment of* 300,000, the deſtruction of commerce and of art, the ſubjugation of France, mutilated, diſhonoured, and drowned in her own blood?' Such high and over-charged colouring tends to diminiſh our confidence in his fidelity.

ART. VI. *Cours de Gallicıſmes, &c.* i. e. A Series of Gallicıſms. By P. L. DE BEAUCLAIR. Second Part. Crown 8vo. pp. 355. Frankfort. 1795. De Boſſe, London. Price 3s. 6d. ſewed.

WE gave our opinion of the firſt volume of this work in the Appendix to vol. xv. of our *Review enlarged*; and we have little to add in ſpeaking of the ſecond, except that idioms and proverbs, which require explanation, ſeem fewer in it than in the former volume. In many inſtances, the author ſeems *to hold a farthing candle to the ſun*, and to explain with the greateſt complaiſance what every ſmatterer in the French language muſt already know. We have three pages in explanation of *juſque, juſqu' à ce que*; for the different meaning of which, the Engliſh words *till*, and *even*, ſeem to anſwer every purpoſe. Great pains are likewiſe taken to illuſtrate the different acceptations of *juſte, juſtice, juſteſſe*; of which the import is ſo plain and obvious, that more ingenuity ſeems neceſſary to render it dark than clear.

In an advertiſement prefixed to this volume, the author apologizes ' for omitting to inſert the new expreſſions which owe their exiſtence to the French Revolution; but which he found impoſſible to collect in theſe times of trouble and confuſion, equally calamitous to art, ſcience, and humanity.' Ample materials, however, for a Politico-neological Dictionary might ſoon be collected from conventional ſpeeches, and French newspapers:—but till the appearance of ſome ſuch work, we ſhall give our readers, from the *Gallicifms* before us, the author's hiſtory and definition of a word that has been lately transferred from religion to politics:

'*Jacobin, Jacobiniſm.*

'*The Jacobins*—formerly known under the title of preaching friars, had for their chief and founder a Spaniard named Dominic, who had much diſtinguiſhed himſelf at the Lateſan council, by his ſermons, and by the diſciples whom he had formed*. From the title of theſe monks, and the eſtabliſhment of a club at Paris in their monaſtry, a new order of *Jacobins* has lately ariſen, much more famous than the firſt. This order has its martyrs, apoſtles, preachers, founders, and proſelites. Mean and contemptible in the beginning, founded on a ſingularity of opinion; augmented by the circumſtances of the times, and fortified by oppoſition and the frightful image of danger; it has increaſed to ſuch a degree, as to throw all Europe into ſtupor and aſtoniſhment.

'*Jacobiniſm*—can only be deſtroyed by itſelf. Subſtitute a calm for the preſent tempeſt, ſecurity for danger, peaceful words for threats, inertion for activity, and this great body, divided into factions, and its chief members unſettled in their principles, will crumble into ruin as rapidly as it was eſtabliſhed.

'To ſay: *that, a man is a Jacobin*—implies his being a rigorous ſupporter of liberty and equality. A double whiſker on the upper and under lip (if the latter be curled) is called *a Jacobin's beard.* Their religion is to have no religion at all; their ſyſtem of liberty is to force all ſuch, as wiſh for no other freedom than they enjoy, to be as free as themſelves; and for the better eſtabliſhment of equality, they have diſcovered the ſecret of making the rich poor, by lowering all ſuch heads as are exalted above their own.'

It muſt be remembered that this book has been publiſhed at Frankfort ſince that city was in poſſeſſion of the French.

We ſhall now ſelect a few articles of this volume that are the moſt likely to afford Engliſh ſtudents in the French language either inſtruction or amuſement.

JATTE. A perſon without legs and thighs is called, *cul de Jatte*; as his *remains* are uſually placed in a *bowl-diſh.*

JEU, has innumerable applications different from our word *play:* as *jeux de main, jeux de vilain*—dextrous ſtrokes, roguiſh tricks. *Dieu veut jeu*—God permits that thoſe, who lay traps for others, ſhould be caught in them themſelves. *Il a bien tiré ſon épingle du jeu*—he has had the addreſs to turn this buſineſs to account. *On verra beau jeu, ſi cela arrive*—there will be ſine doings, if that happens. *Cet homme fait bien couvrir ſon jeu*—he knows how to hide his tricks. *Faire bonne mine à mauvais jeu*—to diſſemble diſcontent.

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* The *Dominicans* in France acquired the title of *Jacobins* from their firſt convent at Paris being in *Rue St. Jacques*, or St. James's Street; a piece of information which M. DE BEAUCLAIR has neglected to give his readers. REV.

Joue. *Donner ſur la joue, ou couvrir la joue de quelqu'un*—is giving any one a ſlap on the face: *coucher en joue*—to level a muſquet: *s'en donner par les joues*—to waſte his ſubſtance in feaſts and debauchery.

Jouer *du pouce*—to tell money in paying bills. *Faire jouer une mine, faire jouer un canon*—ſpring a mine, fire a cannon. *Jouer quelqu'un*—is to deceive him; *jouer les deux*, is to deceive two perſons of different intereſts at once.

Jument. *Jamais coup de pié de jument ne fit mal à cheval*—a man ſhould never be offended by the blows or abuſe of a woman.

Lanterner *les oreilles à quelqu'un*—tiring with ſilly diſcourſe. *Lanterner* likewiſe means the being irreſolute, uncertain what to do.

Lecteur. It is ſaid, after a misfortune has happened which may ſerve for a leſſon, *c'eſt un avis au lecteur*—'tis an advertiſement to the reader.

Lévrier *d'amour*—a hound of Cupid's pack, one who delivers love-letters; *lévriers du bourreau*—thief-takers; *lévriers d'Hypocrate*—medical hounds; *lévriers d'opera*—dancers and ſingers.

Lièvre. *On ne prend pas le lièvre au ſon du tambour*—a hare is not to be caught by ſound of drum; we muſt not diſcover our deſigns too ſoon.

Linge. A dirty perſon is ſaid—*d'être fort curieuſe en linge ſale*—curious in foul linnen.

Main. It is ſaid of a cheat and pick-pocket—*Qu'il ne va pas ſans ſes mains*—he does not let his hands lie idle. *Il vaut mieux tendre la main que le cou*—it is better to beg than be hanged. *Tous les doigts de la main ne ſe reſſemblent pas*—all the members of one family are not of the ſame diſpoſition.

Mangeoire. *Il n'eſt pas bien dans cette maiſon, on lui tient la mangeoire trop haute*—he is miſerably fed in that houſe, the manger is placed too high.

Melon.

Bonne femme, & bon melon, à grande peine les connoit-on.
A wife that's good, and perfect melon, are hard to find as ſubtle felon.

Nearly the ſame difficulty is ſaid to occur in finding a perfect friend:

Les amis de l'heure préſente
Sont de l'eſpèce du melon;
Il en faut éprouver cinquante,
Avant que d'en trouver un bon.

Perhaps the proverb, and the quatrain, might be thus united in Engliſh:

A friend, a melon, and a bride,
Prove oft ſo worthleſs and unſound,
That fifty muſt at leaſt be tried,
Ere one that's perfect can be found.

MICHES *de St. Etienne*, Manchets (charity loaves) of St. Stephen.

NENNI, no, denial. *Avec cet homme il n'y a point de nenni; dans cette boutique on n'entend point de nenni.* This man refuſes nothing; in this ſhop, you find every thing.

NOMMÉ. *Vous étes venu à point nommé*—you are arrived juſt in the nick of time.

ONGLE. *Elle a de l'eſprit juſqu'au bout des ongles*; ſhe has wit at her fingers' ends. *Ses louanges ont des ongles et des grifes*; ſarcaſtic praiſe. *Il n'eſt cru que par les cheveux et les ongles*, is ſaid of a child that does not grow; and *Elle a fait un pet à vingt ongles*, of a girl that has had a child.

Pages 144 and 145 ſeem filled with tranſlations of Engliſh colloquial expreſſions and proverbs.

OREILLE: *Il ſera bien heureux s'il en raporte ſes oreilles*—He will be well off if he ſaves his ears. *Il a la puce à l'oreille*—he has a flea in his ear. *Il a des oreille d'ane*,—he has aſs's ears. *Vin d'une oreille*—a Yorkſhire phraſe for good wine is "wine of one lug." *Vin de deux oreilles* "*wine of two lugs*," when bad, &c.

On the whole, a ſtudent in French might find both pleaſure and profit by a peruſal of this work.

ART. VII. *Notice ſur la Vie de* SIEYES, *Membre de la Premiere Aſſemblée Nationale, et de la Convention: i. e.* An Account of the Life of SIEYES, Member of the firſt National Aſſembly, and of the Convention. 8vo. pp. 100. Printed in Switzerland; London, Johnſon and De Boffe. Price 2s. 6d.

ART. VIII. *An Account of the Life of* SIEYES, &c. Written in Paris in June and July 1794. Tranſlated from the French publiſhed in Switzerland 1795. 8vo. pp. 108. 2s. 6d. Johnſon, London.

SIEYES is generally allowed to be one of the ableſt men that have appeared on the ſtage of the French revolution, to poſſeſs the moſt metaphyſical head, and to be endowed with prudence the moſt conſummate, or hypocriſy the moſt impenetrable. By ſome he has been thought the ſupreme ruler of the convention; while thoſe who figured as the leaders of the day, whether Briſſotins, Mountaineers, or Robeſpierrians, were but his puppets, who acted their parts before the audience, while he pulled the wires and directed all their movements from behind the curtain. Be this as it may, it is certain that, during the moſt arduous moments, he conducted himſelf with ſo much dexterity, that, if he were not an object to which the contending parties looked up for inſtructions, neither did he excite their jealouſy and miſtruſt. While ſo many of his colleagues were daily exhibited under the edge of the guillotine, he contrived to keep his head on his ſhoulders, and to eſcape even an arreſt. It is, to us, a matter of ſurpriſe how, if he were not in reality the main ſpring of the revolutions that have ſo rapidly ſucceeded each other in France, he was able to preſerve himſelf under the tyranny of all of the ſanguinary monſters that have been from time to time at the head of affairs in France. Men ſometimes find ſecurity in their principles: but then it can be only when men of the ſame principles, or at leaſt of generous minds, are in power. Either Sieyes, however, muſt have bent his principles to exiſting circumſtances, or he muſt have ſeen days in which his principles were a contraſt to thoſe of the perſons who were occaſionally at the helm; and ſome of them were by no means remarkable for a diſpoſition to tolerate any thing that ſtood in oppoſition to their ſyſtem. Sometimes individuals owe their ſafety, under a ſanguinary tyrant, to their perſonal inſignificance or imbecillity: but this could not have been the caſe with the Abbé Sieyes, whoſe talents might well make any tyrant tremble who ſhould not be able to preſs them into his ſervice. What then has preſerved this individual, during the raging of the many violent ſtorms that have lately agitated France? This is a queſtion which time muſt anſwer.

Before we inveſtigate the work before us, we will offer one more obſervation, viz. that, after the fall of *Robeſpierre*, Sieyes was publicly required in the convention to come from the back ground, where he had for a long time kept himſelf, and to take his ſhare of reſponſibility by engaging in an active department of government. This call ſeemed to be underſtood as a hint that he had hitherto kept too much behind the curtain; and that it was expected he ſhould in future act before it, and bear a part of the public applauſe or cenſure. He accordingly was elected a member of the ſupreme executive committee, and oſtenſibly participated in the adminiſtration of the republic.

The editors of the publication now under our notice tell us that a work may be thirty years in circulation in *Germany*, before its exiſtence is known in *France*; and therefore it was, as they ſay, that they ventured to bring out this account of the life of Sieyes in a foreign country and a foreign language, (it is ſtated to have been printed originally in Switzerland,) becauſe there was no danger that *Robeſpierre* ſhould come at the knowlege of it, or that Sieyes ſhould run any riſk of being cut off. This we conſider as a very fallacious piece of information:

Switzerland was the country, of all others, which by its neutrality preſerved the greateſt relation with France; it was full of French agents; no doubt *Robeſpierre* in his day had his emiſſaries there; and is it probable that a book, reflecting in the moſt violent manner on their principal, ſhould have eſcaped their notice? or that, having heard of it or ſeen it, they would not make the demagogue acquainted with its contents? The convention was in poſſeſſion of the ſubſtance of various publications in England; why ſhould it not be ſuppoſed to be as well informed reſpecting the pamphlets that came from the preſs of a country not ſeparated from France by the ſea, but joining its territory? The editors ſay that to have publiſhed this work in French under the tyranny of that man of blood (*Robeſpierre*), would have been to give up to the fury of his executioners the precious head of a philoſopher, who had ſo providentially eſcaped the maſſacres in which ſo many patriots periſhed. It appears to us as if SIEYES were himſelf the author of the pamphlet, which, for aught that we know, may never have appeared on the continent in any other language than the French; and that he found himſelf under the neceſſity of accounting in ſome way for his long ſilence and inactivity, which might poſſibly be conſtrued into an approbation of the meaſures of *Robeſpierre*. We are the more inclined to think that he is his own apologiſt, as it is avowedly TO CALUMNY that the work is dedicated, with a warmth that could be found only in the breaſt of the perſon who moſt felt the ſting of calumny.

We are informed at the outſet that EMANUEL JOSEPH SIEYES was born in the city of Fréjus in the department of the Var (formerly called Provence) on the 3d of May 1748. His father had a ſmall eſtate, and a place, which enabled him to bring up a family of ſeven children, of whom Emanuel was the fifth. He ſtudied the claſſics under the jeſuits of Fréjus; who, diſcovering in him the ſeeds of ſhining abilities, preſſed his father to ſend him to their great college at Lyons, by far the moſt celebrated eſtabliſhment that they had in France. The biſhop of Fréjus ſeconded the recommendation of the jeſuits: but the father had reſolved not to agree to it, and actually ſent his ſon to finiſh his humanities at the ſeminary at Draguignan, a conſiderable town in the ſame province. Young SIEYES, ſeeing that many of his ſchool-fellows, on leaving the ſchool, went into the train of artillery or the corps of engineers, conceived a paſſion for a military life: but, applying for leave to purſue it, his father, who intended him for the church, called him home. The biſhop of Fréjus promiſed to provide for him in that line; and this, together with the weakneſs and delicacy of the boy's conſtitution, determined his father to reſiſt the natural inclinations of the ſon: he accordingly entered him in the ſeminary of St. Sulpice at Paris, there to go through his courſe of philoſophy and divinity. He was then only fourteen years of age. In this college he paſſed ten years completely ſequeſtered from the world, and contracted the moſt ſtoic indifference for whatever concerned his perſon or fortune. He was ſufficiently verſed in the learning requiſite for the degree of doctor of divinity, but never took it: his moſt favourite ſtudies were metaphyſics; and the authors in whoſe writings he took moſt delight were Locke, Condillac, and Bonnet. On this occaſion, the profeſſors at St. Sulpice ſhewed no ſmall degree of penetration; for, having, according to cuſtom, pried into his readings and writings, they found among his papers ſome manuſcript projects that indicated a bold and daring mind; and they made in the college books, in which it was cuſtomary for them to inſert obſervations reſpecting what appeared to them to be the diſpoſition of their pupils, the following entry,—the juſtice of which his ſubſequent actions have abundantly proved *:

> "Sieyes ſhews a diſpoſition of ſome ſtrength for the ſciences; but, it is to be feared, that his private reading may give him a taſte for the new philoſophical principles." 'They comforted themſelves, however, by obſerving his decided love of retirement and ſtudy, the ſimplicity of his manners and his character, which even then appeared to be practically philoſophical. "You may make him," they once wrote to his biſhop "a canon, as he is a man of probity and learning. But we muſt inform you, that he is by no means fit for the eccleſiaſtical miniſtry." They were in the right.'

He left college at the age of 24, and in 1775 he accompanied a new biſhop into Brittany, who was going to take poſſeſſion of his ſee, and who procured him a prebend in his cathedral:—by a royal licence he obtained leave to reſide at Paris, and nevertheleſs to receive the produce of his canonry. This benefice was ſoon afterward given up for a better, near Paris; and he became ſucceſſively vicar general, a prebendary, and chancellor of the ſee of Chartres. It ſeems that, though in prieſt's orders, he made it a point never to preach, never to hear confeſſions, nor to perform any clerical functions whatever; except barely attending occaſionally in his ſtall or in chapter. Before he reſigned his prebend in Brittany, he was elected by the clergy of the dioceſe one of their members to repreſent them in the aſſembly of the ſtates of that province: there he firſt gave way to his democratic feelings; and nothing could equal his indignation at the ſhameful oppreſſion which the commons or *tiers état* there experienced at the hands of the nobility. SIEYES, however, notwithſtanding his boaſted ſtoic indifference about fortune, contrived never to be out of the way when the good things of this world were to be diſtributed. He procured a lucrative kind of civil employment from the clergy, which not only brought him a handſome ſum yearly, but alſo gave him an opportunity of mixing with the prelates, who had the beſt gifts to beſtow. The place was that of a dignified commiſſary in the upper houſe of the clergy of France; to which he was nominated by the clergy of the dioceſe of Chartres. By this time he had gotten rid not merely of any ſuperſtition that he might have imbibed in his infancy, but of revealed religion; for, if we credit his own declaration to the convention, he had renounced all belief in the Old and New Teſtament. Here we may remark that ſincerity could have been no part of the character of Sieyes, any more than diſintereſtedneſs; for he muſt have *affected* to believe what he did *not* believe, or he would have been ejected from his eccleſiaſtical ſituations; and he could not bring himſelf to give up the emoluments of a profeſſion which, in his heart, he conſidered as an impoſition on the underſtanding of mankind. Except, however, where his pocket was concerned, he had reſolution enough to act a manly and a firm part; as appeared on the memorable occaſion when the king, offended at the oppoſition of the parliament of Paris, baniſhed that body to Troyes, and ordered the members not to preſume any longer to hold their courts in the capital. Sieyes propoſed that the parliament ſhould inſtantly repair to the palace, and ſeize, and cauſe to be hanged, the miniſter who had dared to ſign the illegal and arbitrary order for their baniſhment: but his advice was thought too ſpirited, perhaps too hazardous, and was not followed.

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* We make our extracts from the tranſlation.

In 1788 he began to publiſh. Towards the end of that year, and the beginning of the next, he ſent forth three works, "an Eſſay on Privileges," this was againſt the nobility; "What is the Third Eſtate?" "Views of the executive Means, which are at the diſpoſal of the repreſentatives of France in 1789." The laſt two were in favour of the commons.

It has been ſaid of Sieyes that he was the creature and tool of the Duke of *Orleans*; and, as it would be thought diſgraceful to any man of principle to be connected with ſuch a character, the preſent publication vindicates him from that aſperſion, and aſſerts that there never was any connexion between them.

A remarkable circumſtance occurred at the election of members to repreſent the *tiers état*, or commons of Paris, in the States General, in 1789. Miniſters had very long delayed the order for the electors to aſſemble; it was however iſſued at laſt;

and the firſt reſolution paſſed by the electors was, that they would not vote for any perſon who was either a nobleman or a clergyman. This reſolution created a number of difficulties, which were found to be inſurmountable. Among the nobility and clergy were not only the moſt zealous, but the moſt able advocates for liberty; and to exclude them was to reduce the electors to the neceſſity of throwing themſelves wholly into the arms of needy lawyers, whoſe object was not to eſtabliſh rational liberty, but to involve things in a confuſion which might ultimately turn to their own account. This did not at that time ſuit the diſpoſition of the people of Paris, whoſe aim then ſcarcely went farther than to ſet limits to the power of the crown, and to ſettle the liberty of the ſubject on a ſolid baſis. They had to return 20 members to the States General, and were to elect them by ballot. *Nineteen* times did they open the ballot, without being able to find the propoſed number elected. They then judged it expedient to reſcind their firſt reſolution "not to elect either a nobleman or a clergyman;" and at the enſuing ballot Sieyes was found to have a majority of votes. This, we are told, was what he not only did not expect, but alſo did not wiſh.

The famous inſurrection of the 14th July 1789, in which the Baſtille was taken, met the warmeſt applauſe from Sieyes, who contended that it might in truth be conſidered as the act of the whole French nation. He was of opinion that, after this, nothing more remained to be done than to make good laws, and eſtabliſh the repreſentative ſyſtem in the government. On this laſt point, the editors of the work give a note, which may be conſidered as carrying great weight with it, whether we take the note to be in reality from Sieyes himſelf, or from perſons in his confidence, who were well acquainted with his ſentiments: we all know that no man has attempted to carry the rights and power of the people farther than he did; and yet the note ſays 'they who talk of a mere crude democracy ruling a great empire, confound that which is eſſentially the baſis of every good republican conſtitution, with that which ought to be its machine or ſpring.'

The nobles in the firſt aſſembly were divided among themſelves; the minority of that body ſided with the people: but, if we believe the preſent publication, it was only the affectation of friendſhip; for the views of even theſe nobles, we are told, were hoſtile to liberty, and friendly to the exiſtence of privileged orders. The minority itſelf was, it ſeems, ſplit alſo into parties, the one headed by *la Fayette*, the other by the *Lameths*. The following extracts will ſhew in what light they were both conſidered by Sieyes and his adherents; we muſt premiſe, however, that the *Lameths* deny that they differed in principles from *la Fayette*:—

‘ The minority of the nobles began to mix with the deputies of the people; they ſeated themſelves on the benches of the people forming a party on the left hand. They were prodigal of their careſſes, of their *uſeful protection* in private, of hypocritical flattery in public; and without ceremony, as it were, naturally placed themſelves at their head, to direct them in the new political courſe which was then about to open. The courſe of affairs was immediately changed. This new ſpecies of directors ſtudied how to produce commotion where mere reflection and deliberation were wanted: the manœuvres of intrigue were ſubſtituted inſtead of the hitherto victorious arms of reaſon; executive ſedition was excited where a ſimple uſher would have been ſufficient to ſignify the will of the aſſembly. Theſe meſſieurs thus became the *knights of the revolution*; and for what reaſon? They did not wiſh to ſee an order of things eſtabliſhed which was inimical to their privileges; they could not conſent that a conſtitution, founded on equality, ſhould be ſeriouſly preſented to the French. In this project it was neceſſary, that thoſe men ſhould be paralyſed who had acted only for their country, and had done the moſt effectual ſervice in producing the true revolution.

‘ The public, whoſe attention is always directed towards that part where there is moſt buſtle, was ſo profoundly deceived as to attribute all the honour of the labours of the aſſembly to thoſe who interfered only for the purpoſe of diſturbing them. It is proper to repeat this fact, becauſe appearances have led many perſons into great error. Among the members on the left ſide of the national aſſembly, there were men who had written and acted with no other view than to produce a conſtitution, and others who exerted themſelves to prevent this effect. Theſe men aſſumed the name of *Revolutionaries*, a diſtinction never thought of by thoſe who really produced the revolution.

‘ Vanity, ambition, and jealouſy, ſoon divided theſe new leaders. Two parties were formed; the party of Lameth and that of La Fayette. The members of the communes, it muſt with ſorrow be confeſſed, had the weakneſs to divide themſelves, and become their *followers*, leſs united by confidence than by the degrading habits of reverence for the nobility.

‘ The Lamethic faction was bad, and criminal in its principles. They may be conſidered as a ſet of miſchievous buffoons, ever in action, exclaiming, intriguing, and agitating themſelves without a plan, and without ſenſe or moderation; and afterwards laughing at the miſchief they had done, or the good they had prevented. Moſt of the blunders of the revolution may be attributed to this party. And happy would it ſtill be for France, if the ſubaltern agents of thoſe early perturbators who have become chiefs in their turn, by a kind of inheritance common to long revolutions, had renounced the ſpirit which ſo long had agitated them.

‘ The leſs agitated, leſs united, leſs connected party of the Fayettiſts had a more moral appearance. Its junto, after having long poſſeſſed the reputation of honeſty and uprightneſs, became all at once criminal, from the commencement of 1791, by its intelligence with the tyrant who never poſſeſſed ſincerity. Thoſe who formed this junto, afterwards met in ſmaller parties, in order to embrace all contingencies, and collect a greater number of individuals. Here it was particularly that we ſaw the moſt ſkilful intriguers believe themſelves, from the very ſingle circumſtance that they were ſkilful intriguers, to be the ableſt of men; and indeed in their own ſenſe of the words they were perfectly right, as they have contrived to place themſelves once in the centre of public affairs.

'The authors of the two firſt months of the revolution remained independant; few in number, and low in credit. The levity of the French diſcovered, that they were a moroſe ſet of men! We do not here ſpeak of certain perſonages who had already deceived all parties, as well as that of the court in whoſe pay they were.

'No ſooner had a general corruption eſtabliſhed a point of contact between theſe two factions, than they ſought each other. The leaders, on each ſide, had clandeſtinely conferred together in the month of April 1791, on the ſubject of an excurſion of the king to St. Cloud, *and ſtill farther*; on which head they had unworthily deceived the conſtituted authorities of Paris. The reſiſtance of the patriots, though tardy, came in time, and was vigorous. The perfidious negociators ſaw they had no time to loſe. The coalition of the two parties was expedited, which was complete and viſible to the whole world two months afterwards, at the epocha of the flight of the king to Varennes.

'By uniting all the powers of intrigue, the coaleſced leaders imagined themſelves in poſſeſſion of all the means of ſocial art; but their incapacity reduced them to the neceſſity of calling machiaveliſm and crime to their aid. The eyes of the public were at laſt opened. The equivocal conduct of the nobleſſe was ſtrikingly ſeen, and traced from the firſt days of the revolution, as if the diſcovery had been new. The frequent obſervations of the independants were now re-collected, and in particular, that which had created Sieyes ſo many enemies: "How is it that the public cannot perceive, that, after the denunciation of the royal power, there is no other reſource but in the *power called revolutionary*, which can prevent our eſtabliſhing a conſtitution on good principles? How can it be concealed that the revolutionary party, in oppoſition to the repreſentative order, muſt ſhew themſelves more revolutionary than is proper, until their power is firmly eſtabliſhed; and then they will quickly abjure the revolution itſelf?" If the conduct of this part of the nobleſſe be conſidered, as well before as after this epocha, it will be evident that their device is, "Let us expoſe our rights, if needful, to defend our privileges." They have been ſtill more guilty; for they have endangered their country.

'Sieyes devoted to his private labours on the ſocial organization, and to his patriotic affliction, paying regard, as may well be imagined, to no foreign impulſe, gave occaſion, even from his immobility, to a ſingular oppoſition or variation of ſentiments in the ſame perſons. Before the coalition of parties, that of Lameth made ridiculous efforts to fix the ſtigma of ariſtocracy upon him; and afterwards its exertions were equally ſtrong to call him republican and regicide. The Fayette faction, before that period, ſought him, praiſed him, careſſed him to exceſs; they called him the juſt man by excellence, the enlightened and ſolid propagator of true principles; and afterward no labours could exceed theirs to degrade his reputation. This change, which was agreed to be made at one or two ſupper parties, found its way into moſt of the ſalons at Paris where men pretended to be patriots; and theſe were almoſt univerſally of one or the other party. The echoes of the degenerate club of 1789, were moſt diſtinguiſhable in this infamous work. And thus becauſe Sieyes was ſteady in his principles, his written ſpeeches, his conduct, he finds himſelf all at once transformed from white to black, in the good city of Paris, which certainly had no ground whatever to reproach him.'

Though SIEYES appears, or is repreſented, in the above extract, to be ſurpriſed at finding himſelf at once metamorphoſed from an angel of light to an angel of darkneſs, notwithſtanding he had never ceaſed to profeſs the principles with which he ſet out, we are rather inclined to ſuſpect that his principles as well as his reputation had undergone ſome change, or that he made his principles occaſionally bend to his intereſt. No man has ever more ſtrongly condemned the policy of ſuffering a body of clergy to exiſt in the ſtate as a *corporation:* this was his theory: but mark his *practice.* When the queſtion of ſeizing the church lands as the property of the public was before the national convention, he oppoſed it with uncommon vigour and power of argument: on that occaſion he made uſe of the memorable expreſſion which has often ſince been thrown in his teeth: he conſidered the ſpoliation of the church as an act little ſhort of robbery; and, in the bitterneſs of his heart, he exclaimed "you want to be free, but know not how to be juſt." It was hard to expect that the prebendary and chancellor of Chartres ſhould ſit unmoved while a vote was in agitation, that was about to deprive him of the principal means of his ſupport. He was willing enough to ſacrifice the cloth and the profeſſion: but who could be angry with him for ſhewing ſome irritability, when he found that they were going to pare him to the quick? We are told, to be ſure, that he was a ſtoic: be it ſo; what then? have not even ſtoics turned out to be mere men? and why ſhould SIEYES be exempt from ſome of the infirmities of human nature? From the period at which he made uſe of this unlucky expreſſion, he very rarely ſpoke in public, but he contented himſelf with an active attention to buſineſs in the committees, and with giving his thoughts to the world through the medium of the preſs. An event took place in June 1791, which had nearly deſtroyed his popularity and his life. About that period, ideas were firſt thrown out in the conſtituent aſſembly of the propriety of adopting that part of the Engliſh conſtitution, which divides the body of men authorized to concur with the king in making laws, into *two* houſes: it was ſaid that the principle of this diviſion was evidently wiſe, and ſtood in need only of a little modification to make it very deſirable that it ſhould be adopted by the French nation. On this occaſion, the *minority* of the nobles, who had hitherto ſided with the people, began to inſinuate "that the right of ſitting in the upper houſe ought naturally to belong to *them*, as they were the perſons who had brought about the revolution." Theſe hints alarmed Sieyes; he appeared to be at bottom a very determined enemy to the idea of two houſes: but he feared, from the hints dropt by the nobility, that they would claim it as a right to compoſe one of them *in quality of nobles*: now this he could not bear, becauſe he was decidedly againſt tolerating in the ſtate any privileged order, or inſtitution, that would in the ſmalleſt degree trench on the principle of equality. In the following extract, our readers will ſee what ſteps he took on the occaſion, and what were the conſequences:

'He addreſſed himſelf to various chiefs of the parties, to clear up his doubts. They had the duplicity to aſſure, and to ſwear to him, that no wiſh was entertained to impair or diminiſh the principle of equality. He was not convinced, and therefore adopted the deſign to compel them to exhibit their ſentiments in more open day. He compoſed, with another patriot, a project of a declaration to be voluntarily ſubſcribed, the object of which was, in fact, no more than the oath of equality decreed fifteen months after by the legiſlative body, ſubſequent to the 10th of Auguſt 1792. It contained beſides, an engagement to maintain the unity and equality of the repreſentation charged to *vote* the law; and that in all caſes, not excepting that of the motion already made for two ſections, if decreed by the aſſembly. It is to be remarked, that Sieyes received, on all hands, the higheſt encouragement, and the moſt preſſing inſtances to the ſpeedy accompliſhment of his deſign.

'He expected, at that moment, to render his country a more eſſential ſervice than he had yet done. If no deception was meant, his project muſt have united all the patriots by putting an end to all miſtruſt; and the public ſecurity would have been made ſure. If there were falſe brethren, as might be ſuppoſed, they would become known, and by that means incapable of deceiving the friends of liberty and equality to any greater extent. His mind was moſt ſtrongly impreſſed with the neceſſity of the meaſure; how many evils might it have prevented! The following are the ſteps which the intrigue of the nobleſſe, menaced in its laſt refuge, adopted to remove the difficulty.

'The writing here mentioned was ſcarcely gone to preſs, before theſe unprincipled men procured a copy. A moſt virulent, defamatory libel, was put into the hands of a dangerous, ignorant man, *Salles*, who was charged to commence the attack, by reading it at the Jacobins. It was previouſly adjuſted that this was to be received with the moſt violent applauſe. Such meaſures being taken, then

lowed a manœuvre of the moſt extraordinary kind of calumny on
one part, and groſs ignorance on the other. The declaration was
yet publiſhed, a few proofs having been firſt entruſted to thoſe
y who had engaged to collect ſignatures, when Sieyes was ſo-
nly denounced on the 19th June 1791, from the tribune of the Ja-
ins, as having formed the counter-revolutionary project, 1ſt, of
iving the nobility; 2d, of inſtituting two legiſlative chambers;
d, 3d, of having inundated the 83 departments with a formulary
ſignature for this criminal purpoſe. As a proof of this, a copy of
ſtill unpubliſhed declaration was preſented, a declaration compoſed,
profeſſo, againſt the two ſuppoſed projects. But it was the ſup-
rters of the nobility, and of the two chambers who managed this
nunciation, and conducted all the detail of this ſtrange hoſtility! It
ſt be eſpecially remarked, that the king was to take his flight the
lowing day, in the night between the 20th and 21ſt, and that the
ſters of this Jacobin convulſion were accomplices in that act. Time,
ich has unveiled the whole of this manœuvre, has equally diſco-
red the intention of the coalitionary leaders. They ſuppoſed they
uld much more effectually inſure the ſucceſs of their odious deſigns,
they could ſacrifice Sieyes, or at leaſt render him ſo far ſuſpected,
at it ſhould be impoſſible for him to gain attention at the firſt eclat
this meditated flight; for they were well acquainted with his opi-
on of the abſurdity of acknowledging, as a repreſentative, any one
o ſhould not have been freely elected by the body repreſented.
is accounts for the precipitation in denouncing a work not yet pub-
hed, and the page of the libel, where too early mention is made of
ding it into the departments. This anecdote, the developement of
ich to the Jacobins, in the midſt of ſtudied rage, laſted three days,
s ſo diſguſting to the few impartial, honeſt men of that ſociety,
at they returned thither no more. In its detail, as well as in the
avowals, both ſucceſſive and combined, of many of thoſe who
ned, and of ſome others who were not in the ſecret, it exhibits a
ſs of little vile paſſions, a combination of wickedneſs and treachery.

' As to Sieyes, he was not aware of his danger. He prepared to
ply. On the day after the 20th June, he had already annexed, in
int, to the calumniated declaration, a narrative of the extraordi-
ry ſcene which had paſſed at the Jacobins.—He was about to pub-
h this, but the general inquietude on the 21ſt June, the deluſion of
e public ſo eaſily led to act upon the neareſt and moſt ſtriking ob-
ts, the great maſs of incidents and abominable attempts, ſtill little
own, which filled that and the following days; the ſmall, and al-
ſt imperceptible number of deputies who had remained faithful and
re; and, laſtly, the unſteady, ſhameleſs, and utterly unprincipled
gn of the famous reviſing coalition, inſpired Sieyes with his ulti-
ate determination. It was to ſhut himſelf up decidedly in a philoſo-
ical ſilence.—The reproaches of men of the beſt intentions have not
en ſufficient to reſiſt his motives when he replied; what is to be
ne? If I affirm that two and two make four, the unprincipled will
ke the public believe I affirm, that two and two make three. When
s is the caſe, what hope remains of being uſeful! Silence is the
ly alternative.'

The declaration thus denounced as counter revolutionary is annexed to the preſent publication; we refer our readers to it, that they may be able to judge how far the charge brought againſt the author was or was not founded.

When the department of Paris was firſt formed, Sieyes was choſen one of the adminiſtrators of the directory; and he continued to act as ſuch till the diſſolution of the conſtituent aſſembly, when he reſigned his office, and went to reſide about three miles from the capital. There was a talk of making him biſhop of Paris, and he found that his enemies as well as his friends were for promoting him to that dignity: but his principles would not allow him to accept it, and he ſignified to the electors his reſolution to refuſe it. He was on a viſit to a friend more than 180 miles from town when he heard of the great events of the memorable 10th of Auguſt; and on that occaſion he wrote to the following effect to a correſpondent in Paris—

'That if the inſurrection of the 14th of July was the revolution of the French people, that of the 10th of Auguſt might be called the revolution of the patriots; but at the ſame time he aſked, whether the legiſlative body had ſeized the government, and propoſed to direct the ſame without any partnerſhip, till the new convention ſhould meet.'

The author next laments the weakneſs of the national aſſembly in not daring to *rule* by its own authority, without admitting the municipality of Paris, or any other body of men, to a ſhare of the ſovereign power.

'The events at the end of Auguſt and beginning of September, prove that the legiſlative body wanted ſtrength. It durſt not ſeize the reins of government. The ſucceeding days were unworthy of the 10th of Auguſt.'

Without any ſolicitation on his part, and indeed without any expectation of ſuch an event, he found that he had been elected by three different departments a member of the convention, —an honour which he did not think it his duty to decline. The picture given to us of the perſons, the principles, and the actions of his new aſſociates, and of the municipality, is too diſguſting for us to dwell on it; we cannot but ſay that, if the drawing be a true one, it is not by ſuch hands that liberty could be tranſmitted unpolluted to poſterity. The editors of the work make this remark on the ſubject—"If the facts were leſs recent, this faithful picture of the moſt ſcandalous part of the revolution might be taken for a bitter ſatire." Sieyes employed himſelf for ſome time in drawing up a plan for forming a new ſyſtem of public education; it was ſhort, and, the editors ſay, the moſt complete of any preſented to the convention. The committee of public inſtruction adopted it, and commiſſioned one of their members to report it to the aſſembly; it was not ill received; and an early day was fixed for taking it into conſideration:—but, when it was known abroad that it came from the pen of SIEYES, the moſt unfavourable opinion was formed of it. This circumſtance, and the fate of the plan, are very well deſcribed in the following extract.

‘ The following day, or the next day but one, the name of Sieyes was mentioned, together with the plan of inſtruction. It was earneſtly demanded in certain groupes, whether Sieyes was the author, and upon the affirmative anſwer, the diſpoſitions were immediately changed. They pretended to miſtruſt his views and intentions. The plan was peruſed, and re-peruſed, with a ridiculous earneſtneſs, not unlike that of the monkey looking for what might be found at the back of a looking glaſs. By repeated examination, aſſiſted by the keenneſs of ſuſpicion, doubts and difficulties were firſt raiſed, and ſoon afterwards it became an indubitable fact, that this ſketch contained a complete ſyſtem of counter-revolution and federaliſm. The reporter was ſeverely taken to taſk, for having dared to preſent, in the tribune, any thing which had not been written by a member of the mountain. It was conſidered in the ſame light as if he had been entrapped. The affair ſoon became of importance; it was treated in a revolutionary way; thoſe who ſought for an opportunity, imagined they had found it; the word of command is given; the new patriots, on the 30th of June, ran to hear a truly delirious oration of Haſſenfratz, againſt Sieyes. The journals repeat the declamation, but refuſe to admit the plan itſelf. The following day, upon the formal demand of Robeſpierre, in the convention, this project was rejected with a high hand, and without diſcuſſion. The committee of public ſafety, at length, did not fail to exclude Sieyes from the committee of public inſtruction, where he had been placed by a ſpecial decree of the convention.’

Here the work before us cloſes the public life of SIEYES: but it afterward gives ſome account of his private fortune. When the revolution began, he was poſſeſſed of church livings that brought him in between ſeven and eight thouſand livres a year; three ſmall life annuities in the public funds to the amount of 840 livres *per annum*; and ſecurities for money lent, of which money part was his patrimony, and part aroſe from the ſavings that he had made in the courſe of nine or ten years: the total at that time amounted to the principal ſum of 47 or 48,000 livres. His ſavings were the more conſiderable, as he generally paſſed two thirds of the year at the country reſidence of his biſhop, within a few leagues of Chartres; and his object in laying-by money was to accumulate as much as would furniſh him with the neceſſaries of life in the United States of America, to which part of the world it once was his intention to withdraw himſelf. When, by virtue of a decree of the conſtituent aſſembly, the church lands were ſeized for the public uſe, he found himſelf reduced to nearly his own private property: wiſhing, therefore, to guard againſt want, he purchaſed from one of the moſt capital commercial houſes in France an annuity of 3000 livres. By this time he had given up the idea of going to America. In lieu of his church livings, the nation had given him a penſion of 1000 livres a year: but he made an offering of it to his country from the tribune of the convention on the 10th of November 1793; ſo that, at preſent, all on which he can certainly depend amounts to no more than 3840 livres, or about 168 l. a year. It ought however to be added that, as a member of the convention, he enjoys his wages, as our old law uſed to call the allowance to members of parliament, of 36 livres a day; on which a man of his temperate habit may contrive to live, without drawing on his own money.—The work concludes with a refutation of the charge that Sieyes was a tool of *Robeſpierre*.

The pamphlet is unqueſtionably an able performance, whether conſidered as a chain of argument or as a literary compoſition. To ſay that it comes from Sieyes's own pen would not by any means be injurious to his reputation as an author: but to ſay that he actually wrote it would be to make an aſſertion without poſitive proof. We have, however, a moral conviction, founded on the internal evidence of the book, that Sieyes is in this inſtance his own defender; and undoubtedly his defence could not be in better hands.

To the work are annexed the declaration, which we have already mentioned as having brought on him the rage of the Jacobins; and his plan of a new conſtitution, containing his famous declaration of the rights of man, preſented to the conſtituent aſſembly 21ſt July 1789.

The tranſlation is on the whole well executed: though we could point out many inſtances of inaccuracy, but not of great importance.

Art. IX. *Promenade autour de la Grande Bretagne, &c. i.e.* A Ramble through Great Britain, preceded by ſome Particulars reſpecting the Campaign under the Duke of Brunſwick. By a French Emigrant Officer. 8vo. pp. 318. 5s. ſewed. Edinburgh. 1795.

This volume conſiſts of two parts. The firſt narrates ſeveral particulars of the Duke of Brunſwick's campaign, in concert with whom the author acted as a member of the emigrant corps. The ſecond deſcribes his ſolitary peregrinations about Great Britain, where he ſought an aſylum after the diſbanding of thoſe cavaliers. The whole is written with a vivacity

city and an air of truth which conciliate the reader, and with a degree of good-humour towards the objects of his hoſtility, which is really admirable. We ſhall tranſlate a ſhort paſſage or two:

'The fault, I apprehend, was in chooſing the place of aſſemblage *out* of the kingdom, and in joining with *foreign* powers to attack France: but an inſulated individual cannot give the law, nor a mere ſoldier ſay to his general that he had rather be there than here. This blunder lies not with the emigrants, who were more *inconvenienced** by the ſummons to Coblentz than they would have been to a rendezvous in the interior, and a great many, I know, were very unwilling to go thither:—but the general opinion in favour of emigration was ſo ſtrong, that thoſe who ſtaid at home were in ſome meaſure treated as infamous; even the patriots taunting them with loud contempt. I am aware that in La Vendée, where the gentry were much in the habit of reſiding on their eſtates, many ſhewed no great alacrity in leaving their families: but even here a like ſpirit was ſo prevalent, that the wives, daughters, and ſiſters, of thoſe who were gone, not only would not receive the loiterers into their company, but were ſo affronting to many of them as to ſend them a diſtaff.'—P. 13.

In pages 19 and 20 we have ſome additional anecdotes of the late king's arreſt at Varennes:

'Whilſt the preparations for return were going forwards, the alarm-bell was rung, and a prodigious number of peaſants came with their ruſtic weapons from the fields. When they were arrived, the magiſtrates preſented themſelves at the door of the king's chamber. The queen, who knew that the Marquis *de Bouillé*, informed of this misfortune, would ſoon arrive with an armed eſcort, put them off for a time; ſaying, that his majeſty, fatigued with his journey and with this laſt ſcene, was laid down, and that ſhe begged his ſlumbers might not be troubled. The magiſtrates were indeciſive, and would probably have withdrawn, had not the king called out: "No, no; ſince it muſt be, as well now as by and by," and walked off at once with them. When his carriage was ready, they led him to it, and he departed, accompanied by a vaſt crowd, which ſwelled at every ſtep. The Marquis *de Bouillé*, having learned this accident, came with his regiment of dragoons twenty miles in full ſpeed, but arrived an hour after the king's departure. The horſes were fatigued, the men harraſſed and out of humour, and the Marquis, finding that all was over, forded the river and croſſed the frontier. This I heard ſtated at Coblentz to the Comte *D'Artois* by one of the guards who was with the king; to which the Comte made no other reply than to aſk with ſome heſitation: "What! among you was there no piſtol, no ſword? On ſuch an occaſion the life of a man is nothing. If the poſtillion had been diſpatched, one of you might have replaced him, and you would have gotten along."

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* This word, ſince uſed on the Bench by Judge ——, is getting into vogue.

P. 45. ‘The Pruſſians treated their ſick with incredible barbarity. When the waggon which carried them was too full, or when room was wanting for new comers, the moſt ill were ſelected without much ceremony, ſtripped naked, leſt their ſpoils ſhould fall into the enemy's hands, and ſo left by the road ſide. Although the inhabitants ſucceeded in preſerving a few, they had moſtly the office of burying them.’

At page 98 the author arrives in London, and introduces the uſual remarks concerning its relative magnificence. He juſtly prefers the outſide of St. Paul's cathedral to that of St. Peter at Rome; but he laments the exiſtence of its ill-ſhapen burial-ground, the narrowneſs of its *emplacement*, and the want of internal decoration and imagery. He wiſhes for quays (like thoſe of Paris) along the banks of the Thames, and for a vaſt irregular place which ſhould expoſe the Bank, the Exchange, the Manſion-houſe, and a new poſt-office, to cotemporary view. He deſcribes the ſingular relation ſubſiſting at the ordinaries between the wandering emigrants and the wandering Jacobins, and (p. 118) gives the following anecdote of the latter:

> ‘The government took no other precautions againſt them than to fortify the Tower. Several perſons, however, have aſſured me that it was no uncommon thing to ſee painters ſit down at the public tables, and, inſtead of dining, pourtray the more turbulent among them. I never ſaw it; but I have the anecdote from one who was miſtaken for a Jacobin, and had great difficulty in perſuading one of theſe government-painters that his likeneſs ought not to be taken.’

In the courſe of his pedeſtrian tour in the country, the writer occaſionally breaks into complaints againſt the inelegance of not placing as many tumblers as plates on the ordinary-tables; againſt the rude inhoſpitality of Engliſh inn-keepers towards foot-paſſengers; and againſt their vulgar and peſtilent practice of offering the ſame ſheets a ſecond time. It ſhould have been ſtated, in alleviation of the two latter faults, that, in provincial Engliſh inns, *lodging* is ſeldom charged, which is both an abſurdity and an evil; ſince travellers often wiſh to ſleep where they neither care to ſup nor to breakfaſt, and are incommoded by the neceſſity of ſpending money where they accept a bed. Such grievances ſhould be denounced: for *rich* travellers only can enforce reformation and redreſs; and it is an exertion of real benevolence in them to tolerate no improprieties of reception.

P. 226. The author mentions, as a curious inſtance of ſuperſtition, his Scottiſh landlady being alarmed at the impiety of his humming a tune on the Sunday. Such ſtrictneſs, to be ſure, is a notable contraſt to French levity. It reminds us of a remark made by the famous Baron Pollnitz, when he had been ſome time in England: “ Will you never (ſaid he,) open your theatres on Sundays inſtead of your ale-houſes? never encourage ruſtic amuſements, inſtead of ſottiſhneſs?”

At p. 238, an intereſting anecdote occurs, which demonſtrates that the information of the lower claſſes has attained a reſpectable height in Scotland.

In p. 277, the deſcription of the water-fall of Fyers proves that it made a great impreſſion on this travelled ſpectator: it is not, however, worth tranſlating.

‘ A rich man’ (ſays the author, p. 281,) ‘ inquired, one day, of a highlander, what would make him completely happy. The anſwer was *a kirkfull of ſneezin* (ſnuff) *and a well of whiſky*. Since nothing can correct the taſte of theſe mountaineers for ſtrong drinks, I will at leaſt endeavour to procure them a pleaſant one. In many parts of Great Britain, ſloe-trees *(prunelliers)* are common. I have ſeen the peaſantry about Thionville make an ardent ſpirit from this fruit, which they prefer even to brandy. The proceſs is very ſimple. They cruſh the fruit and its kernel together, ferment the liquor as if it were wine, and then diſtil it.’

Over a mineral ſpring near Leith, the late Lord Gardenſtone built an elegant temple, which contains a ſtatue of Hygeia too large for its ſituation, and deficient in beauty. This called forth an epigram from a brother-lord of Seſſion; with which we ſhall conclude:

“ *Heu! fuge fatales hauſtus, fuge virus aquarum,*
Quiſquis es, & damno diſce cavere meo;
Namque ego morborum domitrix Hygeia, liquorem
Guſtavi imprudens facta videbar anus.
Jam demiſſa humeros, & crure informis utroque
Riſibus à populo pretereunte petor.
At tu poſthabitis Nymphis, ſolennia Baccho
Fer ſacra, telluris ſic quoque fecit Herus.”

“ A finiſh’d beauty I from London came,
Grace and proportion had adorn’d my frame;
But raſh I taſted this empoiſon’d well,
And ſtraight (’tis true, tho’ wonderful to tell)
To ſize gigantic all my members ſwell.
Whether thro’ coal the fountain urge its courſe,
Or noxious metals taint its hidden ſource,
Or (envious neighbour) Cloacina ſtain
The ſtream with liquid from the Queen-ſtreet drain;
Th’ effect is certain, tho’ the cauſe obſcure.
My figure ought to frighten, not allure;
And, blameleſs tho’ the ſkilful ſculptor’s hand,
Not as a ſtatue but a beacon ſtand.
Thou! whom amuſement or diſtemper brings
To view the pillars, or to taſte the ſprings,
Warn’d by my fate, the nauſeous draught decline,
The Lord erector’s regimen be thine,
Abſtain from water, and indulge in wine.”

Art. X. *Coup-d'Oeil Politique ſur l'Avenir de la France*; i. e. A Political View of the future Situation of France. By M. Dumouriez. Written in March. 8vo. pp. 83. Printed at Hamburgh; and ſold in London by Johnſon and De Boffe. Price 2s. 6d. 1795.

Art. XI. *A Political View of the future Situation of France.* Tranſlated from the French of General Dumouriez. 8vo. pp. 94. 2s. 6d. Johnſon, London. 1795.

Though a man of eſtabliſhed reputation as a ſoldier, General Dumouriez is at beſt of a doubtful character as a patriot or politician: we ſay doubtful, becauſe we are not diſpoſed, without more evidence than has yet been laid before us, to paſs a deciſive judgment on his political conduct. Some people charge him with ambitious views, and ſay that it was not till he was diſappointed in them that he declared for the reſtoration of a limited monarchy in France; and conſequently that his motives for this declaration did not proceed from principle. Others admit that a powerful faction in Paris had placed him in ſuch a ſituation, that he was under the neceſſity of either turning his arms againſt thoſe who compoſed that faction, or putting himſelf into their hands with the certainty of being led to the ſcaffold. *Louvet*,[*] the moſt determined anti-monarchy man in France, aſſerts, in his late famous publication, (reviewed in our preſent Appendix,) his firm belief that Dumouriez was a ſincere republican; that he would have made himſelf maſter of Holland, had he not been thwarted in all his plans by a ſet of men who were not only his perſonal enemies, but the enemies alſo of liberty, order, and principle; and that he would never have thought of re-eſtabliſhing royalty in France, had thoſe who were at the helm been attached to the real intereſts of their country, and to the happineſs of their fellow-citizens. Which are in the right, the accuſers or the apologiſts of Dumouriez, we will not attempt to determine.

The General begins by ſaying that the French revolution is a ſhocking tragedy, directed by monſters and ſupported by heroes; and that, taken in a military point of view, it commands admiration; while in a political light it excites nothing but horror. 'Never (ſays he,) did any nation appear at the ſame time more ſublime, and more abject. As ſoldiers, the men of France are invincible; as citizens, they tremble and ſuffer. Intrepid in the field before the moſt warlike troops of Europe, but at home the ſlaves of a handful of villains.' This ſhort picture is drawn by a maſterly hand; and while we are forced to acknowlege its ſtriking likeneſs to the original, we find it no eaſy taſk to account for an union of two ſuch oppoſites in the ſame people. The ſubmiſſion of the gallant troops; *on the Frontiers*, to whatever party is uppermoſt in the *Convention*; the indifference with which they ſee the prevailing faction fall, and the readineſs with which they obey their ſucceſſors while they continue in power; may be reckoned among the phenomena of the preſent times, ſo fruitful in aſtoniſhing events! In former days, a ſingle army has often trampled under foot the moſt legitimate governments: but in France, fourteen armies, compoſed altogether of 1,200,000 men, vie with each other in ſubmiſſion to orders from men who acquire their aſcendency in the legiſlature by the forcible downfall and extermination of their predeceſſors!

The author has divided his work into ſeveral parts or chapters, under different heads; the firſt relates to the *Jacobins.* Here he obſerves that theſe men and their adherents fooliſhly imagined that, becauſe they had declared themſelves republicans, they had eſtabliſhed the republic. 'Puerile ceremonies (ſays he,) conſtituted the political ſtate of France. The compulſive acceptation of a conſtitution haſtily drawn up was the only ſocial contract which eſtabliſhed the tyranny of the anarchiſts. Paris gave the law to France, as Rome formerly gave it to every part of the Roman empire. Was this a French republic?—Certainly not. Was it a Pariſian republic?—Juſt as much and no more; for Paris was more enſlaved than the reſt of the empire. What was France then?—It was really the *republic of the Jacobins.*' To theſe men he aſcribes the tyranny under which the people groaned; the horrors of September; and the *patriotic chriſtenings and marriages* of the unfortunate victims of their country whom they threw into the ſea. He expreſſes his hope that the convention, ſupported by the whole nation, will annihilate even the very name of this hateful ſect; and his hope on this head is pretty well accompliſhed; for it is now nearly as dangerous in Paris to be called a Jacobin as an ariſtocrate or a royaliſt.

From the ſavage barbarities of the anarchiſts, he turns with complacency to the military glory of France; which, under the head of *Military ſucceſſes*, forms another diviſion of his work. Speaking of the war, he acquits his countrymen of the charge of having been the aggreſſors, and ſtates it to be the natural conſequence of the political errors of ſeveral courts. Without naming himſelf, he ſounds high his own panegyric, by telling us what prodigies were performed by the French General who, in 1792, with a handful of ſoldiers ill appointed and diſunited, kept in check a formidable army, until by the arrival of reinforcements he was enabled to drive the enemy before him. He next marks his progreſs in the Netherlands, and takes to himſelf the glory of having freed his country from a foreign yoke, and taught her troops how to march to victory. The return which he met was, he ſays, that *Marat* and the Jacobins proſcribed him, diſorganized his army, and ſtopped him in the career of his ſucceſſes, which would have enabled him to give to France in the courſe of the ſucceeding year a glorious and laſting peace. To ſecond him in his endeavour to convince the world that he did not mean to betray the intereſts of his country to her foes, either foreign or domeſtic, we lay the following ſhort extract before our readers*:

'This General was forced to fly, proſcribed and regarded as a traitor, becauſe, inſtead of joining the ſanguinary faction of theſe anarchiſts, he found himſelf compelled to a determination of combating againſt it to ſave the legiſlative body from its tyranny, and France from its cruelties. What is his crime? It is that he anticipated the judgment of the nation againſt theſe monſters, and in the hope of ſaving his country he refuſed to become their victim.

'Men of France, how dreadful are the conſequences you have ſince felt. Nothing leſs could convince you that this General, this ſuppoſed criminal, would have ſacrificed his life to deliver you from Marat, from Robeſpierre, and thoſe Jacobins whoſe bloody tyranny has ſpread deſolation through the land. By the inſtruments of aſſaſſination it is that theſe monſters have awakened you from this fatal deluſion. You are become free:—become juſt.'

He then proceeds to ſtate that the injudicious diſpoſition of the German cantonments in Alſace made the allies loſe the fruit of their ſucceſſes in that quarter: their panic fear, he ſays, induced them to adopt the ſhameful meaſure of blowing up the works of Fort-Louis, (a meaſure very imperfectly executed,) inſtead of endeavouring to defend that important place; by which means they paved the way to the conqueſt of the whole left ſide of the Rhine by the French. As the military opinions of ſo able a commander as Dumouriez muſt have weight even with thoſe who may deſpiſe him in another point of view, we will lay them before our readers; who will, no doubt, be ſurpriſed to find ſo high an authority admit the poſſibility of the combined armies marching to Paris, had they been led on with judgment. He thus expreſſes himſelf:

'Their plan for the campaign of 1794, by reaſon of the great diſtance of the armies required to co-operate, afforded neither mutual connection nor mutual ſupport. Small detached bodies, forming a long line, weak in every part, were incapable of defending any point where the French might attempt to penetrate in a maſs.

'All Europe knew beforehand that the intention of the French was to obtain the advantage in the war by changing it from defenſive to offenſive. It was even known that their project was to penetrate between the Sambre and the Meuſe, while the diviſion on the right ſhould turn the right of the allies by Auſtrian Flanders.

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* We quote from the tranſlation.

'The imperial troops being deprived of the power of entering Alſace by the loſs of Fort Louis, had no other ſide for offenſive operations but that of Flanders and Hainault, two provinces open to them by the Paſs of Condé, Le Queſnoy, and Valenciennes, which they had conquered in 1793; it became them to have left the defence of the Upper Rhine to the Pruſſian army, which was more than equal to that object, and have carried their forces between Luxemburg and the ſea.

'If the army of Count Browne had opened on the Meuſe by the ſiege of Sedan or Mezieres, while the prince of Cobourg had beſieged Landrecies, thoſe two armies would have mutually ſupported each other's operations; and that which had firſt obtained its object would have ſerved as the army of obſervation to the other. They would then have extended themſelves between the Marne and Oiſe, and nothing could have ſtopped them in their way to Paris but battles in the fine and rich plains of Picardy, where the ſuperiority of the Auſtrian cavalry would have given them an ineſtimable advantage.

'The whole offenſive plan of the French would have been diſconcerted by this diſpoſition, which muſt have forced them to come to the aſſiſtance of their ſtrong places by battles, in which the time, place, and circumſtances, would have been in the election of the Auſtrians.

'The allies did not adopt the plan of a cloſe and conjunctive attack, yet as they were well informed of the hazardous project of the French to force the paſſage of the Sambre, they ought at leaſt to have fortified the excellent poſt of Beaumont, at the head of the principality of Chimai, and to have placed there a body of men ſufficiently numerous to check the enemy, compel him to a ſiege, and afford time for their own forces, between the Moſelle and the Meuſe, to unite upon the Sambre. This diſpoſition would have prevented the French from penetrating as they did by the Sambre, an event which determined the ſucceſs of the whole campaign.

'Laſtly, Since the army of prince Cobourg ought firſt to have taken Landrecies, and afterwards penetrated into Picardy, or advanced upon Cambray, it was neceſſary, before any movement, to have ſecured Auſtrian Flanders againſt the invaſion of the French embodied in the camps of Liſle and Caſſel, becauſe it was known that the French had the deſign of turning the right of the allied army by penetrating through that province.

'No precaution was taken againſt this attack. The allies had left before Menin general Walmoden with ſeven or eight thouſand men to oppoſe the irruption of two bodies of an army whoſe number was unknown, but which certainly could not be fewer in all than forty thouſand men; and in addition to this, the fortreſſes were repaired only on the ſide next the enemy, inſtead of being prepared to ſupport a ſiege.

'The French forces opened upon all the points of attack with that confidence and vivacity which form their character. They forced their way in ſpite of every obſtacle, and carried into effect a plan ſo raſh that it could not have ſucceeded in any reſpect, if the allies, who were in no want of intelligence, had taken methodical and prudent meaſures. The plan of the French was geometrically impracticable, but was rendered practicable, and crowned with ſucceſs, by the ſpirit of folly in the allies, who did not oppoſe any reaſonable plan of defence againſt it.

‘ The provinces of Flanders, Tournaiſis, Hainault, Brabant, and Namur, then preſented no point of reſiſtance againſt the French armies, who from the maritime parts of Flanders were enabled by a moſt incredible degree of ſucceſs to join their countrymen on the banks of the Meuſe. The imperialiſts, it is true, animated by the preſence of the emperor, had made efforts no leſs obſtinate than uſeleſs to ſtop the progreſs of theſe invincible republicans.—

‘ It was naturally to be expected that the Meuſe would preſent an obſtacle to their victories, and every military man might have concluded that the campaign would terminate on the banks of this river. An army of eighty thouſand men, having Maeſtricht for a point of ſupport, the Meuſe for their *avant foſſé*, Juliers and the Roer ſupporting their left, and the ſtrong places of Holland for their retreat, ought not, in the ordinary courſe of things, to have been diſplaced. It was not to be feared that the French, finding the Rhine undefended, ſhould have the imprudence to paſs it, and penetrate into Weſtphalia, leaving an army of eighty thouſand men behind them, who might have cut off their retreat.

‘ While the allied army held the poſition of the Meuſe, Marſhal Mollendorf diſplayed the talents of his maſter, the great Frederic, by his poſition at Lautern, the only military movement in this campaign agreeable to the rules of art; a movement, nevertheleſs, which, from its remoteneſs, produced no diverſion in favour of the army of the Low Countries; a movement which terminated in an inconceivable inactivity, followed by a retreat, which gave the enemy the whole country of Treves.

‘ In the mean time, the allied army abandoned the poſition of Maeſtricht. Different intereſts divided the bodies it was compoſed of. The imperialiſts paſſed the Rhine, and gave up the dutchy of Juliers, and the archbiſhoprics of Cologne and Treves, while the Engliſh, the Hanoverians, and Heſſians, retired into Holland, under pretence of defending it.

‘ Thenceforward the ſpirit of folly and conſternation appeared to direct all the movements of the allies, which exhibited not the leaſt trace of military art. Venloo, Gueldres, Nimeguen, were abandoned, without the leaſt apparent reaſon, before Graves was beſieged. It ſeems as if the movements of the allies had been made with the intention of pointing out to the French the line on which they were to penetrate the United Provinces.

‘ Bois-le-duc, ill provided with food and ammunition, as well as every other Dutch fortreſs, ſurrendered without a ſtroke. Maeſtricht, without ſupport, made an indifferent defence. Valenciennes, Conde, Le Queſnoi, attacked by the ſhadow of an army, ſurrendered without firing a gun. Every corps of the French advanced, preceded by a column of terror, like the column of ſmoke before the Iſraelites.

None of the places of the enemy waited for the coming up of the heavy artillery, before they capitulated.

'An extraordinary winter completed what terror had begun. Places were inveſted upon the ice. The allies, ſtill equally ſtrong with the French, if they had been united on one central point, might at leaſt have decided the fate of Holland by a battle. If they had preſented themſelves together, or if, by manœuvres and a good appearance, they had retarded the rapid march of the French, theſe laſt, exhauſted, and in abſolute want of bread, would have been forced to retreat into the Low Countries, and would not have had time to recover before the opening of the campaign in 1795.—

'Why did not the Pruſſians advance by Manheim or Mentz, and General Clairfait by Mulheim? The latter might, without difficulty, have entered Cologne, Aix, Liege, and the Low Countries. It is well known that theſe armies belonged to different powers; but, from their conduct, it might be affirmed, that theſe powers were at leaſt indifferent to the fate of that which ſuffered the oppreſſion of the war.'

We will not follow the author in his obſervations reſpecting the different belligerent powers: but we may remark that he is very ſevere on Mr. Pitt, as will appear from the following ſhort extract:

'The unhappy genius of the miniſter, Pitt, gave birth to this cruel war. It was he who preſided over all the operations, who forced the duke of York, after the ſurrender of Valenciennes, to ſeparate from the prince of Cobourg, to advance and be defeated before Dunkirk by the brave Houchard, who periſhed under the guillotine.'

Of the decree forbidding the conventional troops to give quarter to the Engliſh and Hanoverians, he ſpeaks thus—

'The military have ſhewn invincible courage, ſupported with a lively good temper and humanity which the gloomy Robeſpierre could not alter. The odious decree which he obtained from the convention by his vile inſtrument Barrere, which gave no quarter to the Engliſh and Hanoverian priſoners, has never been carried into effect. The generous conquerors have reſpected the ſafety of the conquered.

'Would to God they had exerciſed the ſame generoſity towards their miſled countrymen who were taken in arms! The decree againſt the Engliſh is cowardly; that againſt the emigrants is tyrannical. The French have ſhewn that the genius of liberty, miſled by ſanguinary tyrants, is capable of depriving the moſt humane and poliſhed among nations of every ſentiment of nature.'

The author's next diviſion or chapter contains conſiderations reſpecting Holland. It appears that he is very far from aſcribing the ſucceſſes of the French in that country to the ſuperiority of their arms, for he ſtates that the Dutch themſelves favoured the entrance of the French army into their territory; that, if the province of Utrecht had not made advances to the French, the combined forces might have defended inch by inch firſt that province, and afterward that of Holland, as far as Amſterdam; and that, had not the Dutch, after they had changed the form of their government, ſent orders to the governors of their ſtrong places to open their gates to the French, and to their troops not to make any reſiſtance, the invaders could not have advanced a ſtep without having a ſiege to undertake. For theſe reaſons, he will not allow that France has *conquered* Holland; and he obſerves that the French have never yet ventured to inſinuate that it was a conquered country, and that they have not attempted to levy contributions on it: but he admits that they will drain the Dutch under the modeſt appearance of making only *requiſitions*.

He ſays that, ſhould the French attempt to *Cambonize* Holland, (by which term we preſume that he means plundering the country of its property, as *Cambon*'s ſyſtem drained and plundered the Netherlands,) they will ſoon diſguſt the Dutch, and make them turn their affections once more to the illuſtrious houſe of Orange, whoſe name is eſſentially connected with the very foundation of their republic. The future condition of that republic becomes the ſubject of our author's conſideration, and he treats it like an able ſtateſman in the following words:

'These are the real dangers which the revolution of Holland muſt neceſſarily produce. What will be their political exiſtence in Europe at the time their colonies ſhall be either diſmembered or laid waſte?

'If the French ſhould keep the country of Liege, and incorporate it with the republic, they cannot ſecure this department but by joining Maeſtricht to it, which is its only point of defence.

'If Belgia ſhould be incorporated, its poſſeſſion cannot be ſecure but by joining to it, 1. Vanloo, to cover Auſtrian Gelderland. 2. All the places on the left bank of the Meuſe, from Vanloo to Williamſtadt, to ſecure the free navigation of this river, and to cover La Campine and Antwerp. 3. And laſtly, all Dutch Flanders, to cover Auſtrian Flanders and the maritime French Flanders.

'In this caſe the Scheldt muſt neceſſarily be open; commerce would reſume its ancient courſe at Antwerp. Amſterdam, Rotterdam, and Zealand, would be ruined; and theſe provinces, heretofore ſo celebrated for the efforts of human induſtry, having no longer the riches neceſſary to ſecure their factitious exiſtence, would once more become marſhes, again recovered by the ſea from the hands of man.'

He next proceeds to aſſert that it is the intereſt of France—

'1. That Holland ſhould continue to be a maritime power of the ſecond order; becauſe its ſituation, which envelops the eaſtern part of England, is always a reſtraint and danger to their rival power; and by preſerving this balance they ſecure the repoſe of Europe, and the welfare of France.

'2. That Holland ſhould preſerve her colonies in both the Indies, that ſhe may be able to ſupport her marine, her commerce, and her induſtry, without which ſhe cannot exiſt even phyſically.

'3. That

' 3. That ſhe ſhould eſtabliſh a ſolid government, which ſhall not be contrary to her means of exiſtence. For the ſame conſtitution cannot be ſuitable to every people. Each nation has its requiſite and peculiar circumſtances, derived either from its topographical modification, its moral character, or its means of exiſtence, to which it is neceſſary to adapt a conſtitution; otherwiſe the ſocial contract cannot be ſupported, and neceſſarily becomes the principle of its deſtruction. Poland affords a ſtriking inſtance of this truth.

' To obtain theſe three objects, which are nearly of as much utility to France as they are neceſſary to Holland, it is proper that the French ſhould practiſe the moſt generous conduct towards their new allies. That is to ſay,

' 1. They ſhould loſe no time in evacuating Holland, that they may not exhauſt and vex their allies, to whom, after the firſt moment of their union, they cannot but be chargeable; they ſhould leave no greater body of troops than the Batavian National Aſſembly may think abſolutely neceſſary to ſecure the completion of their conſtitution.

' 2. They ſhould content themſelves with the immenſe quantity of ſtores which the allies left behind them when they evacuated Holland, and by no means proceed to exhauſt that nation by exorbitant requiſitions, which would deprive it of power of ſupporting its government, its marine, its army, and its dykes.

' 3. They ought not to put any conſtraint on the liberty of their allies in the choice of a conſtitution, not even by influence, and ſtill leſs by dictating to them. The Hollanders ſhould receive on their part neither advice, remarks, nor orders. Neither their liberty nor their national ſelf-love ought to receive any degradation.

' 4. They ſhould ſacrifice, in ſome reſpects, the topographical intereſts of Belgia and the country of Liege, by ſeizing no place on the Meuſe and Dutch Flanders, in caſe they ſhould incorporate the Low Countries with the French empire. This uſurpation would leave profound traces of hatred and vengeance in the mind of this deceived and offended nation. The ſecurity of France on this ſide depends much more upon the intimate confidence of the Hollanders, than in the poſſeſſion of a few places unjuſtly taken from them. The ſame motive ought to prevent the opening of the Scheldt; in the place of which may be ſubſtituted canals of communication between the principal points of Weſt Flanders and Dunkirk, and the northern departments.'

The General then proceeds to conſider the important queſtion " Would it be for the benefit of France to retain her conqueſts." At the very outſet, he condems, as contrary to all juſtice, the principle laid down by the Jacobins, that the Rhine and the Meuſe are the natural boundaries of France, the pillars of the French Hercules. The French (he ſays,) could not, without violating the fundamental principles of their own revolution, incorporate any conquered country with the French empire, without the conſent of the inhabitants of ſuch country, the ſovereignty being acknowleged to be veſted in the people who occupy the territory. Different nations might like liberty under different forms; to force them to adopt any particular form would be to tyrannize over them, inſtead of leaving them what they ought to be, freemen and free agents. The country of Liege could not, he remarks, be made a department of France, unleſs the Auſtrian Netherlands conſtituted a part of the ſame republic; and though the Netherlands could at any time be over-run by the French, he thinks they could be retained only by force: but that whatever might be the caſe with provinces ſuch as theſe, ſpeaking the French language, an union would not be expected with the people of Gueldres, Cleves, Juliers, Aix-la-Chapelle, Cologne, Triers, and the different little ſovereign ſtates on the left ſide of the Rhine from Alſace to Weſel: theſe people being Germans, their manners, habits, and language differ from thoſe of France; and moreover they are connected with their countrymen beyond the Rhine, by the great Germanic aſſociation. The French ought to recollect what difficulty they found in gaining any footing for their revolutionary principles in Alſace, though that province has been upward of a century paſt annexed to France. Diſcontented people can be kept in ſubjection only by ſtrong garriſons; and this very circumſtance, denoting ſuſpicion, might ſpread the diſcontent through Lorraine and the three biſhoprics, Toul, Metz, and Verdun; and thus thoſe who ſhould wiſh to retain new conqueſts might run the riſk of loſing the old, and of ſeeing them return once more to the emperor and the empire. On the whole, he appears to be decidedly for the reſtoration of the conqueſts, as a meaſure of wiſdom and ſound policy.

Next comes the queſtion "When, and to whom, ought they to be reſtored?" As to the time, he ſays, it ought to be at the peace; in the treaty of which it ſhould be ſtipulated that, at a period therein to be ſpecified, the French armies ſhould evacuate all their conqueſts, and return within the old limits of their country: but that, on the other hand, the former ſovereigns of thoſe countries ſhould not be *at liberty*, for the ſpace of one month afterward, to ſend into them any troops or miniſters; to the end that the people might have time to conſider what form of government they ſhould adopt, or for what conditions they ſhould ſtipulate with their former ſovereigns, in order to ſecure their happineſs and mutual confidence. This plan unqueſtionably does honour to the author, by ſhewing that he is not the ſlave of princes, but the friend of mankind, and a lover of genuine liberty.

In his next chapter, the General undertakes to prove 'the impoſſibility of peace, ſhould France reſolve to retain her conqueſts.' The German empire, he obſerves, has hitherto reluctantly carried on the war, and anxiouſly wiſhes for peace:

but then he remarks that it is only on the principle of the *ſtatus quo*; and that, ſhould France be ſo obſtinate as to refuſe to treat on that ground, ſhe may expect to find the exertions of the Germanic body, in carrying on the war, very different from what they have been to the preſent period, and in reality alarmingly great. He next conſiders 'the dangers which the continuation of the war would be likely to bring on France.' Her towns, he ſays, are deſerted, her manufactures at a ſtand, her credit abſolutely extinguiſhed; the depreciation of aſſignats daily increaſed by the conſtant emiſſion of new paper; the public expences exceeding the revenue by the enormous ſum of *three hundred millions of livres per month*; the committee of finances, to ſupport the value of aſſignats, holding out to a deluded public nothing but perfidious and exaggerated accounts of the value of the lands mortgaged for their redemption; and the ſenſeleſs *Cambon* offering no other means of diminiſhing the enormous maſs of this fictitious money, than the equally immoral and abſurd ſcheme of a lottery; which brings to recollection the ſyſtem of *Law*, though this is much leſs ſkilfully projected. The author then ſpeaks in the following terms of the ſtate of the population of France:

'This dreadful picture of the bad ſtate of the finances and ſubſiſtence of France, is a ſecondary object compared with that of its depopulation. At the end of December, according to a report preſented to the Convention, the war had coſt the French armies ſix hundred and fifty thouſand men. If to this number, which is one third leſs than the truth, we add the loſſes by emigration, the guillotine, want, and civil war, it will be ſeen, with horror, that this ſtate of anarchy has deprived France of twelve hundred thouſand men, without including the aged, the women, and children.

'If we admit the population of this empire to be twenty-four or twenty-five millions of individuals, of which twelve millions are males; taking from this the old men and children, there will remain about ſeven or eight millions of men capable of bearing arms, who, during three years, have ſuffered this enormous loſs, and of whom one ſixth part muſt ſtill continue to face the ſame dangers. What is the reſidue for agriculture, commerce, and the marine? And how long can the population of France ſupport ſuch a dreadful conſumption?

'Is it with foreigners that we are to ſee the lands of France and its manufactories repeopled, and its armies recruited? It was by this that the Romans became degenerate, and were loſt. It is time to think of preſerving the French nation; to unite the whole under a mild government; to purify it from all the foreign adventurers who have ſwelled the muddy torrent of the revolution, or rather of the Jacobins, of whom they were the moſt uſeful and moſt active ſatellites.'

Having remarked that England muſt derive more energy than danger from the revolution in Holland, he next turns his eye towards Italy; where, he ſays, the farther the French armies advance, the more they will require to be augmented. On this ſubject, he thus proceeds:

'The laſt report made to the Convention, in December, 1794, proves, that diſeaſe has deſtroyed the army which operated near the Frontiers. All this conſumption of men, money, and ſubſiſtence, on this ſide, is pure loſs; for certainly the French cannot intend to conquer Italy, as it is indubitable that they would be unable to keep it.

'Moreover, while the combined fleets poſſeſs a ſuperiority in the Mediterranean over the French, their ſucceſs in Italy will be very uncertain. And the French government ought rather to fear that while their armies advance into Italy, and periſh there by the climate, an attack may be made on their ſouthern coaſt, while undefended, and probably agitated by the factions which divide it.'

With reſpect to the war with Spain, he paſſes nearly the ſame judgment on it. We have ſeen how that has *ended*.

The tenth diviſion of the work treats of 'the National Convention.' Gen. D. ſays that, in that aſſembly, there never has been what might be truly called an *oppoſition party*; that it has always groaned under ſome one tyrant or another, the moſt odious of whom was *Robeſpierre*; that at the bare mention of royalty or king every member expreſſes his diſpleaſure by murmurs; that at the word republic, they riſe in a maſs with ſhouts and oaths, not like the rulers of a great nation, but like a ſet of conſpirators, the ſpirit of the convention conſtantly depending on the auditors who fill the galleries, and who hiſs or applaud the members according to the opinions which the latter deliver; and thus, he ſays, are produced ſo many contradictory decrees, which become the ſcorn of the people and the diſgrace of their governors. On this ſubject, he adds that the convention has done little more, hitherto, than pull down; that the revolution has produced nothing but a mis-ſhapen chaos; that the veſſel of the ſtate ſtill floats between two conſtitutions, the monarchical and the republican; and that the public opinion is not yet invariably fixed on the moſt important of queſtions, viz. "Whether a limited monarchy be better adapted to ſecure the happineſs of the French nation, than a republic." The government, he then ſays, cannot be ſettled till this important queſtion is reſolved. To ſhew that limited monarchy has many partiſans in France, he appeals to *Lacroix*'s book; which, though it would at one time have infallibly ſent the author to the ſcaffold, is now read and gains converts every day.

The laſt two diviſions of the work are devoted to the conſideration of the two different forms of government, a republic, and a conſtitutional monarchy.

Democracy, he ſays, is not fit nor deſirable for the government even of a village: its natural character is turbulence, and hoſtile to every idea of ſettled tranquillity.

The

The author finally declares himſelf decidedly for monarchy, and pronounces it to be, *when moderated by a ſenate*, the moſt perfect form of human government. We need not detail his arguments in ſupport of this aſſertion.

The character of General Dumouriez, as an author, is already well known; we therefore need ſay little more than that this publication would evince that, while he can write like a ſcholar, he can think like a ſtateſman; and we mean not to impute it to him as a fault that, though proſcribed by his country, he appears ſtill to love her with ſincerity, and to conſider thoſe as his enemies who are hoſtile to her; for which purpoſe he would be glad to clip the wings of her rivals, particularly thoſe of England, from whom France has moſt to fear. It is with this view that he would perſuade his countrymen to abandon the idea of invading Great Britain, for the purpoſe of attacking her in India, (where he thinks her moſt vulnerable,) with the united forces of France and Holland.

The tranſlation is faithful and praiſeworthy, though we ſee a few marks of haſte and inaccuracy.

Art. XII. *Annuaire du Republicain, &c. i. e.* The Republican's Calendar, or Phyſico-economical Legend; with an Explanation of the 372 Names given to the Months and Days, &c. &c. By Eleutherophilus Millin, Profeſſor of Natural Hiſtory. 12mo. pp. 450. Paris. London, De Boffe. Price 4s.

Whether the new diviſion of the year, which makes part of the multifarious and radical change in the order of things introduced by the French revolution, will prove durable, is far beyond our reach of divination. In the mean time, while it continues, we ſee the propriety of explaining its principles to thoſe who are to make uſe of it, and of taking the opportunity which it affords of inculcating various and uſeful knowlege. Our readers cannot but know that, inſtead of the ſaints' names which diſtinguiſhed every day of the Romiſh calendar, and which make ſo great a figure in ours, each day is marked out by the name of ſome animal, plant, mineral, or inſtrument of huſbandry, bearing ſome relation to the ſeaſon; and that the months themſelves bear names adapted to the circumſtances of the climate in France. The author before us goes through the whole calendar in order, making it a ſort of lecture on natural hiſtory and economics; beginning with the name of each month and an explanation of the circumſtance whence it is derived, and proceeding to the articles which give denomination to the days. By theſe means he has compoſed an entertaining and inſtructive volume, which ſeems to be compiled from the beſt authorities in natural hiſtory and rural economy. Its principal defect is, that the nature of the work will not admit of ſyſtematic arrangement, or a complete view of the objects with which it is converſant; their number and order being neceſſarily limited by the calendar. We find, however, that he has ingeniouſly contrived to give as much of general knowlege and claſſification as the plan would poſſibly admit.

The report from the committee of public inſtruction, containing the principles of the new calendar, drawn up by *Fabre d'Eglantine*, is prefixed.

Art. XIII. *Lettres d'Emmanuel Haller, &c.* 8vo. pp. 48. Imported by De Boſſe, London. Price 1s. 1794.

These letters contain the defence of a French contractor for proviſions furniſhed to the armies of the republic at Nice, againſt a charge of malverſation. It is drawn up in a manner more warm and declamatory than is proper in a queſtion of fact: but, not having the documents of accuſation, we feel wholly incompetent to form any ſound opinion of the merits of the caſe.

Art. XIV. *Plan de Pacification; &c. i. e.* A Plan of Pacification on this Baſis: the political Boundaries of States ſhall be conformable to their natural Limits. By the Abbé P. de M——, of St. Dizier, in the Department *de la haute Marne.* 8vo. pp. 74. Hamburgh. 1795. De Boſſe, London. Price 1s. 6d.

This diplomatic ſpeculation is entertaining enough: it has been aſcribed without foundation to the Abbé *Sieyes:* but as, even in its inſinuations the moſt apparently equitable and diſintereſted, it ſtudiouſly keeps in view every imaginable intereſt of France and its allies, it is very probably a production of ſome one of thoſe who are now employed by the republic in negotiating a peace. The author aſſumes the poſition as ſelf-evident, that the permanence of the enſuing pacification depends on aſſigning *natural* boundaries to the territory of the great potentates, and on making their frontier to conſiſt of formidable rivers, highlands, lakes, deſerts, and ſeas. He then propoſes to new-model Europe thus:

Spain and Portugal to agree that, whenever the male line ſhall become extinct in either royal family, the ſurviving branch inherits both crowns. The old Pyrenean boundary to remain inviolate.

France to be ſeparated from Italy by the ridge of Alps: that is, to add Avignon and Savoy to its former territory.

From Geneva to Baſil, the old frontier; and from Baſil to the ſea, the Rhine to be the boundary.

Holland to be left in quiet poſſeſſion of the Delta of the Rhine.

The king of Pruſſia to accept the crown of Poland, and to govern along the Baltic coaſt as far as the river Niemen, but to be willing to accommodate Ruſſia and Auſtria with any ſuitable provinces in the ſouth-eaſt.

The emperor to be compenſated for the loſs of Flanders, in Sileſia, or Poland; to exchange part of Tirol with the Venetians for Iſtria and Dalmatia; and to be allowed to ſecularize Salzburg on the death of the incumbent, and ſome other eccleſiaſtical domains.

The ſeveral members of the Germanic body, ſuch as the biſhops of Cologne, Mayence, Treves, Spires, and Worms, who loſe ground by this arrangement, to have the liberty of building, on the eaſtern bank of the Rhine, towns having the names and privileges of their former ſees; and to be penſioned for life by France.

Sweden to obtain ſomething in Lapland and Finland, we ſuppoſe, for ceding Pomerania to Pruſſia.

Great Britain is thus diſpatched: p. 51. '*Paſſons enfin les mers, & arrivons aux Anglais. Ces rois de l'océan ſont terribles à l'abordage: peut-etre trouveront-ils qu'on a terminé bien vite les conteſtations ſans les faire intervenir. Pourquoi ſont-ils ſeparés du reſte de l'Europe? Ne ſerait-ce pas une preuve qu'ils ne devraient pas ſe mêler autant de ce qui s'y paſſe.*'

To this plan of pacification, the great objection ſeems to be that no boundaries are *natural*, except thoſe *where the preſſure on both ſides is equal*; and that, if the territory of France, inſtead of jutting againſt that of Pruſſia or Auſtria, which can oppoſe an adequate reſiſtance to her encroachments, is every where made contiguous to the poſſeſſions of the minor princes, it will have a tendency continually to extend, until it ſhall abut on the frontier of ſome of the great potentates. It is, then, the intereſt of Great-Britain that Pruſſia and Auſtria, inſtead of compenſating their loſſes in the eaſt, ſhould compenſate them in the weſt of Europe; that, by exchanging Corſica for Piedmont, and giving this laſt to the emperor, he ſhould be made the neighbour of France in the ſouth; and that, by adding to the territories of the king of Pruſſia near the mouth of the Rhine, this monarch ſhould be invited to approximate to France and become ſo in the north.—Thus, perhaps, pillars may be ſet to the progreſs of the French Hercules.

Art. XV. *Hiſtoire ſecrette de Coblence, &c. i. e.* The ſecret Hiſtory of Coblentz in the French Revolution, taken from the diplomatique Cabinet of the Elector, and from that of the Princes, Brothers to Louis XVI. 8vo. pp. 238. London (a feint). 1795.

This work has been ſent into the world without the name of the author, the printer, or the publiſher, but it evidently contains ſome truths, mixed with many aſſertions which are as evidently falſe, and with ſtatements which, reſting on no other authority than that of an anonymous writer, are entitled to little credit: they appear to have been made with a view to blacken the reputation of Monſ. *de Calonne*, and of the king's brothers, particularly the Comte *d'Artois*. When charges of a heavy nature are brought againſt any individual, by an accuſer who, coupling his name with them, takes on himſelf the reſponſibility of the accuſation, and conſequently expoſes himſelf to infamy if he cannot make it good, it would be a violation of juſtice, even in that caſe, to pronounce the accuſed guilty, before the guilt was eſtabliſhed by proof: but how much greater the violation of juſtice, were we to condemn the accuſed on the unſupported charge of an accuſer who conceals his name!

The work before us is divided into eleven chapters. The firſt points out the cauſes of revolutions in nations; and the author's theory on this head appears to be ſtrictly true. The body politic and the body natural, he ſays, are ſo far alike that the one is ſubject to infirmities, diſorders, and decay, as well as the other: the principle of the proceſs of cure is nearly the ſame in both. The phyſician ſtudies the conſtitution of his patient, endeavours to find out the ſource of the diſorder, and then preſcribes the remedies proper for removing it. So it muſt be with the legiſlator; he muſt ſtrive to diſcover the cauſe of the evils that afflict the ſtate, and then adopt effectual meaſures for removing them. 'If, (ſays he,) the phyſicians of royalty in Europe (viz. the miniſters) had nothing more at heart than ſeriouſly to labour for its preſervation, they would, when called to conſult about the means of ſaving monarchy in France, have honeſtly confeſſed that the reign of arbitrary power, which is decidedly unjuſt and tyrannical, was at once the cauſe and the ſeat of the diſorder; and that the reſtoration of the empire of the law was the only ſalutary remedy which could be applied to it, if they wiſhed to prevent the revolutionary diſeaſe from degenerating into an epidemy fatal to royalty.' The old French monarchy, he ſays, was, in its principle, founded on a good conſtitution, under which the ſafety of the people was ſo effectually ſecured, that the king could not make a law, nor impoſe a ſingle tax, without the *unanimous* concurrence of the three orders of the kingdom aſſembled, as ſtates general:

but at length, in ſome moment of proſperity, or of an enthuſiaſtic love of the people for their king, miniſters availed themſelves of the popular delirium, laid the conſtitution aſleep, and aſſumed to themſelves the exerciſe of all the powers that belonged to the ſtates. For the purpoſe of preſerving theſe powers ſo uſurped, they began to conſider how to manage the nobles, who were deemed a natural barrier between the throne and the people, and the conſtitutional defenders of both. They divided the nobles into the nobility of the court, who poſſeſſed all the offices and honours of the ſtate, and the nobility that reſided chiefly in the country or filled the ſubaltern ſtations in the army: the former anſwered for the ſubmiſſion of the latter; and both ultimately concurred in maintaining the illegal and arbitrary power of the crown. The author then proceeds to deſcribe the degeneracy of morals in the country, and the vices and diſſoluteneſs that ſprang up in the court as in a hot bed, and ſtifled the ſeeds of virtue. He gives an anecdote equally honourable to the two perſons mentioned in it, but at the ſame time deſcriptive of the unprincipled profligacy of the court, *Maleſherbe*, a miniſter of Louis XVI. the ſame (we believe) who afterward had the courage to appear as counſel for his unfortunate ſovereign, and was conſequently guillotined, finding himſelf conſtantly oppoſed by a cabal of courtiers in all his plans for the public good, at laſt waited on the king and reſigned his office; Louis, anxious to retain him in his ſervice, preſſed him to ſtate the motive of his reſignation; he replied—" Sire, I reſign becauſe I find that, thwarted and oppoſed as I am by the courtiers in every attempt which I make to diſcharge my duty, it is impoſſible for me to do any good here." His majeſty anſwered—" If being thwarted in the adoption or execution of plans for the public good be a ſufficient cauſe for reſignation, I myſelf as well as you ought to go out of office."

The ſecond chapter treats of the ſpeculations of the different cabinets of Europe on the French revolution, but contains nothing very intereſting. The hiſtorian admits that the conſtitution of 1789 had pared *too cloſely* the prerogatives of the crown: but ſtill, he ſays, it was a point gained by the royaliſts that monarchy was preſerved in any ſhape. The memorable 10th of Auguſt 1792, however, completely overturned it in France; and, he ſays, ' gave monarchy in general ſuch a blow as will infallibly terminate its exiſtence in Europe in leſs than half a century, ſhould France know how to make a proper uſe of her reſources and ſituation; if princes and kings do not ſlacken a little the reins of their over-ſtrained pretenſions; if miniſters do not renounce the luſt of deſpotiſm, which they have ſo long cheriſhed; and if royalty do not agree throughout

Europe to eſtabliſh the dominion of law, the only one that can be called legitimate, in the room of arbitrary power.' He obſerves that Louis XVI. could not be ſaid to have been a perfectly free agent from the beginning of the revolution: but he remarks, on the other ſide, that neither could the people be ſaid to be free agents, when they ſubmitted to the uſurpations of the crown. This, no doubt, is one way of putting in practice the *lex talionis*. He charges the emigrants at Coblentz with inconſiſtency, in as much as they refuſed to ſubmit to the deciſions of the ſtates general of 1789, compoſed of all the orders of the kingdom, and yet made it a criminal charge againſt Louis XVI. that he once had it in contemplation to deſtroy theſe very orders, but particularly that of the provincial nobility. The emigrants were unqueſtionably *wrong* in refuſing obedience to the laws enacted by the conſtituent aſſembly, but we cannot ſay that they were *inconſiſtent*; they ſtood up for a conſtitution eſtabliſhed on the fundamental baſis of a government conſiſting of a king and three *diſtinct* orders; conſequently they might call it equally a crime in the king to meditate the deſtruction of thoſe orders, and might ſay that the firſt aſſembly had departed from the fundamental principles of the conſtitution, firſt by blending the three orders into one body, and then by completely extinguiſhing two of three, declaring that they ſhould be no longer recognized in the ſtate.

The author then proceeds to give a character of Louis XVI. which, if juſt, might well make the world lament that he did not experience a better fate.

> 'The ignorance of ſome,' ſays he, 'and the wickedneſs of all (meaning the nobles), paralifed in the perſon of Louis XVI. all the virtues neceſſary to form a great monarch. He carried with him to the throne a contempt of pomp and ſhew, purity of manners, rigid œconomy, a love of juſtice and of his people, and a fixed reſolution to make them happy. Theſe diſpoſitions would have been ſufficient for the regeneration of France in the midſt of a court leſs corrupt than that which Louis XV. left behind him: but what can the virtues of an individual avail in the center of corruption?'

This character will not be conſidered as courtly flattery, when we ſtate that our author appears not only *not* to be a courtier, but to be a decided enemy even to the name as well as the office of king.

The third chapter gives an account of the eſtabliſhment of Comte *d'Artois* at Coblentz. This prince, after having paſſed a conſiderable time at the court of his father-in-law the king of Sardinia, repaired to that of his maternal uncle the elector of Triers, of the electoral family of Saxony; who not only gave him an aſylum in his dominions, but even committed to him, in a great meaſure, the government of Coblentz, where he exerciſed ſovereign power over his emigrated countrymen. Monſ. *de Calonne*, his prime miniſter, had, if we may credit our author, 'formed a plan to wean the affections of the royaliſts from the perſon of Louis XVI. and from his next brother the Comte *de Provence*,* and to transfer them to M. *d'Artois*, as the only prince of the royal houſe who had firmneſs enough to withſtand the encroachments of the people on the prerogatives of the crown. Indeed our author goes ſo far as to aſſert, but quotes no authority, that M. *de Calonne*'s object was to make the crown, if poſſible, more abſolute than ever it had been; and that he deemed the youngeſt brother of the king the fitteſt perſon for his purpoſe in the proſecution of ſuch a deſign, as poſſeſſing infinitely more firmneſs than the reſt of his family. To this end, the author tells us, it was openly maintained in all the circles at Coblentz which were influenced by this miniſter, that the weakneſs of Louis XVI. rendered him unfit for any thing but ſacrificing the rights of the monarchy; that he ought not to be entruſted with the exerciſe of the royal authority, after the emigrants ſhould have marched to Paris, and diſperſed the National Aſſembly: but that the kingdom ſhould be governed in his name by M. *d'Artois*, in the character of Lord Lieutenant General. The king, we are told, informed of all this, began to be alarmed for himſelf and his ſon; and it was for this reaſon, our author ſays, 'that his majeſty reſolved to emigrate on the 21ſt of June 1791, and previouſly tranſmitted an order to his brother to quit Coblentz immediately, and repair to Turin, there to reſide till he ſhould hear from him again. His royal highneſs, from whom the king had concealed his reſolution to emigrate, refuſed to obey the order of his ſovereign, on the preſumption or pretext that it had been extorted from him by the National Aſſembly. The king's arreſt at Varennes defeated all his plans, and was a matter of joy to M. *de Calonne*; who, by this event, was left at full liberty to purſue his own plans.' Our readers will probably ſmile when they read this account; they will no doubt ſay that it comes very well under the "ſecret hiſtory," for certainly this is the firſt time that it was ever made public; and it gives to the flight of Louis XVI. a colour and a motive never before imagined by any man.

The ſubject of the fourth chapter is the emigration of Monſieur, the king's other brother, who had the good luck to arrive at Bruſſels on the 22d of June 1791, and ſoon afterward ſet out for Coblentz; where, our author ſays, he conceived a jealouſy of Comte *d'Artois*, who, though his younger brother, appeared to poſſeſs the excluſive countenance of the crowned heads and the confidence of the emigrants. An arrangement, however, ſoon took place, on which Monſieur was only placed on a level with him, and it was reſolved that public affairs ſhould be tranſacted in the joint-names of "the princes, brothers to the king."

Chapter V. gives ſome account of a ſovereign French ſenate eſtabliſhed at Coblentz, formed by M. *de Calonne*, which began to act independently of the king; to whom the royal brothers addreſſed a letter, or rather manifeſto, containing a declaration "that though his majeſty ſhould expreſsly forbid them to act hoſtilely againſt the new French conſtitution, and though he ſhould aſſert that in forbidding them he was doing an act which he was perfectly at liberty not to do, they would reſiſt his prohibition, conſidering it as extorted from him, and not emanating from his own free will." Soon afterward it appeared that the princes and their ſenate had uſurped the royal authority, for they publiſhed a circular letter calling on the perſons who lately compoſed the corps of muſqueteers, light horſe guards, the gens d'armes, and guards of the gate, formerly part of the king's houſehold troops, and which on a principle of œconomy his majeſty had ſuppreſſed by an edict in 1775, to aſſemble at Coblentz for the purpoſe of reſuming their military functions. The military eſtabliſhments of the two royal brothers were revived; and orders were iſſued for raiſing ſeveral corps of horſe and foot, each to bear the name of ſome province in France, and as far as poſſible to be compoſed of natives of the ſame: one was to be formed only of nobles, and to be called the knights of the crown, or "*Chevaliers de la Couronne.*" The corps of royal gens d'armerie, ſuppreſſed by the king in 1787, was alſo revived.

The ſixth chapter lays before the reader ſeveral details relating to a political inquiſition ſet up at Coblentz, which exerciſed the moſt arbitrary ſway, and turned the citadel of that reſidence into a Baſtille, where hundreds of French gentlemen were confined under the authority of *lettres de cachet*, and kept without trial, and in want of common neceſſaries, while the princes and their miniſters lived in the utmoſt ſplendor. The author ſays that, excluſively of bread, ordinary wine, and butcher's meat, provided by the elector for the table of his royal nephews, the other expences of their table alone amounted to 50,000 livres a month; which, by the way, ought not to be conſidered as an extravagant ſum, as it did not much exceed 24,000l. ſterling a year for two men, *each* of whom before had an annual income of 200,000l. and who at Coblentz were obliged to keep open houſe for hundreds of officers who had not ſixpence in their pockets. It might be thought to be below the dignity of hiſtory to deſcend to mention the pilfering of ſervants; who, the author ſays, were ſo light fingered that, when the princes left Coblentz, there were miſſing 90 ſilver forks, as many ſilver ſpoons, and 800 dozen of napkins belonging to the elector. He tells us that the courts of Coblentz and Paris were ſo little in uniſon, that at the former the courtiers began to repreſent the queen of France as the declared enemy of the French nobility, an order which it was her wiſh to cruſh; and that in accompliſhing ſuch a work, ſhe was to be ſupported by her brother, the emperor, who meditated a ſimilar fate for the nobility of his own dominions. The writer would have us believe, contrary to every rule of probability, that this report reſpecting the queen was credited at Coblentz, and that the princes and their adherents began to ſpeak of the alliance between France and Auſtria as highly impolitic and injurious to the intereſts of the former; and to give it out in all companies that an alliance with the court of Berlin ought by all means to be preferred to it: nay he will have it that it was propoſed that, as the firſt fruits of this alliance, the king of Pruſſia ſhould furniſh the princes with 30,000 men, to act only as auxiliaries. We are informed that Leopold counteracted this plan formed by M. *de Calonne*, and nipped the new alliance in its bud. This ex-miniſter, we are told, ſet up a newſpaper at Coblentz, called "the Journal of the Princes, Brothers to the King," which he placed under the direction of M. *Sulean*, who daily libelled Leopold and Monſieur himſelf. The latter, not wiſhing to be thought to have any ſhare in traducing the character of the emperor, endeavoured to have it ſuppreſſed: but, though firſt prince of the blood, he was unable to ſucceed any farther than in getting its name changed, (it was afterward called "the Journal of the Counter-revolution,") and in having a cenſor appointed to inſpect the different articles intended for publication.

About the end of January, 1792, M. *de Calonne* ſaid that he had received the moſt authentic advices that Straſburgh was ready to open its gates to the emigrants; he immediately diſpatched an order to the Prince of Condé, then at Worms, to proceed without delay with his little army of only 1800 men to Straſburgh, not for the purpoſe of attacking, but of taking peaceable poſſeſſion of that important city. Had the gates been opened to him, and the works all delivered up, it would not have been in his power to have maintained himſelf there againſt the troops which the Convention would not have failed to ſend to diſlodge him; for at that time, none of the allied courts had any forces in that quarter to ſupport him, and the emigrants at Coblentz were without arms, ammunition, and accoutrements.

Monſieur did not like the expedition; he was afraid that Condé's army would be deſtroyed ſhould he miſcarry before Straſburgh, even though he ſhould not be attacked by the enemy, for the winter was remarkably ſevere, and the troops were not provided with neceſſaries to ſcreen them from its inclemency: but his influence was not ſufficiently great for preventing the council at Coblentz from reſolving that the expedition ſhould take place: he however privately directed the Marquis *de Jaucourt*, who had a nephew actually in garriſon at Straſburgh, to contrive to diſcover the real ſentiments of the people of that city: the reſult was, that there was no truth in the report that they wiſhed to ſurrender to the princes; that on the contrary both they and their magiſtrates were devoted to the new conſtitution, and that the city was in the beſt poſſible ſtate of defence. Monſieur cauſed this intelligence to be conveyed to the Prince of *Condé*, who was advancing, but who immediately fell back, and went into cantonments at Bingen near Mentz. While this prince was on his march towards Straſburgh from Worms, M. *de Calonne*, we are told, got induſtriouſly handed about at Coblentz a manuſcript, purporting to be the laſt will and teſtament of a woman of Lauſanne in Switzerland, in which ſhe foretold that in twenty years after the demiſe of Louis XV. his royal highneſs the Comte *d'Artois*, his youngeſt grandſon, would be king of France. Our author ſays that this pretended prophecy was received with rapture by the emigrants, who ſeemed to forget the indecency of their joy at the idea of an event that could not take place but in conſequence of the death of their ſovereign Louis XVI. of his ſon the Dauphin, and of Monſieur his brother.

It was carried in the council at Coblentz that thoſe officers of the French guards, who had not joined in the revolt of their men when the latter declared for the people on the 14th of July 1789, ſhould be permitted to raiſe a new regiment under the name of foot gens d'armes: but then they were, as our author informs us, to pay for this favour the ſum of 600,000 livres. It was alſo reſolved that ſeven regiments ſhould be raiſed, to be compoſed of foreigners, ſix of them of Illyrians, and one of Ruſſians; all the commiſſions were to be ſold, and to be hereditary in the families of the purchaſers: the price of a company was fixed at 35,000 livres. In the month of December 1791, M. *de Calonne* invited the emigrant nobles to meet, thoſe of each province apart by themſelves, ſo as that each of their meetings might be conſidered as a meeting of the province to which they belonged, for the purpoſe of taking into conſideration the following propoſitions: 1ſt. that they ſhould take an oath of fidelity to the princes; 2d. that they ſhould conſent to the alienation of crown lands to the value of 40 millions of livres; 3d. that, as a ſecurity for the money to be raiſed on the credit of this vote of alienation, they ſhould agree to mortgage their own private eſtates. The nobles of Normandy unanimouſly voted the three propoſitions, but thoſe of Poitou rejected them, and they were ultimately abandoned. Our author wiſhes the world to believe that the object of the courts of Vienna and Cologne, in refuſing to allow the emigrants to embody themſelves and appear in martial array within their reſpective ſtates, was to prevent them from carrying into effect meaſures which would virtually dethrone the king of France and deprive the Dauphin of his inheritance; meaſures which the then emperor and his brother, the elector of Cologne, could not be ſuppoſed to ſee with indifference, as they were brothers to the queen of France, and conſequently uncles to her ſon and heir: but our author would have his readers ſtretch their credulity ſtill farther, when he calls on them to believe that it was for the purpoſe of defeating the traitorous deſigns of the emigrants at Coblentz, that Louis XVI. declared war againſt the ſucceſſor of Leopold; that is to ſay, that he declared war againſt a monarch who was anxious to maintain the rights of the Dauphin and his father, and who conſidered the French emigrant princes as engaged in rebellion againſt their king and brother. We cannot read ſuch accounts with patience; they are an inſult to our underſtanding. The fact is that, though Leopold did not ſuffer the emigrants to embody in his dominions, he ordered Marſhal *Bender* to give military aid to the elector of Triers againſt the French nation, when the only motive for hoſtility that the latter had with regard to the former was, that he had allowed the emigrants to appear in arms in his territory, and to make preparations for invading France.

Chapter VII. The death of Leopold. In February 1792, the emperor Leopold died. We are told by the author that the emigrants expreſſed the moſt indecent joy at this event; while all the accounts received in England on that occaſion ſtated that they appeared overwhelmed with grief, becauſe they feared that a new miniſtry might not adopt the hoſtile diſpoſitions of Leopold againſt the French convention. Soon after the acceſſion of Francis to the hereditary dominions of his father, a pamphlet was publiſhed by *Courvoiſier*, under the authority of M. *de Calonne*; in which it was laid down as a ſyſtem, that the emigrants ought to have the excluſive right of directing and commanding the combined armies; that the latter ought to appear only in the light of auxiliaries in the counter revolution; and that, ſhould this right not be admitted, the emigrants ought to look on the confederacy as hoſtile to them, and turn their arms againſt it. The author of the work before us ſays that the court of Berlin fell in with the views of the emigrants on this head; that the court of Vienna reſiſted them: but that at laſt a compromiſe took place between the two courts, by virtue of which Francis conſented that the king of Pruſſia ſhould command the expedition; and in return Frederic William promiſed to give his vote for placing Francis on the imperial throne. We are next told that M. *de Calonne* had the mortification to find a favourite plan miſcarry, which was that Monſieur ſhould be acknowleged *regent* of France by the emigrants: but they did not think proper to debate about a regency while the king was ſtill alive. At the ſame time we are gravely aſſured that M. *de Calonne*'s object, in wiſhing to get this prince declared regent, was to make him a cypher, and to veſt the whole power of the regency in the Comte *d'Artois!*

Chap. VIII. opens with the arrival of the duke of Brunſwick at Coblentz, in June 1792, at the head of the Pruſſian army. At his firſt interview with the princes of France, he publicly aſſured them that he was come to follow their orders, and would punctually carry them into execution. Our author takes on him to ſay that M. *de Calonne* formed the plan of the campaign, that the king of Pruſſia and the duke of Brunſwick ſervilely adopted it, and that the famous manifeſto publiſhed by the latter, to the great ſcandal of all Europe, was alſo the work of the ſame miniſter. The heavieſt charge which this author brings againſt M. *de Calonne*, (but in ſupport of which he produces not a tittle of evidence,) is that this prime adviſer of the royal brothers, expecting that the combined armies would winter in France, had reſolved that they ſhould render their ſtay in that country as heavy and oppreſſive to the people as poſſible; that in the mean time his agents, diſperſed over the city of Paris, ſhould every where give out that the exceſſes of the allied troops were all to be imputed to Louis XVI.; and that his main object in propagating this calumny was to excite the people to riſe up againſt their king and deſtroy him and his family during the paroxyſm of their fury. All this, we are to conclude, was to be done for the purpoſe of ſecuring the inheritance of the crown to his favourite M. *d'Artois*. We have often heard that M. *de Calonne* was an extravagant and a corrupt miniſter: but we never heard till now that he was a bloody minded man, who would murder his ſovereign, the Dauphin, and the Queen, for the benefit of another perſon. It may be ſaid that it was with a view to make himſelf prime miniſter: but he could not reckon long on the poſſeſſion of power acquired by means ſo infamous; for, though the Comte *d'Artois* had been wicked enough to aſpire to the throne by fratricide, yet he could not but deſpiſe the inſtrument of murder: no king, however nefarious, would long truſt a man who could be capable of butchering a prince from whom he had received favours and protection. Be this, however, as it may, our author aſcribes the fatal buſineſs of the 10th of Auguſt to M. *de Calonne*, not as flowing naturally from the manifeſto and the invaſion, but as the conſequence of his particular plan for ſpiriting up the Pariſians againſt the king and his family.

Chap. IX. brings the king of Pruſſia before Verdun, and afterward gives an account of his inglorious retreat from France. The Pruſſian army, with the emigrants and Auſtrians, advanced rapidly, and without a blow penetrated into Lorraine, where they laid ſiege to and took Verdun. It was here, we are told, that he firſt diſcovered the extent of the danger of his enterpriſe, and it made a very ſudden change in his conduct: he diſmiſſed M. *de Calonne*, for whom he had before expreſſed ſo great a partiality and eſteem; and, as he foreſaw that the expedition would miſcarry, that the throne of France was gone, and with it the hopes of the French princes, who could no longer promote his intereſt, he turned ſhort round, and, from having treated them with the moſt profound reſpect bordering on ſervility, he completetely diſregarded them:—after his retreat he diſbanded their army, and, under the pretext of preſerving his own dominions from the contagion of Jacobiniſm, he refuſed to allow them, or any of their deſtitute followers, an aſylum in his territory. The Prince of *Condé*'s little army, which had remained in the Briſgaw, was not indeed diſperſed; the emperor on this occaſion took it into his pay, on condition that the officers who ſerved in the ranks (the rank and file had been to a man commiſſioned officers,) ſhould content themſelves with the pay and clothing of privates, and receive an Auſtrian commander.

We paſs over various details of events preceding the death of Louis XVI. already too well known to be ſtated here. Of that monarch the author ſpeaks in high terms of praiſe, ſaying that virtue, candour, goodneſs of heart, and frankneſs, marked his conduct to the laſt moment of his life. This compliment muſt be conſidered as paid to the *man*, not to the *king*; for our author, though he might in ſome places be miſtaken for a zealous royaliſt, is nevertheleſs as great an enemy to kings as the moſt enraged Jacobin or holy mountaineer. He tells us that, at the death of this prince, his brother Monſieur was proclaimed regent by the emperor. This we believe to be an unfounded aſſertion: the court of Vienna, in ordering a mourning for the unfortunate child who by ſome people was called Louis XVII., ſtyled him only "the moſt ſerene prince, ſon and heir of the crown of Louis XVI.," which certainly was not calling him king; and yet that title could not have been refuſed to him by a power that had acknowleged his uncle regent; for a *regent* is a relative term—he acts during the minority or incapacity of a *king*.

Speaking of the conduct of the allies towards *Dumouriez*, the author lays down a ſyſtem of policy which, he ſays, they ought to have purſued: but of which we cannot ſo much as think without horror. He ſays that the allies, inſtead of purchaſing from *Dumouriez* the territory which in Flanders he had taken from them, would have done better, if they had bought the man himſelf.

> 'If, (ſays he,) the combined powers had had the ſenſe, by rewards, titles, and rank, for which he has an inſatiable appetite, to make ſure of his perſon, his talents, and his means of employing them to moſt advantage; had they agreed with him that he ſhould at ſtated times, previouſly communicated to him, be attacked in his conqueſts, but in ſuch a way as always to leave him the advantage, he would have been able to preſerve the confidence of the nation and the excluſive direction of all political and military operations. So circumſtanced, he could have gotten rid of all the French Generals, either through the faults which they might really have committed, or through thoſe which he ſhould impute to them.'

He who can read this without indignation muſt be poſſeſſed of ſuch a heart as never can be, to any man of ſentiment or humanity, an object of envy. In another place, this Machiavelian politician ſays that the king of Pruſſia purchaſed from *Dumouriez* the liberty of retreating unmoleſted out of France. We think that an impartial peruſal of Colonel *Money*'s hiſtory of that campaign muſt clear *Dumouriez* from this charge. We are told in another place that the late king of Pruſſia left in his treaſury, at his death, *four hundred and eighty-ſix millions* of French livres; which (taking the livre at ten pence halfpenny Engliſh,) would make about 21,262,500l. ſterling; ſuch a ſum as certainly never was in the Pruſſian treaſury at any period ſince the foundation of that government. The late king's father indeed left, at his death in 1740, about ſeven millions ſterling to his ſucceſſor; but the ſubſequent ſeven years' war was not calculated to add to that wealth. It is certain, however, that the preſent king found at his acceſſion a very full exchequer.

Chap. X. treats of the Baſtille of Coblentz. The author takes occaſion to place in very contraſted views the ſtate priſons of France, and that which was eſtabliſhed in the citadel of Coblentz; and the contraſt is certainly very much to the credit of the French priſons. In the former, the priſoner, he ſays, was not allowed ſo much as a bed; a little hovel of a room ten feet by ſix was aſſigned to him for his lodging, and he had no ſtated allowance from the public for food, nor for attendance. The ſtate priſoners in France under the old government were provided with well aired apartments, and well furniſhed at the expence of the crown. There were ſervants to wait on them in health as well as in ſickneſs; and there were conſtantly retained a phyſician, a ſurgeon, and an apothecary, paid by the king, to attend whenever their advice or aſſiſtance was wanted. They were allowed to take the air whenever they required it, and to walk about the garden of the priſon. They could ſpeak to the governor as often as they pleaſed: the major of the place was bound by the duty of his office to viſit them every day, and to ſee that their victuals were good and wholeſome; they had a good cook; and the king's allowance to the loweſt priſoner was nine livres per day, excluſive of neceſſaries of dreſs, &c. It is true that ſome of the officers, placed at the head of theſe eſtabliſhments, did not faithfully diſcharge their duty towards the perſons under their care:—but complaints againſt them were not neglected. The unfortunate Louis XVI. had one remarkable occaſion for ſhewing how much he deteſted cruelty or oppreſſion. The Marquis *de Rougemont*, governor of the caſtle or ſtate priſon of Vincennes, was one of thoſe who did not treat his priſoners with the humanity required by his inſtructions. His conduct in this reſpect was deſcribed in a ſtrong and affecting manner by the famous *Mirabeau* in his book on ſtate priſoners: the work fell into the hands of Louis XVI., who was led by it to make inquiries into the grounds of the complaint, and, being ſatisfied that it was well founded, his majeſty diſmiſſed, with diſgrace, the Marquis *de Rougemont* from his government, and totally ſuppreſſed the priſon.

Chap. XI. might fairly be obliterated from this work, for it has nothing to do with the hiſtory of Coblentz; it is a diſſertation on the vicious education of princes, ſhewing it to be the ſource of every crime. It is a Philippic againſt kings;—and here it is that the author lays open his real principles. Hitherto his language might induce his readers to conſider him as a man, who, though an enemy to M. *de Calonne*, was an enemy only becauſe he thought that miniſter's plans injurious to the intereſts of monarchy in general: but here he throws off all diſguiſe, and avows himſelf the determined foe to crowned heads and princes: in railing at whom he brings to his aid all that true hiſtory could furniſh againſt them, but, as if that were not ſufficient, alſo preſſes falſe hiſtory into his ſervice, and ſtates as facts things that never happened. He tells us that the Czar

Peter I. found one of his fieldmarſhals, who was baſe enough to lend his arm to *cut off the head* of the unfortunate Alexis, only ſon to that monarch, and heir-apparent to his throne. We have read that the prince died ſoon after his condemnation, of a fever, as ſome report, brought on by fear, others ſay of poiſon: but certain it is that he never was beheaded either living or dead. The maſſacre on St. Bartholomew's day was, ſurely, horrid and bloody enough of itſelf, and did not ſtand in need of exaggeration: our author, therefore, had no excuſe for ſtating the amount of perſons butchered in that ſingle day by order of Charles IX. at *one million!* Not ſatisfied with railing at kings, he involves all their judges and courts of law in the ſame guilt and indiſcriminate cenſure.

> 'What tribunal in Europe, (ſays he,) has refuſed to ſend an innocent perſon to the ſcaffold, whenever it has pleaſed the ſovereign to expreſs his wiſh to have one ſent thither? We do not know where to find ſuch a tribunal. The ſoul of the virtuous chancellor of Pruſſia, it is true, ſhuddered at the idea of the order given to him by his king to cauſe the immortal Frederick II. then prince royal, to be beheaded, and he remonſtrated againſt the deed: but, had the king perſiſted in his intention, the court would have paſſed ſentence on him and executed him as well as his two favourites, who had done nothing more than conſent to accompany the young prince in a journey which he had reſolved to take, and which had ſolely for it's object, the acquiſition of every ſpecies of information, that he might one day devote it to the happineſs of his people and the glory of his empire.'

We will not ſtop to point out all the inaccuracies in this account: but we may obſerve that the author muſt have been little acquainted with England, or he might have found many inſtances of men acquitted in oppoſition to the whole influence of the crown. The merit of theſe acquittals, however, might be aſcribed by ſome to the juries: but inſtances occur in the hiſtory even of the French courts of law, in which ſo little reſpect has been paid to the will of the ſovereign, that they have proceeded capitally againſt his favourites and miniſters. Nay ſo late as the reign of Louis XV. the parliament of Paris paſſed ſentence of death on the Duke *d'Aiguillon*, the great favourite of that monarch, and condemned him, though a peer of France, to be *hanged as a felon:* nor could the king ſave his minion but by a violent exertion of arbitrary power: he went to the court himſelf, and, the judges being all preſent, he cauſed the regiſter which contained the judgment to be delivered up to him, and with his own hand tore out the page that recorded at once the diſgrace of his miniſter, and the firmneſs and integrity of the legal adminiſtrators of juſtice.

Though this author is a determined enemy to kings, he is not the more friendly to the idea of *equality of rank:* he calls it 'a chimerical pretenſion wherever man has ceaſed to lead the life of nature and has united with his fellow-creatures in ſociety; wherever the fortunes and capacities of individuals are unequal. Equality of rank exiſted no where in name, and never in fact. In the beſt days of the Roman republic, no one would have dared to ſay that men were not equal: but ſtill they were not ſo in reality; the plebeian was not the equal of the patrician.' With all the author's diſlike to kings, he thinks that people might enjoy complete happineſs and complete liberty under them, if the empire of the law were ſo firmly eſtabliſhed, as that not even the monarch ſhould dare to violate it. Nay, in a government ſo conſtituted, he has no objection to an order of nobility.

Such is the ſubſtance of the work before us: the ſtyle and language are very little above mediocrity; and the ſentiments, though ſometimes juſt, are often extravagant; for the author ſuffers his paſſions to hurry him on ſo faſt, as to make him occaſionally outſtrip his judgment.

Art. XVI. *Paris pendant l'Année* 1795, &c. *i. e.* Paris during the Year 1795. By M. Peltier. A periodical work publiſhed every Saturday Morning. 8vo, 1s. 6d. each Number. De Boffe, London.

M. Peltier is well known by ſeveral works not deficient in ability, the object of which is to depreciate the French revolutions, and to place them in that point of view whence the emigrant writers wiſh the readers to behold them. Theſe publications are ſeverally entitled *Dernier Tableau de Paris*, *Correſpondance Politique*, and *Tableau de l'Europe*. He is one of thoſe indiſcriminate cenſors who, inſtead of beginning his reprobation with the appearance of the Dantonian and Robeſpierrean ſyſtem on the 2d of November 1792, and terminating it with the extinction of this horrible ſect in the autumn of laſt year, flings his compoſt of abuſe alike at the lenient licentiouſneſs of the poliſhed Feuillans, at the auſtere republicaniſm of the bold Girondiſts, and at the tyrannic lawleſſneſs of the cruel Sans-culottes.

In this work he reviews and abridges a number of pamphlets reſpecting French affairs, furniſhes many curious anecdotes of conſpicuous characters, and inſerts ſome lively dialogues and declamations concerning the ſhifting ſcenes of the day, interſperſed with the favourite ſtreet-ſongs (vaudevilles) which are ſtill eſſential appendages in France to every new incident or enterprize; for theſe gay people ſing in want and in terror, and delight, like the antient Germans, to dance amid the darting of ſpears. The publication is periodical, and we have now the firſt eight numbers before us, conſtituting the firſt volume.

In No. 2. the dialogue in Elyſium between *Bailly* and *Favras* has a degree of character and intereſt,—without, however, equalling a ſomewhat ſimilar one by Lyttelton, between Hampden and Falkland.

In No. 5. *Les Ruines*, a ſatirical romance of *Marnezia*, is analyzed; the introductory chapter of which is lively. Not having received the original work, we ſhall borrow this fragment:

'I had been travelling through Greece, antiently inhabited by gods, ſages, and heroes . . . now, by half ſavages, who dwell with the owls on its ruins. I had viſited the *holy places* conſecrated ſome by the arts, ſome by liberty, and others by virtue. . . . . Corinth, Argos, Delphi, Platea, and the illuſtrious Piſa; where, every five years, glory, talent, beauty, ſtrength, and genius met to receive the admiration of Greece. I had trodden the ſame ſoil that Socrates trode. I had kneeled on the ſpot on which three hundred Spartans withſtood for two days the whole power of Aſia. Some fragments of graſs-grown wall, ſome trunks of columns, ſome ſtatues maimed by the barbarians or gnawed by time: theſe are all that remained!

'Grieved to have before my eyes only the monuments of paſt glory, and of liberty withdrawn, I determined to travel among the nations which have ſupplanted Greece in the field of European civilization. A great and happy revolution, it was reported, had happened in the weſt. A nation of heroes under the guidance of a ſenate of ſages were realizing more than the dreams of Plato. There, methought, I ſhall behold the revival of the better inſtitutions of Lycurgus, of Zaleucus, and of Solon; there I ſhall meet an Epaminondas, a Phocion, a Demoſthenes; and with them many a Phidias and an Euripides; for, where great models are, great artiſts ariſe. I ſhall dwell amid a people both new and civilized, with the morals of Sparta and the poliſh of Attica; and, on returning to my country, perhaps I ſhall have learned to break the bands of lethargy, and arouſe her energy to new achievement. Enchanted by theſe hopes, and eager to gratify them, I ſoon reſolved. Without regret I forſook a ground profaned by deſpotiſm. I embarked at Lepanto, the antient Naupactus, and, after a ſhort ſail, though too long for my impatience, I arrived at Marſeilles, an antient colony of the Phoceans.

'As I approached the ſhore, my eagerneſs changed into a ſhudder of reſpect. I felt the deep awe of the religious mind, which enters a temple of the divinity. I, a mere pupil of nature and hitherto the ſlave of a deſpot, was ſoon to be among the people the moſt enlightened and the moſt free in the univerſe. Tears of ſhame trembled on my eye-laſhes I could not contain my tranſports. I ſprang from the boat, and, flinging myſelf on my knees, "Hail! land of liberty," I exclaimed, and was bending down to kiſs the ſoil—when a ſoldier rudely ſtepped before me and demanded my *paſſport*. I did not know what this man wanted. ‘ A paſſport,’ ſaid I, ‘ explain to me what the word means.’ “ O you have no paſſport;” replied he, ſeizing me by the collar and dragging me roughly along. “ Corporal, to arms: this is a *ſuſpected* perſon, he has no paſſport.” The corporal arrives. I had no paſſport. I was placed between two fuſileers. “ He muſt be ſome returned emigrant; take him to the *committee of ſuperintendance*.” I was now led away, accompanied by a ſecond ſpecies of janizaries, and followed by a croud loudly abuſive. Arrived at the proper place, I had long to tarry in a dirty veſtibule full of poor wretches, who, like myſelf, no doubt had not provided themſelves with paſſports. Every one patiently waited his turn. I ſaw beggars half-naked introduced in preference to Genoeſe merchants in velvet; and, if I wondered at the oddity of the precautions taken in behalf of liberty, I at leaſt beheld with ſatisfaction the triumph of equality of rights, over inequality of dreſs. At length the Areopagus was opened to me. A cobler preſided. The interrogatory was very laconic. Who art thou? whence comeſt thou? whither goeſt thou? Without any farther preamble, I anſwered that I was a Turk, was coming to ſee France, that in my country, which, it is true, is enſlaved, we might travel without paſſports, and that the *Grand Seignior, my maſter*, protected both at home and in foreign parts his ſubjects, and would know how to avenge any injury done to the leaſt of them. I was ſcarcely allowed to finiſh. At the word Turk, I could diſtinguiſh a nip of the brow. At the words *Grand Seigneur, mon maitre*, a clamourous bawling cut me ſhort. He is the agent of ſome ex-noble, ſaid one: the valet of *Condé*, ſaid another. Away with him to the *committee of general ſafety!* ſaid a third: to the *national window* with him! ſaid a fourth. He muſt be *guillotined*, cried half a dozen. The tumult was complete: it was neceſſary to prepare the affidavits: the ſecretary was abſent: none of the reſt could write: a degree of ſilence enſues, when one of the ſenators, a man of ſome ſenſe and calmneſs, took an opportunity of acquainting them that the Grand Seignior was not the traitor *Condé*, but a Sultan at Conſtantinople, who was likely enough to retaliate on the *brave Sans-culotte* in his dominions, if an injury were done but to the whiſker of a Moſlem. This diſcourſe prevailed; my releaſe was ordered; and I haſtened to make uſe of it. I had not croſſed the ſecond ſtreet, when a watchman met me and demanded my *card*. Another difficulty. I no more knew what a card imported, than what a paſſport was. Another viſit to the committee. I was now received very cordially. My troubles occaſioned a very hearty laugh. I was furniſhed with the certificate of civiſm, and loſt no time in quitting this haven of liberty, where one is arreſted at every corner. On the ſecond day I ſet off for Paris. This time I had my paſſport, and well it was; for not a village neglected to repeat the eternal queſtions, and to analyſe the component parts of my baggage. After fifty-eight detenſions, I arrived at Orange.’

In No. 7. the following remarks occur; which, as they relate to a party having its parallel among ourſelves, we ſhall ſelect.

' If ſome ſound minds are heard amid this general convulſion, there are alſo men hard-hearted and bigotted to their philoſophical principles, who continue to purſue their former line of conduct, and to propagate their errors with criminal obſtinacy. Such are *Sieyes*, *Thomas Paine*, *Ræderer*, *Louvet*, and others. The great queſtion of the influence of property on government has called into the field all the champions of individuality, (univerſal ſuffrage,) of whom *Ræderer* and *Paine* are the moſt remarkable. The former printed a pamphlet laſt month, in which he maintained that a man's head is a property ſufficient to beſtow ſuffrage and eligibility. To ſupport this aſſertion, he puts the caſe of a man dying worth 3000l and leaving three children to ſhare the inheritance. The elder buys a little farm and cultivates it himſelf. No one diſputes his claim to ſuffrage, from *Bergaſſe* to *Robeſpierre*. He is a proprietor; he is a qualified man; he paſſes the teſt of their political ſacrament. He is a citizen in the whole force of the term, has an intereſt in the defence and proſperity of the country, he may vote. The ſecond veſts his 1000l. in cloth, and opens a ſhop in the Palais-royal. Is his ſovereignty (claim to ſuffrage,) to be diſputed becauſe he meaſures ſtuff inſtead of hoeing cabbage? This, ſays *Ræderer*, is not yet publickly acknowleged. It is allowed that he has a circulating, although not a fixed property; that he pays taxes, mounts guard to keep his ſhop from being robbed, and has a certain intereſt in public order:—but, if the third ſon goes to ſtudy medicine at Montpelier, and, after his four years, returns to Paris with his money ſpent and a thouſand pounds-worth of medical knowlege in his head, takes ready furniſhed lodgings, and lives for a time from hand to mouth, canvaſſing for patients; is this man, whoſe acquired knowlege fits him better than his brothers for the truſt of ſelecting a repreſentative, to be deprived of a political right which you concede to *them*? From this ratiocination, *Ræderer* infers that there ought to exiſt no paſſive citizens, that a journeyman earning but a ſhilling a day earns the intereſt of 330l. and ought to have his powers of labour valued to him, as a capital of that amount, and this already ſurpaſſes the propoſed qualification. He adds that the partizans of territorial property ought, in order to be conſiſtent, to proportion the number of votes beſtowed on each individual to the amount of his rent roll, and to conſider ſociety as a partnerſhip of land-owners, in which each ſhould receive his dividend of influence, according to the number of ſhares which he poſſeſſes. If acres be a title to ſuffrage, the man of ten acres ought not to enjoy the ſame privileges with the man of ten thouſand.'

No. 8. contains the decree concerning a new ſtandard of weights and meaſures paſſed by the Convention in April 1795, conformably to a report from the Committee of Public Inſtruction preſented by *Prieur, de la Cote d'or.* As this is one of the many innovations of the French which other nations may at ſome period imitate, we ſhall preſent it entire.

' The National Convention, deſirous of ſecuring to the French people the benefit of uniform and invariable weights and meaſures, and of taking the moſt effectual ſteps for facilitating the uſe of them throughout the whole republic, decrees as follows:

'1. The æra already fixed for the adoption of new weights and meaſures by the law of the firſt of Auguſt is poſtponed till farther order: meanwhile, the citizens are invited from this time forwards to give a proof of their attachment to the unity and indiviſibility of the republic, by introducing into the tranſactions and calculations of commerce the new meaſures.

'2. There ſhall be but one ſtandard of weight and meaſure for the whole republic. This ſhall be a ſcale of platina, on which ſhall be delineated the *metre* adopted as the fundamental unit of the ſyſtem of menſuration.

'This ſtandard ſhall be executed with the greateſt preciſion, conformably to the experiments and obſervations of the commiſſioners intruſted to determine it. It ſhall be depoſited in the archives of the legiſlative body, together with the ſtatement of the operations ſerving to aſcertain it, in order that at all times hereafter they may eaſily be verified.

'3. Into the chief town of each diſtrict ſhall be ſent a model conformable to the primary ſtandard, and a model of the weight deriving from the new ſyſtem of meaſure. Theſe models ſhall be the prototypes of all others uſed by the citizens.

'4. The extreme nicety intended to be given to the ſtandard of platina not being eſſential to the common meaſures, they may continue to be fabricated after the manner now practiſed, and of the length deſcribed in the former decree.

'5. The new meaſures ſhall be called *the republican*, and their ſeveral nomenclature is adopted as follows:

'*Metre* is to be the meaſure of length equal to the ten-millionth part of the arc of the terreſtrial meridian comprehended between the north pole and the equator.

'*Are*, the ſquare meaſure for the ſurface of land, each ſide to conſiſt of ten metres.

'*Stere*, the cubic meaſure for fuel; its height, breadth, and length, each one metre.

'*Litre*, the liquid meaſure, the contents of which ſhall be equivalent to the cube of the tenth part of a metre.

'*Gramme*, the abſolute weight of a cube of pure water at the freezing point, the ſide of which meaſures the hundredth part of a metre.

'The fundamental monetary unit ſhall be called *Franc* and not livre as heretofore.

'6. The tenth part of the metre ſhall be called a *decimetre*, and the hundredth part a *centimetre*.

'Ten metres ſhall be called a *decametre*, one hundred metres an *hectometre*, one thouſand metres a *kilometre*, and ten thouſand metres a *myriametre*.

'The decametre will be a convenient length for the meaſuring of land; the kilometre and myriametre for itinerary diſtance.

'7. The denominations of all other ſorts of meaſure ſhall follow the ſame analogy: the tenth part of the litre being called a *decilitre*, the hundredth part of the gramme, a *centigramme*. Ten litres ſhall be called a *decalitre*, and one hundred litres, an *hectolitre*. A *kilogramme*, a *myriagramme*, ſhall be weights of one thouſand, and ten thouſand grammes.

‘ In ſpeaking, however, of monetary diviſions, *decime* and *centime* ſhall continue in uſe for the tenth and hundredth part of the franc.

‘ 8. In weights and meaſures of capacity, each of the decimal meaſures ſhall have its double and its half; in order to give the neceſſary variety which convenience requires: thus there ſhall be a *double-litre* and *demi-litre*, a *double hectogramme* and *demi-hectogramme*, and ſo forth.

‘ 9. In order to render the diſuſe of the antient meaſures leſs troubleſome, it ſhall be executed piece-meal, and at periods to be decreed by the Convention, whenever the republican meaſures ſhall be manufactured in ſufficient quantity, and the other preliminary diſpoſitions for the change adopted.

‘ The new ſyſtem ſhall firſt be applied to monies and aſſignats, next to meaſures of length, and progreſſively to ſuperficial and ſolid meaſures.

‘ 10. The operations relative to the determination of the fundamental unit to be deduced from the ſize of the earth, begun by the academy of ſciences, and purſued by the board of meaſures, ſhall be continued by farther commiſſioners, ſelected principally from among the mathematicians, who have hitherto applied to this object, to be nominated by the Committee of Public Inſtruction; in virtue of which regulation the aforeſaid board of meaſures is ſuppreſſed.

‘ 11. A temporary agency to conſiſt of three members ſhall be formed, in order to ſuperintend, under the authority of the Committee of Public Inſtruction, whatever relates to the renovation of weights and meaſures. Theſe three members are to be named by the Convention, at the ſuggeſtion of the Committee: which ſhall fix their ſalary, in concert with the Committee of Finance.

‘ 12. The buſineſs of this temporary agency ſhall be: 1. to inquire into and facilitate the fabrication of accurate new weights and meaſures for general uſe: 2. to provide and diſtribute the ſeveral prototype ſtandards among the diſtricts: 3. to draw up and diſſeminate the inſtructions neceſſary to facilitate a clear underſtanding of the new meaſures, and of their relation to the old: 4. to ſuggeſt to the Committee of Public Inſtruction, and through it to the Convention, any farther regulations which may be neceſſary to the introduction to the new meaſure: 5. to aſcertain and account for the ſeveral expences incurred in the determination and eſtabliſhment of the new meaſure: 6. to correſpond with the conſtituted authorities and the citizens relative to what concerns the new meaſure.

‘ 13. The fabrication of the republican meaſures ſhall be managed as much as poſſible by mechaniſm, as well to ſecure uniformity, accuracy, and celerity of proceeding, as to facilitate the ſale of them at low prices.

‘ 14. The temporary agency may patronize the neceſſary machinery, either by ordering it from able artiſts, or by granting premiums to the moſt ſucceſsful. It may make advances of money, or materials, or machinery, ſo purchaſed to the undertakers of the new meaſures and weights:—but, in each caſe, it ſhall obtain the authority of the Committee of Public Inſtruction.

'15. The agency ſhall regulate, as far as may be neceſſary, the form to be given to each meaſure, and the material to be uſed in the fabrication of them.

'16. On each meaſure ſhall be graven its name; and each ſhall be warranted by a ſtamp of the republic.

'17. In each diſtrict an officer ſhall be appointed to affix this ſtamp after the proper compariſon.

'18. The choice of meaſures appropriated to each ſpecies of merchandize ſhall be ſo managed that fractions leſs than one hundredth be not neceſſary. The agency is to purſue this object with the leaſt poſſible diſturbance of the uſages of buſineſs.

'19. To the tables of the relation between the old and new meaſure ordered by the decree of the 8th May, the agency are at liberty to ſubſtitute graphic ſcales, which define it without an intermediate calculation.

'20. To facilitate the external relations of France with other countries, the agency ſhall compoſe a work ſtating the relation of the new meaſure to each of the meaſures uſed in the large commercial towns of other countries.

'21. Proviſionally, the national treaſury may advance for theſe ſeveral objects 500,000 francs.

'22. The law of the 4 Frimaire, which orders the decimal diviſion of the day, is indefinitely ſuſpended.

'23. The preceding articles of decrees on this ſubject, which may be contrary to the preſent arrangement, are abrogated.

'24. From the publication of the preſent decree, all farther manufacture of the old meaſure is prohibited under pain of confiſcation, and of a fine double in value to ſuch meaſure: alſo the importation of ſuch meaſures from foreign parts. The civil adminiſtrations are ſeverally charged to ſuperintend the execution of this article.

'25. As ſoon as the prototype ſtandard of platina ſhall be completed and preſented to the legiſlative body, a public monument ſhall be erected, in which it may be preſerved from injury. The agency ſhall produce a plan for this monument, deſtined to conſecrate, in the moſt durable manner, the creation of the republic, the triumphs of the French, and the ſtate of advancement which ſcience had attained under its protection.

'26. The Committee of Public Inſtruction ſhall take without delay the ſeveral ſteps above particularized for the entire renovation of the meaſures of the republic, and ſhall progreſſively propoſe to the Convention the neceſſary legiſlative diſpoſitions.

'27. The temporary agency ſhall give an account of its operations progreſſively to the Committee of Public Inſtruction.

'28. All the conſtituted authorities are enjoined, as alſo all the public functionaries, to concur with all their power in the important operation of the renewal of meaſures and weights.'

It is to be hoped that M. Peltier will have ſufficient encouragement to go on with this journal, which promiſes frequently to communicate ſome curious information; and becauſe it may be uſeful that ſuch a body as the Convention, which is fooliſhly intolerant of internal contradiction, ſhould have its more remarkable proceedings criticized with ſeverity.

Art. XVII. *Reflexions ſur la Guerre, &c. i. e.* Thoughts on the War, in Anſwer to "Thoughts on Peace addreſſed to Mr. Pitt and to the French Nation." By M. D'Ivernois. 8vo. pp. 157. 3s. Elmſley, Debrett, &c. London. 1795.

Art. XVIII. *Reflections on the War, &c. &c.* By Francis D'Ivernois, Eſq. Tranſlated from the original French. 8vo. pp. 135. 3s. Elmſley, &c. London. 1795.

M. D'Ivernois is well known by his ſtruggles for liberty in his little native republic of Geneva, by his voluntary exile from his country, when it could no longer withſtand the conſtitution impoſed on it by the Comte *de Vergennes*, and by ſeveral very able ſubſequent publications on the ſtate of affairs in France. In the pamphlet now before us, he writes as if the author of the "Thoughts on Peace *" were a man: but, from the preliminary addreſs, it is evident that he conſiders himſelf as anſwering a lady, viz. the Baroneſs *de Stael*, to whom that production is generally aſcribed; and, though he combats with great vigour moſt of her opinions, he poſſeſſes too much gallantry to omit paying her many high compliments. He tells her, it is true, that the counſels which ſhe gives, and the ſacrifices which ſhe requires as preliminaries to peace, ſeem to him to be big with danger: but he at the ſame time acknowleges that the principles, from which her errors ſpring, appear to him to be too reſpectable to ſuffer him to point them out and refute them without rendering homage to the excellence of her motives. He does this, he ſays, the more readily, as he himſelf would a twelvemonth ago have ſeconded her exhortations to peace; for, by a termination of hoſtilities at that period, the diſaſters which have ſince happened might have been prevented. Strange as it may ſound to her, he declares that it is by thoſe very diſaſters, which he would then have made peace to prevent, that he is now convinced of the neceſſity of a vigorous proſecution of the war: he requeſts that ſhe will not, from this declaration, conclude that he is inconſiſtent, and not governed by any fixed principle nor ſyſtem; for he truſts that a peruſal of his work will ſuffice to ſhew that ſuch a concluſion would be as unjuſt as it would be injurious to him.

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* See our laſt Appendix.

M. D'Ivernois divides his pamphlet into five chapters, to which is added a concluſion. In chap. 1ſt, he diſcuſſes three important queſtions:—Whether the war has really been more diſaſtrous to the combined powers, than a ſyſtem of neutrality would have been? Whether they ought to conſent to any terms of peace, which ſhould leave the French in poſſeſſion of the ſmalleſt part of their conqueſts? Whether the chances of making them reſtore thoſe conqueſts, and of a ſucceſsful termination of the war, be not in favour of that ſide which is poſſeſſed of the moſt laſting reſources for prolonging the conteſt; or, in other words, which has the longeſt purſe?

For the diſcuſſion of theſe queſtions, he does not think it neceſſary that he ſhould go back to the origin of the war, nor conſider how far it was juſt on the part of Auſtria and Pruſſia; he ſeems to have principally at heart to ſhew that it cannot be imputed to England, who did not draw the ſword till ſhe found herſelf neceſſitated to defend her allies who were actually attacked by the French. He confeſſes, however, that to him it appears probable that it was the war that led to the ſcaffold the unfortunate monarch, whom it was the avowed object of the confederates to ſeat firmly on his throne. The triumph of guilt and wickedneſs, he ſays, was complete in France, before England joined the confederacy: nay, ſhe found even herſelf attacked in what was deareſt to her, her conſtitution, by the attempts of the French ſyſtematically to propagate in every ſtate their revolutionary principles. Under ſuch circumſtances, to ſtand neuter would in his opinion have been tantamount to a ſubmiſſion to or adoption of thoſe principles; and ſo far is he from condemning thoſe powers which at laſt reſiſted them, that he blames them only for not having taken the field againſt them ſooner. He deſires the advocates for neutrality to ſtate how it came to paſs that this very ſyſtem, which they ſo ſtrongly recommend, afforded no protection to Holland, to the Palatinate, nor to Savoy. He next conſiders what have really been the boaſted advantages gained by thoſe ſtates which have declared for a neutrality, and have refuſed to join their neighbours in a war againſt France.

With reſpect to Sweden, (he ſays nothing about the ſtate of Denmark,) he obſerves that, notwithſtanding her boaſted internal tranquillity, ſhe has, ſince the beginning of the French revolution, ſeen her king fall by the hands of a murderer, and a moſt dangerous conſpiracy ſet on foot againſt his ſucceſſor. Here we think that M. D'Ivernois appears to be very much at a loſs for an argument, when he ſtates a caſe which can be nothing at all to his purpoſe, unleſs he could make out what he does not attempt, that France was at the bottom of that conſpiracy,

ſpiracy, and that it was ſhe who armed the murderer of Guſtavus againſt the life of his ſovereign. It certainly was the intereſt of the French that the king of Sweden ſhould die at that period, becauſe he was not only decidedly for reſtoring the monarchy of France, but was preparing to take the field againſt them, as generaliſſimo of the combined forces:—but does it follow that every murder committed ought to be laid at the door of him who would derive advantage from the death of the perſons murdered?

The author next conſiders the caſe of the Americans, whom the writer of the *Thoughts on Peace* has pointed out as a people who, by their wiſe ſyſtem of neutrality, were enriching themſelves at the expence of the new world. That they *are* enriching themſelves he does not deny: but he maintains that this preſent government was brought into the greateſt danger by the French principles, propagated among them by the agents and emiſſaries of the convention; that they ſhook the patriarch of the new world (Waſhington) in his curule chair; that they ſucceeded ſo far as to kindle up a civil war in the United States; and that, had it not been for the perſonal character of Waſhington, who was able to combine the public force againſt the rebels, and to pull up the trees of pretended liberty planted in Pennſylvania, there would have been an end of the preſent conſtitution of North America. In this repreſentation, there is unqueſtionably ſome truth: but is it not conſiderably diſtorted; and is not too much made of a ſpirit of reſiſtance which broke out to a new exciſe law, rather than to the form of government? When the cyder counties in England complained of the exciſe on cyder, did any one ſuppoſe that they wanted to pull down the Britiſh conſtitution?

Next comes the caſe of Switzerland; and, in direct oppoſition to the Baroneſs *de Stael*, the author denies that it owed its tranquillity to any reſpect that France had for its neutrality. Here he is qualified to ſpeak with more preciſion than moſt others, from perſonal knowlege; and as this caſe is rather more in point than the others, we will enlarge rather more on it. He aſſerts that Switzerland is indebted for its preſervation to two miracles of good fortune, and to the moſt dreadful of calamities, even to that very one which the Baroneſs congratulates it for having eſcaped. What he calls the two miracles are, 1ſt, that when the French republic ſent poſitive orders to Gen. *Monteſquiou* to invade Switzerland, the little ſtate of Geneva had the courage to prepare for reſiſtance, and to form a barrier between the French army of the Alps and the Swiſs cantons, until the latter ſhould have had time to arm. 2d, That the French General, who was to have fallen on the Swiſs, had

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the rare virtue to ſuſpend the execution of his hoſtile orders. 'It is true, (ſays M. D'I.) that he ſucceeded in getting theſe orders revoked: but it was by reſolving to expoſe himſelf to ruin, rather than not repreſent to his principals, *the great injuſtice and the danger of kindling up this new war.*' The moſt dreadful of all calamities, which with two miracles of good fortune preſerved Switzerland, was that Geneva ſubmitted to become an expiatory victim to the French revolution: in other words, that, to preſerve the reſt of Switzerland from it, ſhe devoted herſelf to it. The language which Gen. *Monteſquiou* held in his diſpatches to the proviſional council redounds too much to his honour, to be omitted here. 'Do not, (ſaid he,) let France be diſhonoured by an execrable abuſe of power. Will you ſuffer the cradle of a republic that now fixes the attention of the univerſe to be polluted with the vices which infected courts? Will you draw on France the application of the fable of the wolf and the lamb? Shall we be more honoured or more powerful, when we ſhall have cruſhed the weakeſt of our neighbours, been guilty of a crying act of injuſtice, and have kindled up a new war?" &c. &c. Geneva, ſays our author, was attacked, not becauſe ſhe was meditating hoſtilities againſt France, but becauſe ſhe wanted to ſhelter herſelf from aggreſſion, by having endeavoured to get herſelf included in the neutrality of Switzerland; which mighty crime was, in the language of *Briſſot*, in his report of Nov. 21, 1792, in the name of the diplomatic committee, *but an ill-diſguiſed acceſſion to the coalition of kings.*

Our author admits that, ſince the fall of *Robeſpierre*, a great change of diſpoſition has appeared in the convention, whoſe ruling members, he believes, are now deſirous of peace: this change, however, he attributes not to good principles, for he ſays that they were concerned in or countenanced all the horrors that have diſgraced and deſolated France; and he aſcribes it to the war, the preſſure of which they feel moſt ſenſibly. He aſks, Whether it would be ſafe to truſt to engagements made by ſuch men; and he anſwers 'yes, provided they will prove their ſincerity by reſtoring all their conqueſts.' If they refuſe to do this, he reminds the public that the party now at the helm in France is that very *Briſſotine* or *Girondiſt* party, which, with a perfidiouſneſs unparalleled in the annals of mankind, annulled and trampled under foot the very firſt treaty that ever was contracted with the French republic. 'Was it not this very party, (ſays our author,) which, after having given full powers for negociating a treaty with the Genevans, waited untill the latter had ratified it, and then coolly declared to them, that no other terms ſhould be granted to them than a *communication of principles.* It will remain for us to examine whether a free people can and ought to bind itſelf by treaties; whether they be not uſeleſs with republics, which ought always to be governed by a community of principles; whether they be not indecent with any government that does not derive its powers from the people; for, perhaps, therein lies the *ſecret* of your revolution, and of thoſe that are *preparing*.'

Without a reſtitution of all the conqueſts made by France, our author thinks the balance of power in Europe will be deſtroyed; and without that balance, he contends, Europe would ſink into a ſtate of confuſion, the ſtrong every where falling on and ſwallowing up the weak. If peace be concluded on any other baſis than that of the *ſtatus quo*, the neighbours of France, he is ſure, muſt ſoon ſubmit to her yoke, or be again obliged to draw the ſword, to recover thoſe very conqueſts which a love for peace might induce ſome of them to conſent to cede for the preſent to the convention; and he deems it wiſer for them to go on with the war now, when France is ſo exhauſted, than to give her time to breathe and recruit herſelf.

This brings him to his ſecond chapter, in which he examines the financial reſources of the convention; and which, he ſays, conſiſt ſolely in aſſignats. Theſe reſources, however, he is confident, are nearly exhauſted, and muſt ſoon fail them. He inſiſts that it was ſolely by aſſignats that they were enabled to bring into the field armies three times as numerous as thoſe employed by Louis XIVth; and conſequently, that it is principally to aſſignats that they are indebted for three times greater conqueſts than any which were ever made by that monarch. With the aſſignats, he contends, thoſe armies muſt melt away, and with them thoſe ſucceſſes which have aſtoniſhed and alarmed Europe. In aid of his opinion that the reſources hitherto derived from this paper-money will ſoon be exhauſted, he makes ſeveral obſervations,—founded, we grant, in fact, but whether ſuch as warrant his inference, we will leave to our readers to determine. When aſſignats were firſt iſſued, they maintained their credit pretty well, as long as it was underſtood that there was landed property in the hands of the public equal in value to the ſum for which they were put into circulation:—but when the emiſſion was multiplied to an alarming extent, a depreciation proportioned to the alarm took place. The convention, to keep up the falling credit of the paper, paſſed decrees for making it penal in any one to pay away an aſſignat for leſs than its nominal value: this decree, together with another for eſtabliſhing what was called the *maximum*, for fixing a price on all goods beyond which no buyer was to go, kept up the aſſignats ſome time; as did alſo the ſyſtem of terror, which, by daily ſending numbers of wealthy citizens to the guillotine, was

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conſtantly pouring into the treaſury a new ſupply of ways and means, ariſing from confiſcations:—but the law of the *maximum* and the ſyſtem of terror being done away, the depreciation of aſſignats began again rapidly to increaſe; and, the reſource of confiſcations being gone, the neceſſity of iſſuing new aſſignats daily became of courſe more preſſing. This is not all; not only the treaſury is not to be ſupplied in future, but it is to make reſtitution of all that it gained by forfeitures during the bloody reign of *Robeſpierre*. The property of the whole *Girondiſt* party, now returned to power, is to be reſtored; and ſo is that of the perſons, not emigrants, murdered in the name of the law during the rule of that mercileſs ruffian. Theſe immenſe reſtitutions will leave for the liquidation of the aſſignats only the original ſecurity, the church and crown lands, and the eſtates of the emigrants,—a fund infinitely ſhort of the ſum neceſſary to pay off the immenſe number of millions of livres for which the aſſignats not only have already been iſſued, but ſtill muſt be iſſued before the war is at an end. On the whole, M. D'I. does not heſitate to ſay that the republic will periſh by the ſame means which pulled down the monarchy—the derangement of its finances.

To ſupport this opinion by ſomething ſtronger than aſſertion, he goes into the following detail. *Johannot*, in his famous report to the convention 22 Dec. 1794, ſtated that the annual produce of the eſtates become the property of the nation, mortgaged as a ſecurity for the payment of aſſignats, and ſtill unſold, amounted to about 300 millions of livres, which at *forty* years' purchaſe would make a capital of *twelve thouſand millions*; to which ſhould be added other national property that was not let, but could not be eſtimated at leſs than 2000 millions, and 1000 millions more that would ariſe from the perſonal eſtates of emigrants; making in the whole *fifteen thouſand millions*. This, then, is the foundation on which ſtands the credit of the aſſignats. M. D'I. throws out of this account the laſt two items of it, but without telling us why. He then obſerves that lands, at the beſt of times, did not on an average ſell for more than 27 or 28 years' purchaſe; and he aſſigns ſome very ſubſtantial reaſons for an opinion, that it is not to be expected that the republic could poſſibly get more than 20 years' purchaſe, when ſhe is obliged to bring annually ſuch an immenſe quantity of lands into the market. At this rate, the twelve thouſand millions would be reduced to *one half*. Now out of theſe *ſix thouſand* millions, he ſays, muſt be deducted the immenſe reſtitutions to be made to the federaliſts and others, conformably to the decree of the 20th of March 1795. Theſe reſtitutions, it was ſaid in the convention, would amount to about one thouſand millions: but M. D'I. without aſſigning his reaſons, eſtimates them at double that ſum, and thus reduces the capital of the eſtates at the diſpoſal of the nation to *four thouſand* millions. He does not, however, ſtop here; for he obſerves, that by the decree of 1ſt Jan. 1795, the nation took on itſelf the payment of the debts chargeable on the eſtates of the emigrants. *Cambon* declared that day in the convention that the *creditors* of the emigrants were about *one million in number*; and our author, ſuppoſing that to each of theſe, one with another, is due a ſum of 2000 livres, reduces the fund out of which the aſſignats are to be paid to 2000 millions. Out of this fund, the convention will have to pay off firſt the aſſignats actually in circulation, and which *Cambon* eſtimated that day at 6400 millions of livres; and which M. D'I. thinks cannot now be eſtimated lower than *eight thouſand millions*: next the new aſſignats that muſt be iſſued for the farther proſecution of the war; and, calculating the expences of the war from this day to the end of the preſent year only, he thinks they cannot fall ſhort of *five thouſand* millions. Here then, without mentioning the ſupplies neceſſary for ſupporting expiring agriculture and ruined farmers, without ſaying a word about the rewards promiſed to the ſoldiers of the republic at the expiration of their military labours, is a ſum of *thirteen thouſand millions of livres*, for the payment of which the convention has only the ſum of *two thouſand millions*. At the ſight of this picture of the French finances, M. D'I. is not afraid to declare that, if the combined powers will but keep their arms in their hands, the convention will, through the failure of ways and means to carry on the war, be reduced to the neceſſity of reſtoring all its conqueſts. He is extremely ſanguine on this head: but, to do him juſtice, the arguments with which he ſupports his opinions are very ſpecious.

In chap. 3. he treats of the financial reſources of England, her revenue, her trade, her taxes, her debt, and her credit; and he draws a picture of her proſperity, which is extremely flattering to an Engliſh reader. Of her moral character he ſpeaks in terms of admiration. 'If ever there was a war, (ſays he,) in which England gave unqueſtionable proofs of her moral rectitude and her diſintereſtedneſs, it is ſurely the preſent. For a proof of this aſſertion I appeal to the ſincere exertions that ſhe has made, and to the blood and treaſure which ſhe has ſacrificed, to preſerve Holland from the ruin to which the French had doomed her. That ruin is now accompliſhed: but, though it has afforded the convention matter for ſongs of triumph, it will not be long ere they diſcover that they have done the trade of England the moſt ſignal ſervice poſſible; and that, by attacking the Dutch territory, or even making themſelves maſters of it, they have furniſhed England with the double opportunity of covering herſelf with honour by defending it ſincerely though unſucceſsfully, and enriching herſelf much more effectually by the lawful right which they have given her proviſionally to turn the channel of the trade of Holland, which the French could not ſecure to themſelves by the temporary plunder that they made under the name of *requiſitions*.' He admits that the war has been attended with miſfortunes to England; and that no one can be ſo impious as to ſay that peace is not a bleſſing to mankind. At the ſame time, he thinks that ſacrifices made for the purpoſe of ſecuring a continuance of that bleſſing cannot be ſaid to be dictated by any other motive than that of public good. He then goes into the conſideration of the four following points:—(we quote from the tranſlation.)

> '1ſt, Whether the preſervation of the ſources of Britiſh proſperity, does not eſſentially depend on the equipoiſe, the independence, and the tranquillity of Europe? 2dly, Whether that equipoiſe will not be abſolutely deſtroyed, and her independence and tranquillity be continually in danger, from the moment that France is left in poſſeſſion of any part of her conqueſts? 3dly, Whether the near annihilation of the only reſource which, during the war, ſhe can make productive, does not give a better chance of depriving her of her conqueſts by perſeverance?'—

and, 4thly, Whether the reſources of England are not fully ſufficient for proſecuting without diſcouragement a war carried on in defence of ſociety itſelf; and whether the neceſſity of increaſing her debt ought, on the one hand, ſo to alarm her as to make her lay down her arms, or on the other encourage the French farther to delay the reſtitution of all their conqueſts.

Having examined them minutely, and made ſeveral judicious obſervations, he concludes that England owes it to herſelf, to Europe, to the preſent and to future generations; in a word, to ſociety in general, and to the laſting happineſs of mankind; not to think of peace, until France ſhall be once more confined within the limits that bounded her territory at the beginning of this war.

In his 4th chapter, M. D'I. conſiders the inſurmountable obſtacles that ſtand in the way of France continuing under a republican government, and labours to prove that ſhe ought moſt carefully not only to avoid truſting the adminiſtration of the ſtate to an *elective* head, but by all means to ſeek her own happineſs in the reſtoration of an hereditary and limited monarchy. In the courſe of this taſk, M. D'I. attempting to correct an error of *Rouſſeau*, reſpecting the Engliſh Houſe of Lords, falls into one himſelf no leſs unpardonable. *Rouſſeau*,

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in his New Heloiſa, makes an Engliſh Lord hold the following language. . . . "Supreme miniſters of the law in the Houſe of Peers, *ſometimes even legiſlators*, we equally diſtribute juſtice to the people and to the king; and we ſuffer none to ſay, "*God and my* SWORD," but only "*God and my* RIGHT." M. D'I. makes the following obſervation on this paſſage: 'The Houſe of Peers but ſeldom erects itſelf into a court of juſtice; its habitual functions are thoſe of legiſlation: ſo that *Rouſſeau* ſhould have ſaid "Legiſlators in the Houſe of Peers, and ſometimes even ſupreme miniſters of the law." Our author ought to have known that the Houſe of Lords is the ſupreme court of appeal in this kingdom; and that its functions are judicial as well as legiſlative. Had he been in the habit of attending its meetings, he would have ſeen it, every ſeſſion, hearing appeals, and reviſing decrees and judgments of inferior tribunals, carried to their bar by ſuch of the parties as thought them erroneous.

M. D'I. appears to wiſh moſt earneſtly that the French would adopt the Britiſh conſtitution; and, with a view to this, he combats, in his 5th chapter, certain prejudices which are entertained againſt it in France even by many perſons who are decidedly friends to a limited monarchy. In this chapter, he makes a very able defence of our conſtitution; to which, however, he is ſo attached, that he does not ſee very clearly thoſe blemiſhes in it which ſtrike the eyes of thinking Engliſhmen.

Having gone into ſuch lengths in detailing his obſervations on other points, we are under the neceſſity of diſmiſſing the reſt of the work with ſome very ſhort obſervations.

In his 'Concluſion,' M. D'I. admits that peace is an object which ought to occupy all the thoughts of all the belligerent powers: but he inſiſts that even peace might be purchaſed at too dear a price. To France, he contends, it is infinitely more neceſſary than to any other ſtate now engaged in the war: the expences to which ſhe is driven are almoſt beyond imagination; certainly beyond the power of any people in the world to bear without becoming completely exhauſted and bankrupt. To prove this, he tells us that the ſupplies for the month *Pluvioſe* of the preſent year exceeded the revenue by the ſum of 313 millions; while in the month *Germinal*, the exceſs amounted to the enormous ſum of 660 millions: ſo that, in the ſhort ſpace of *two months*, the French have been obliged to ſpend of their *capital* ONE THOUSAND *and* THREE MILLIONS of livres. New emiſſions of aſſignats thus becoming neceſſary every month, the depreciation, he ſays, muſt of courſe keep rapidly increaſing; till, in the opinion of our author, this paper will be worth little or nothing; and without ſuch a reſource as it has hitherto afforded, the war and the revolution cannot poſſibly be ſupported. If it be for the purpoſe of preſerving her conqueſts, that France puts her exiſtence to ſuch a hazard, either ſhe acts like one under a deprivation of reaſon; or ſhe thinks thoſe conqueſts worth ſo vaſt an expenditure, from which ſhe could immediately free herſelf by agreeing to reſtore them. Certainly the reaſons that weigh with her to preſerve them ſhould, it would ſeem, induce the other powers of Europe to think that their own future peace and independence cannot be ſecure, while France is thus aggrandized by extenſive encroachments on her neighbours.

Such is the ſubſtance of a very intereſting pamphlet, which contains abundant proofs that the author is intimately acquainted with the nature of his ſubject, and poſſeſſes a thorough knowlege of the ſituation, views, intereſts, and reſources of the ruling power of France. It is impoſſible for us, without a violation of conſiſtency, to applaud the ſyſtem which he recommends; becauſe we have invariably condemned, on principle, the war in which we are unfortunately engaged, and which it is M. D'Ivernois's object to perſuade the confederate powers to proſecute with vigour. We, however, have never been ſo aſſuming as to arrogate to ourſelves infallibility. The juſtice or the policy of the war is perhaps mere matter of opinion, and may have two ſides: the author, however, ſays nothing about either; he does not look into the origin of the war: but, finding it raging, and the French victorious, he trembles for the balance of power. That there is at preſent a ſtrong probability that, with a little perſeverance on the ſide of the allies, the French will be under the neceſſity of offering ſafe and honourable terms of peace, through inability to continue the war, is what he confidently aſſerts; and, if his premiſes be granted to him, his inferences muſt be admitted to be juſt: we think, however, that he is rather too ſanguine in his hopes, and that the recovery of the Netherlands, and of the other conqueſts made by the French, is rather to be deſired than expected. We ſay deſired, becauſe, though we are and always have been friends to the eſtabliſhment of *liberty* in France, we have invariably been enemies to the *aggrandizement* of that country. We are Britons, and conſequently devoted to the independence of the Britiſh ſtate; which we know muſt be endangered, if France be ſuffered to enlarge her territories. We moſt ſincerely wiſh her free and happy: but we moſt certainly do *not* wiſh her an increaſe of power. It is ſufficient for her to be ſtrong enough to repel aggreſſion, and to cover her own dominions; it is not for the tranquillity and ſafety of her neighbours that ſhe ſhould be powerful enough to pull down other ſtates, and to annex them to her own territories.

The tranſlation of this work deſerves the higheſt praiſe.

Art. XIX. *Le Reveil de la Raiſon. Septembre* 1794. 8vo. pp. 90. 2s. Imported by De Boffe, London.

How may we tranſlate this title? The *Awaking* of Reaſon? The pamphlet, however, is written with much eloquence, and in the beſt ſtyle of French declamation. Its object is to call on writers and ſpeakers to warn their ſeveral diſciples againſt the tendency of French opinions to extirpate civilization. We ſelect a paragraph:

'Traverſe the countries of Europe—every where you may track the path of ſlaughter and devaſtation. Cottages burned, palaces levelled, holy edifices firſt profaned, and then overthrown; the monuments erected to valor or to beneficence ſullied or deſtroyed, the maſterpieces of induſtry and art mutilated or defaced, heaths covered with the wounded and the dead, fields uncultivated, cities ſacked or abandoned. At Turin, Madrid, Naples, Vienna, London, Geneva, you will find traitors and conſpirators weaving their fatal plots againſt ſovereigns, and againſt nations; ſowing diſcord and confuſion, deſiring the univerſality of anarchy and its maſſacres, in order to poſſeſs the fruit of their labours in impunity, and to keep off that vengeance human and divine, the tardy ſtep of which they affect to ſcorn. At this terrible ſight, your affrighted ſhades (the ſhades of the writers ſuppoſed to have brought on the revolution) turn aſide; you weep over thoſe laurels which girded your brows on the day of glory. Your intentions may have been pure; you may not have foreſeen the miſfortunes of which you have been a primary cauſe. You believed, perhaps, that mankind were better than they are; you toiled to render them happy; your zeal miſled you. Your pens have ſhed ſtorms of thunderbolts; your writings have become decrees of death and of proſcription; your genius a focus which has ſet fire to the world.'

We little expected to find the inference drawn from all this to be: Let the war be continued; let freſh corn-fields be trodden down by the ſoldiery; let freſh cottages be plundered, polluted, and burnt; let freſh cities be cannonaded into rubbiſh, and freſh heaths whitened with the bones of men; and this for the ſake of civilization! Such counſel occurs, however, in pages 17 and 18. Humanity of a Lamia! tears of a Crocodile!

Art. XX. *Journal d'un Emigre, agé de* 14 *ans*; *i. e.* Journal of a French Emigrant, 14 Years old. 12mo. pp. 96. 2s. ſewed. De Boffe, London. 1795.

This tour deſcribes a journey from Dunkirk through Ghent, Bruſſels, Spa, Cologne, Utrecht, and Rotterdam, to Aldeburg, (Aldborough) in Suffolk, where the young author landed. It is very agreeably written. The French and Engliſh are printed on oppoſite pages, in order that it may become a manual for thoſe who are ſtudying either language. In the Engliſh half, a few Galliciſms occur.

ART. XXI. *Reflections on the Formation and Diſtribution of Wealth.* By M. Turgot, Comptroller General of the Finances of France, in 1774, 1775, and 1776. Tranſlated from the French. 8vo. pp. 122. 3s. Ridgway, London. 1795.

OUR readers are not unacquainted with the talents and character of the author of this performance, whoſe life was reviewed in the Appendix to the M. R. vol. lxxvi. If what *Condorcet* ſays of the original of this work be founded in fact, it may be conſidered as the higheſt compliment to M. TURGOT. "This eſſay, (ſays *Condorcet*,) may be conſidered as the germ of the treatiſe on the Wealth of Nations written by the celebrated Smith;"—and certain it is, that the publication before us gives what might be called a rough ſketch or general outline of what is ſo admirably filled up by Dr. S. TURGOT was led, by the various employments which he held in the courſe of his public life, to turn his thoughts to the ſtudy of finance: he at different periods filled the offices of Maſter of Requeſts, intendant of Limouſin, naval miniſter, and comptroller general of the finances of France; and he had numberleſs opportunities of judging of the wiſdom or folly of the ſeveral ſyſtems which prevailed in his time, in his own country, and in others, reſpecting commerce and the ſource and management of national wealth.

In the preſent pamphlet, this able ſtateſman has thrown his thoughts into the ſhape of propoſitions, of which here are 101; and all after the firſt reſt in a great meaſure on each other. In his firſt, he aſſerts, in the moſt unqualified manner, 'the impoſſibility of the exiſtence of commerce on the ſuppoſition of an equal diviſion of lands, where any man ſhall poſſeſs only what is neceſſary for his own ſupport.' It follows that an Agrarian law muſt inevitably be attended with a total extinction of trade. On this ſubject he juſtly obſerves:

> 'If the land was divided among all the inhabitants of a country, ſo that each of them poſſeſſed preciſely the quantity neceſſary for his ſupport, and nothing more; it is evident that all of them being equal, no one would work for another. Neither would any of them poſſeſs wherewith to pay another for his labour, for each perſon having only ſuch a quantity of land as was neceſſary to produce a ſubſiſtence, would conſume all he ſhould gather, and would not have any thing to give in exchange for the labour of others.'

He then ſhews that the hypotheſis of an equal diviſion of land, and a man's being able to live excluſively by the produce of his ſhare, without the aid of other perſons, neither has exiſted, nor could continue if it had; becauſe the diverſity of ſoils and multiplicity of wants compel an exchange of ſome productions of the earth for others of its fruits. He next obſerves that the productions, which the earth ſupplies to ſatisfy the different wants of men, will not, for the moſt part, adminiſter to thoſe wants in the ſtate in which nature affords them, but that they muſt undergo different operations, and be prepared by art. Thus, ſays he,—

'Wheat muſt be converted into flour, then into bread; hides muſt be dreſſed or tanned; wool and cotton muſt be ſpun; ſilk muſt be taken from the cod; hemp and flax muſt be ſoaked, peeled, ſpun, and wove into different textures; then cut and ſewed together again to make garments, &c. If the ſame man who cultivates on his own land theſe different articles, and who raiſes them to ſupply his wants, was obliged to perform all the intermediate operations himſelf, it is certain he would ſucceed very badly. The greater part of theſe preparations require care, attention, and a long experience; all which are only to be acquired by progreſſive labour, and that on a great quantity of materials. Let us refer, for example, to the preparation of hides: what labourer can purſue all the particular things neceſſary to thoſe operations, which continue ſeveral months, ſometimes ſeveral years? If he is able to do it, can he do it with a ſingle hide? What a loſs of time, of room, and of materials, which might be employed, either at the ſame time or ſucceſſively, to tan a large quantity of ſkins! But ſhould he even ſucceed in tanning a ſingle ſkin, and wants one pair of ſhoes, what will he do with the remainder? Will he kill an ox to make this pair of ſhoes? Will he cut down a tree to make a pair of wooden ſhoes? We may ſay the ſame thing of every other want of every other man, who, if he was reduced to his field, and the labour of his own hands, would waſte much time, take much trouble, be very badly equipped in every reſpect, and would alſo cultivate his lands very ill.'

From the neceſſity of theſe various preparations, he infers the neceſſity of the exchange of produce for labour. He then aſſerts the pre-eminence of the huſbandman who produces, over the artificer who prepares. The former he deſcribes as the firſt mover in the circulation of labour, who cauſes the earth to produce the wages of every artificer. He remarks that the wages of the artificer are limited by the competition among thoſe who work for a ſubſiſtence, and barely gain a livelihood: but that the huſbandman is the only one whoſe induſtry produces more than the wages of his labour: ſo that he ought to be conſidered as the only ſource of all wealth. On this topic, he thus expreſſes himſelf:

'The ſoil, independent of any other man, or of any agreement, pays the huſbandman immediately the price of his toil. Nature does not bargain with him, or compel him to content himſelf with what is abſolutely neceſſary. What ſhe grants is neither limited to his wants, nor to a conditional valuation of the price of the day's work. It is a phyſical conſequence of the fertility of the ſoil, and of juſtice, rather than of the difficulty of the means, which he has employed to render the ſoil fruitful. As ſoon as the labour of the huſbandman produces more than ſufficient for his neceſſities, he can, with the exceſs which nature affords him of pure free will beyond the wages of his toil, purchaſe the labour of other members of ſociety. The latter, in ſelling to him, only procures a livelihood; but the huſbandman, beſides his ſubſiſtence, collects an independent wealth at his diſpoſal, which he has not purchaſed, but which he can ſell. He is, therefore, the only ſource of all thoſe riches which, by their circulation, animates the labours of ſociety; becauſe he is the only one whoſe labour produces more than the wages of his toil.'

On the foregoing principles, he divides ſociety into two claſſes of men, the one productive, or the huſbandmen; the other ſtipendiary. He then proceeds to conſider the origin of property. 'In the firſt ages of ſociety, (he ſays,) the proprietors could not be diſtinguiſhed from the cultivators.' At firſt the owner of the land and the perſon who tilled it were one and the ſame. 'It is (ſays our author,) by the labour of thoſe who firſt cultivated the fields, and incloſed them to ſecure their harveſt, that all land has ceaſed to be common, and that property in the ſoil has been eſtabliſhed.'

'Until ſocieties have been formed, and until the public ſtrength, or the laws, becoming ſuperior to the force of individuals, have been able to guarantee to every one the tranquil poſſeſſion of his property, againſt all invaſion from without; the property in a field could only be ſecured as it had been acquired, by continuing to cultivate it; the proprietor could not be aſſured of having his field cultivated by the help of another; and that perſon taking all the trouble, could not eaſily have comprehended that the whole harveſt did not belong to him. On the other hand, in this early age, when every induſtrious man would find as much land as he wanted, he would not be tempted to labour for another. It neceſſarily follows, that every proprietor muſt cultivate his own field or abandon it entirely.'

Thus it happened that, in the progreſs of ſociety, population extending, and more and more lands being cleared and occupied, there remained for thoſe who came laſt nothing but barren waſtes rejected by the firſt occupants: but at length every ſpot had an owner; and thoſe, who had not a ſpot which they could call their own, had no other reſource than to barter labour for produce. In the next ſtage of ſociety, the owners of the ſoil are repreſented as beginning to be able to eaſe themſelves of the toil of cultivation by the help of hired labourers. Inequality in the diviſion of property the author conſiders as inevitably flowing from natural cauſes. His thoughts on this delicate ſubject are clear, and his arguments convincing. They are well worth the conſideration of thoſe who think that an equal diſtribution of a man's eſtate between his children would baniſh from the world that inequality of fortune, which has always exiſted in ſociety, but which we mean not to defend on any moral principle: phyſical principles are however too ſtubborn to give way to what may be called moral propriety. M. TURGOT's words are,

'The original proprietors would (as I have already mentioned) occupy as much land as their ſtrength would permit them with their families to cultivate. A man of greater ſtrength, more laborious, more attentive about the future, would occupy more than a man of a contrary character. He, whoſe family is the moſt numerous, having greater wants and more hands, extends his poſſeſſions farther; this is a firſt cauſe of inequality.—Every piece of ground is not equally fertile; two men with the ſame extent of land, may reap a very different harveſt; this is a ſecond ſource of inequality.—Property in deſcending from fathers to their children, divides into greater or leſs portions, according as the deſcendants are more or leſs numerous, and as one generation ſucceeds another, ſometimes the inheritances again ſubdivide, and ſometimes re-unite again by the extinction of ſome of the branches; this is a third ſource of inequality.—The difference of knowledge, of activity, and, above all, the œconomy of ſome, contraſted with the indolence, inaction, and diſſipation of others, is a fourth principle of inequality, and the moſt powerful of all: the negligent and inattentive proprietor, who cultivates badly, who in a fruitful year conſumes in frivolous things the whole of his ſuperfluity, finds himſelf reduced on the leaſt accident to requeſt aſſiſtance from his more provident neighbour, and to live by borrowing. If by any new accident, or by a continuation of his negligence, he finds himſelf not in a condition to repay, he is obliged to have recourſe to new loans, and at laſt has no other reſource but to abandon a part, or even the whole of his property to his creditor, who receives it as an equivalent; or to aſſign it to another, in exchange for other valuables with which he diſcharges his obligation to his creditor.'

M. TURGOT then proceeds to conſider the conſequences of this inequality; the firſt is that a diſtinction takes place between him who owns and him who tills the ſoil; next follows a diviſion of the net produce between them in certain proportions. Soon afterward, ſociety is divided into three claſſes, by the introduction of artificers added to the two former claſſes of proprietors and cultivators. He then points out in what the two laborious or working claſſes reſemble each other, and in what they eſſentially differ. He next conſiders the various methods by which land-owners may derive an income from their lands; ſuch as having them tilled by labourers hired for ſtated wages, or by ſlaves. This ſecond method, he ſays, cannot exiſt in great ſocieties, for theſe reaſons:

> 'When men are formed into great ſocieties, the recruits of ſlaves are not ſufficiently numerous to ſupport the conſumption which the cultivation requires. And although they ſupply the labour of men by that of beaſts, a time will come, when the lands can no longer be worked by ſlaves. The practice is then continued only for the interior work of the houſe, and in the end it is totally aboliſhed; becauſe in proportion as nations become poliſhed, they form conventions for the exchange of priſoners of war. Theſe conventions are the more readily made, as every individual is very much intereſted to be free from the danger of falling into a ſtate of ſlavery.'

Slavery, annexed or attached to the land or ſoil, he obſerves, ſucceeds to ſlavery properly ſo called; and vaſſalage to the former; till in the end the ſlave himſelf becomes free, and poſſeſſed of a ſpecies of property as vaſſal or tenant. The other methods, by which the owner of the land may make a profit of it, are alienation for certain ſervices, partial colonization, renting or letting to farm. The author ſtates his opinion reſpecting all theſe methods, and gives the preference to the laſt as by much the moſt advantageous: but then, he obſerves, this method ſuppoſes a country in which it is introduced to be already rich.

He then goes on to treat of capitals in general, and of revenues paid in money: this leads him naturally to the conſideration of the uſe of gold and ſilver in commerce, of the riſe of commerce, and of the principle of the valuation of commercial articles; how the current value of the exchange of merchandice is eſtabliſhed. 'Commerce, (he ſays,) gives to merchandice a current value with reſpect to any other merchandice, whence it follows that all merchandice is the equivalent for a certain quantity of any other merchandice, and may be looked upon as a pledge to repreſent it.'

As it would ſwell our account too much were we to follow the author through all his 101 propoſitions, we ſhall only note the heads of ſuch of thoſe that remain as may be remarkable for ſome particular circumſtance or ſingularity. Speaking of the variations in the value of gold and ſilver in different countries, he ſays,

> 'This value is ſuſceptible of change, and in truth is continually changing; ſo that the ſame quantity of metal which anſwered to a certain quantity of ſuch or ſuch a commodity, becomes no longer equal thereto, and it requires a greater or leſs quantity of ſilver to repreſent the ſame commodity. When it requires more, it is ſaid the commodity is dearer; when it requires leſs, that it is become cheaper; but they may as well ſay, that the ſilver is in the firſt caſe become cheaper, and in the latter dearer. Silver and gold not only vary in price, compared with all other commodities, but they vary alſo

with each other, in proportion as they are more or leſs abundant. It is notorious, that we now give in Europe from fourteen to fifteen ounces of ſilver for one ounce of gold; and that in former times we gave only ten or eleven ounces.

'Again, that at preſent in China, they do not give more than twelve ounces of ſilver for one ounce of gold, ſo that there is a very great advantage in carrying ſilver to China, to exchange for gold, to bring back to Europe. It is viſible, that, in proceſs of time, this commerce will make gold more common in Europe, and leſs common in China, and that the value of theſe two materials muſt finally come in both places to the ſame proportion.'

If no alteration of the value of ſilver has taken place in the Chineſe market, we need not be ſo much alarmed as we have been at the great annual exportation of that article from this country to China, ſince gold may be brought back in return for it.

Our author expatiates at large on the nature of intereſt paid for the loan of money: but we have not room for what he ſays on this ſubject.—He then advances a doctrine which ſets him at variance with the ſyſtem that induced the Britiſh legiſlature to limit the extent beyond which it is not only not lawful, but in fact criminal and penal, to carry the rate of intereſt for money; for he ſays that 'the rate of intereſt, like the price of every other merchandice, ought to be fixed by the courſe of trade alone.' We pretend not to determine on which ſide true wiſdom may be found. Much has been ſaid in favour of our ſtatutes againſt uſury; and much is ſaid by our author in favour of the principle that money, like every other article of trade, ought to be left free to find its level.

M. TURGOT lays it down as a principle that, in trade, money has two valuations, one expreſſing the quantity of money or ſilver which we give to procure different commodities, the other expreſſing the relation which a ſum of money has to the intereſt that it will procure in the courſe of trade. Theſe two valuations, he ſays, are independent of each other, and are governed by two different principles.——As this is a topic ſo intimately connected with trade, which is one of the main pillars that ſupport the greatneſs of this ſtate in particular, we will give our author's ſentiments in the following extract:

'Theſe two different methods of fixing a value, have much leſs connection, and depend much leſs on each other than we ſhould be tempted to believe at firſt ſight. Money may be very common in ordinary commerce, may hold a very low value, anſwer to a very ſmall quantity of commodities, and the intereſt of money may at the ſame time be very high.

'I will ſuppoſe there are one million ounces of ſilver in actual circulation in commerce, and that an ounce of ſilver is given in the market for a buſhel of corn. I will ſuppoſe that there is brought into the country in ſome manner or other, another million of ounces of ſilver, and this augmentation is diſtributed to every one in the ſame proportion as the firſt million, ſo that he who had before two ounces, has now four. The ſilver conſidered as a quantity of metal, will certainly diminiſh in price, or which is the ſame thing, commodities will be purchaſed dearer, and it becomes neceſſary in order to procure the ſame meaſure of corn which he had before with one ounce of ſilver, to give more ſilver, perhaps two ounces inſtead of one. But it does not by any means follow from thence, that the intereſt of money falls, if all this money is carried to market, and employed in the current expences of thoſe who poſſeſs it, as it is ſuppoſed the firſt million of ounces of ſilver was; for the intereſt of money falls only when there is a greater quantity of money to be lent, in proportion to the wants of the borrowers, than there was before. Now the ſilver which is carried to market is not to be lent; it is money which is hoarded up, which forms the accumulated capital for lending; and the augmentation of the money in the market, or the diminution of its price in compariſon with commodities in the ordinary courſe of trade, are very far from cauſing infallibly, or by a neceſſary conſequence, a decreaſe of the intereſt of money; on the contrary, it may happen that the cauſe which augments the quantity of money in the market, and which conſequently increaſes the price of other commodities by lowering the value of ſilver, is preciſely the ſame cauſe which augments the hire of money, or the rate of intereſt.

'In effect, I will ſuppoſe for a moment, that all the rich people in a country, inſtead of ſaving from their revenue, or from their annual profits, ſhall expend the whole; that, not ſatisfied with expending their whole revenue, they diſſipate a part of their capital; that a man who has 100,000 livres in money, inſtead of employing them in a profitable manner, or lending them, conſumes them by degrees in fooliſh expences; it is apparent that on one ſide there will be more ſilver employed in common circulation, to ſatisfy the wants and humours of each individual, and that conſequently its value will be lowered; on the other hand there will certainly be leſs money to be lent; and as many people will in this ſituation of things ruin themſelves, there will clearly be more borrowers. The intereſt of money will conſequently augment, while the money itſelf will become more *plenty* in circulation, and the value of it will fall, preciſely by the ſame cauſe.

'We ſhall no longer be ſurpriſed at this apparent inconſiſtency, if we conſider that the money brought into the market for the purchaſe of corn, is that which is daily circulated to procure the neceſſaries of life; but that which is offered to be lent on intereſt, is what is actually drawn out of that circulation to be laid by and accumulated into a capital.'——

'*The price of intereſt depends immediately on the proportion of the demand of the borrowers, with the offer of the lenders, and this proportion depends principally on the quantity of perſonal property, accumulated by an exceſs of revenue and of the annual produce to form capitals, whether theſe capitals exiſt in money or in any other kind of effects having a value in commerce.*

'The price of ſilver in circulation has no influence but with reſpect to the quantity of this metal employed in common circulation; but the rate of intereſt is governed by the quantity of property accumulated and laid by to form a capital. It is indifferent whether this property is in metal or other effects, provided theſe effects, are eaſily convertible into money. It is far from being the caſe, that the maſs of metal exiſting in a ſtate, is as large as the amount of the property lent on intereſts in the courſe of a year; but all the capitals in furniture, merchandice, tools, and cattle, ſupply the place of ſilver and repreſent it. A paper ſigned by a man, who is known to be worth 1,00,000 livres, and who promiſes to pay 100 marks in a certain time is worth that ſum; the whole property of the man who has ſigned this note is anſwerable for the payment of it, in whatever the nature of theſe effects conſiſts, provided they are in value 100,000 livres. It is not therefore the quantity of ſilver exiſting as merchandice which cauſes the rate of intereſt to riſe or fall, or which brings more money in the market to be lent; it is only the capitals exiſting in commerce, that is to ſay, the actual value of perſonal property of every kind accumulated, ſucceſſively ſaved out of the revenues and profits to be employed by the poſſeſſors to procure them new revenues and new profits. It is theſe accumulated ſavings which are offered to the borrowers, and the more there are of them, the lower the intereſt of money will be, at leaſt if the number of borrowers is not augmented in proportion.'

This ſpirit of œconomy, he obſerves, is continually increaſing the amount of capitals, while luxury is continually tending to deſtroy them; and the lowering of intereſt proves, according to M. Turgot, that in Europe œconomy has in general prevailed over luxury. Many of our readers will ſtart at this aſſertion; it being the received opinion that we have long ſince departed from the ſimplicity of our forefathers, and left them infinitely behind us in the paths of luxury: but, if luxury has a tendency to raiſe the rate of intereſt by deſtroying the fortunes of thoſe who indulge in it, there muſt have been much more luxury among our anceſtors than among ourſelves, for the rate of intereſt was formerly a great deal higher than it is at preſent in England.

We have now given a ſufficient number of extracts from this work, to enable our readers to form a judgment of the general principles of the author, and of his manner of ſupporting them. We will not go ſo far as to ſay that all his propoſitions are unqueſtionable, for ſome of them ſtrike us as liable to ſtrong objections: but it is not ſaying too much if we declare that they are *generally* true. We are at a loſs which to admire moſt in M. Turgot, the clearneſs of his conceptions, or the preciſion with which he delivers them; for he unites what we ſeldom find together, uncommon brevity and uncommon perſpicuity.

There is no ſmall analogy between this work and the late publication of the Marquis *de Caſaux*, but the latter is written on a larger ſcale. TURGOT may be ſaid to have furniſhed the ſkeleton; *Caſaux* to have clothed it with ſinews, nerves, fleſh, and ſkin, and exhibited it in a fine and elegant form.

The tranſlator is not without his ſhare of merit, though he now and then limps not a little. His expreſſion, to 'exchange the productions of the earth *againſt*' (inſtead of *for*) is rather French than Engliſh. Page 50, 'The ſeller is *him* who gives commodities for money, and the buyer is *him* who gives money for commodities.' Page 58, 'If four buſhels of corn, the net produce of an acre of land, *was* worth ſix ſheep,' &c. P. 93, 'While the money itſelf will become more *plenty*.' Theſe are unpardonable faults againſt grammar.

ART. XXII. *La Revolution Françoiſe à Geneve—Tableau Hiſtorique et Politique, &c. i. e.* The French Revolution at Geneva; or, an Hiſtorical and Political Picture of the Conduct of France towards the People of Geneva, from October 1792 to July 1795. 2d Edition. By Monſ. D'IVERNOIS. 8vo. pp. 174. Elmſley. 1795.

THE former edition of this work was noticed in the Appendix to our 15th volume, and a tranſlation of it in the Review for Feb. 1795. We have now to conſider only the *additions*; which conſiſt of a ſhort introduction, ſome paſſages in the body of the work, and a ſupplement of 77 pages.

This account of the revolution effected at Geneva by the French was written to deter America from adopting the new Gallic principles: but, hearing that, whenever the French had cauſed the tree of liberty to be planted in any ſtate of the union, it was pulled down with indignation by the citizen ſoldiers; and that, from one end of America to the other, this ſignal of rebellion (as our author ſtyles it,) is known by no other appellation than that of "the pole of anarchy;" the writer's fears for the peace of the Americans were removed. He therefore reſolved that the ſecond edition of his work, which he had originally addreſſed to an American, ſhould be dedicated to the *Gironde* party in France; who, he ſays, were beſt entitled to ſuch a homage, as the calamities brought on Geneva were the work of their hands. We know not what the admirers of *Briſſot* will ſay to this: but Monſ. D'I. charges him and his adherents with all the ſavage barbarities that attended the revolution which he deſcribes. Speaking of the Girondiſts, he ſays:

> 'The moſt effectual way to unmaſk their leaders, who fill all Europe with their complaints of the perſecution which they experienced under *Robeſpierre*, is to publiſh the hiſtory of the perſecutions which

they themſelves brought about in Geneva for the purpoſe of *revolutionizing* us; to let all Europe ſee that, in this little republic, till that fatal moment free from ſtain, theſe ſame Girondiſts exerciſed the very ſame kind of tyranny which they themſelves afterward experienced; and that they cauſed the ſame atrocious deeds to be done there which were afterward perpetrated againſt themſelves .... Such of the Girondiſts as have ſurvived their firſt defeat aſpire to the title of *founders of the republic*; they preſume to call themſelves *the fathers of French liberty*; they who, from the very beginning of their reign, provided more arms and raiſed up more enemies againſt the liberty of the whole world, than all thoſe whom they call the crowned deſpots of the univerſe could, through whole ages of tyranny, have driven to become its worſhippers. What has put to flight or reduced to ſilence the ſmall number of Frenchmen, who endeavoured to pay to liberty the only worſhip which ſhe could acknowlege? Is it not their conſpiracy of the 10th of Auguſt againſt a balanced conſtitution, of which France was juſt beginning to perceive the dawn? Ah! from age to age poſterity will beſtow on them no other denomination than that of the deſtroyers of their country's liberty; it was reſerved for them to invent a new name for their poiſonous doctrine, and for that chain of crimes of which they may truly take to themſelves the glory of having ſet the firſt example to mankind.'

To ſhew the inconſiſtency of the Girondiſts, he thus continues his addreſs—

'You had ordered the citizens of Geneva to *naturalize* abſolute equality in their city. Haſten now to notify to them that you yourſelves have juſt acknowleged, by a ſolemn decree, that *this abſolute equality is a mere chimera.* In the firſt delirium of your determination to propagate your principles, you had declared that *your revolution muſt either be carried into Geneva, or it muſt retrograde.* If it be true that you now take honour to yourſelves for having made it retrograde, announce this change of opinion to the Genevans. You had hurled them into the abyſs by your decree of the 19th of November, of which you made on them the firſt trial, which ſo juſtly alarmed all Europe. Repeal that incendiary decree, which Europe *muſt* ſee repealed before ſhe can lay down her arms; a decree which ſome of your adherents are continually holding up, under a thouſand different forms, to your applauſe. Inſtead of ſuffering theſe madmen again to threaten that they will carry it into execution on the *banks of the Thames*, turn your eyes to the crimes with which this baneful decree has deluged the borders of the lake of Geneva. Thoſe who are ſtill groaning there under the yoke of oppreſſion charge you with being the authors of all their calamities: nay, their very oppreſſors impute to you all the exceſſes which they have committed. A ſingle word from you would have put an end to or repaired their misfortunes: but when you did ſpeak, it was only to applaud thoſe very exceſſes. ... You talk of *regenerating* France; and you are conſtantly taken up with the care of healing the wounds which you had ſuffered us to receive: but is it not a duty incumbent on you to heal alſo the wounds which ſhe has given to her neighbours? Ah! if you wiſh to remove the jealouſy which you have excited in the breaſts of foreign nations reſpecting your deſigns; if it be true that you ſincerely wiſh to conciliate the friends of liberty; decree without loſs of time the reſurrection of Geneva; haſten to reſtore to her the laws of which you robbed her, and of which ſhe never ſhewed herſelf more worthy, than at the moment when you forced her to make the painful ſacrifice of them.'

Among the additions to the work, we find the treaty executed on the 2d of Nov. 1792 by General *Monteſquiou*, commander of the army of the Alps, on the part of France; and *J. F. Prevoſt*, counſellor of State; *Ami Lullin*, late counſellor of State, member of the great council; and *Francis D'Ivernois*, alſo member of the great Council, on the part of the republic of Geneva. We alſo find Lord Robert Fitzgerald's letter to the Syndics and council of that city; *Briſſot*'s remarks on the ſame; *Monteſquiou*'s letters to *Garat*, the miniſter of the law department, and *Vergniaux* a member of the convention, in favour of Geneva, written for the purpoſe of preventing France from diſgracing herſelf by breaking the above treaty, and deſcending to make a ſmall but ſpirited republic ſubmit to ſuperior force. We wiſh that we had room for the inſertion of the whole of theſe important papers: but they are of too great a length. We cannot, however, omit ſome parts which relate to England.

Lord *Robert* Fitzgerald (whom the author erroneouſly calls *Lord Fitzgerald*) wrote from Berne, where he reſided as miniſter from his Britannic Majeſty to the Swiſs Cantons, a letter dated 11th of October 1792, directed to the Syndics and Council of Geneva, of which the following is the ſubſtance:

> " That his Majeſty, after the example of his glorious predeceſſors, would always ſhew himſelf the zealous friend of their republic; and that he had at heart the maintenance of their peace, liberty, and ſovereignty, ſo intimately connected with the tranquillity of all Switzerland. That he (Lord Robert) had no doubt but his Majeſty would approve the meaſures which they had taken according to their antient cuſtoms and exiſting treaties, becauſe they were calculated to maintain the neutrality of the Helvetic ſtates, a neutrality of which he did not think it neceſſary for him to recommend to them the ſtricteſt obſervation."

The language of this letter was certainly very meaſured: the moſt that France could fairly make of it was that it meant this—" Do not ſuffer the French to become maſters of your city, but obſerve, in every reſpect, a ſtrict neutrality; and while you keep within the line of this neutrality, and adhere to the ſubſiſting treaties that bind you to your neighbours, you ſhall find a ſteady friend in the king of England."

France, however, *i. e. Briſſot* and his party, ſaw ſomething more in the letter; they made a crime of it not only in the

Britiſh miniſter who wrote it, but alſo in the ſovereign republic which received it; and they reſolved, coſt what it would, not to give up their deſigns againſt Geneva. Let *Briſſot* ſpeak for himſelf:—

> “ The ariſtocrats of Geneva (ſaid he,) have recourſe to other artifices: they endeavour to raiſe up the Britiſh cabinet againſt us; and they contrive, by their intrigues, to get a miniſter plenipotentiary diſpatched to them, who comes to aſſure them that the crown of England takes an intereſt in their ſituation, and approves their meaſures. No doubt the people of England will one day hear with indignation of the attempt to make their influence ſerve as a protection to ſome few intriguers, and to cruſh freemen: no doubt they will call for an account of this proſtitution of their name: *but come what will, the French republic will not give way: ſhe is not to be frightened by the interpoſition of a king; and the new comedy intended to be acted at Geneva cannot delay the juſtice which ſhe owes herſelf.*”

The great crime of Geneva was, after all, that ſhe had cauſed herſelf to be included in the neutrality of her allies the Swiſs; and this ſtep was called by *Briſſot*, “ an ill diſguiſed acceſſion to the coalition of crowned heads:” but was not Geneva a ſovereign ſtate? as ſuch, had ſhe not a right, without aſking the leave of France, to execute her long-ſtanding treaties, and to take ſuch precautions as ſhe deemed neceſſary for her own ſafety? The interference of a neighbour againſt whom ſhe had not made uſe of any language that could be conſtrued into a threat, or even a meditation of hoſtility, was, *ipſo facto*, a violation of her ſovereignty, and perhaps the moſt tyrannical in its nature that could poſſibly be conceived; for it was plainly founded on this principle: “ We have declared that we renounced for ever all *offenſive* wars; we have ſince marched in great force againſt a neighbour of your's; and you, fearing leſt we ſhould attack you alſo, ſend for a military aid from your friends the Swiſs, and introduce it into your city. Does not this prove that you ſuſpect the *ſincerity* of our declaration; to ſuſpect is to affront; and, next to downright hoſtility, the greateſt crime, which you could commit againſt us, is to preſume to depend for your ſafety and exiſtence on any thing but our honour.” It might be aſked, what could France gain by getting poſſeſſion of Geneva; we really cannot ſay, unleſs ſhe entertained deſigns againſt Switzerland: in that caſe, indeed, it would be of immenſe value to her, as being the key of that country. In any other reſpect, France muſt loſe more in reputation than ſhe could gain in intereſt, by making herſelf miſtreſs of Geneva. What could ſignify the addition of the ſtrength of 25,000 people to 25 millions? Or what could hoſtility avail the former under ſuch odds? Geneva could not think of attacking France; her meaſures muſt have been of ſufficient proofs that, when M. D'I. attacks the Gironde party, and many meaſures of the revolution, it is not becauſe he is an enemy to liberty, (for true liberty he ſeems to cheriſh dearly,) but becauſe he is hoſtile to what *he* conceives to be anarchy, licentiouſneſs, and tyranny, preſented to the world under the ſacred name of heaven-born freedom.

In his title page, the author ſays, "*depuis le mois d'Octobre* 1792, *au mois de Juillet* 1795." He ſhould have ſaid, *juſqu'au mois de Juillet* 1795. We have remarked, on a former occaſion, that there are many *provincialiſms* in his language.

TO THE READER.

IT appears ſcarcely neceſſary to apologize for the great diſproportion which the articles in this *Appendix*, reſpecting the affairs of the contending powers on the Continent, bear to thoſe which relate to other topics.—The foreign Preſſes are now ſcarcely employed on any other ſubjects; and ſurely *no others* are, at this unhappy and unparalleled juncture, equally intereſting and important. Perhaps the attention of the greater part of the inhabitants of the whole earth is chiefly, we had almoſt ſaid *excluſively*, turned to this one vaſt and all-engroſſing object; and may we not conclude that the great queſtion among the powers of Europe, regardleſs of the once loved Arts which are not cultivated but in days of peace, is only—"To *Be*—or *not* to Be!"

Looking anxiouſly forwards to the return of thoſe happier times in which, alone, literature and ſcience can flouriſh, we hope it will not be long before we ſhall again be enabled to gratify our readers with a greater variety of FOREIGN materials, than can be expected in the preſent ſtate and circumſtances of learning, and, we are ſorry to add, of LEARNED MEN; who have little encouragement, amid the horrors of Hoſtility and Uproar, to trim the midnight lamp by which the minds of men were in "other times" illuminated; and by which they were naturally led to love, improve, and aſſiſt each other,—inſtead of acting, as we now ſee, under the dictates of mutual hatred and the ſpirit of extermination:

> *Ingenuas didiciſſe fideliter artes*
> *Emollit mores.*———— OVID.

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